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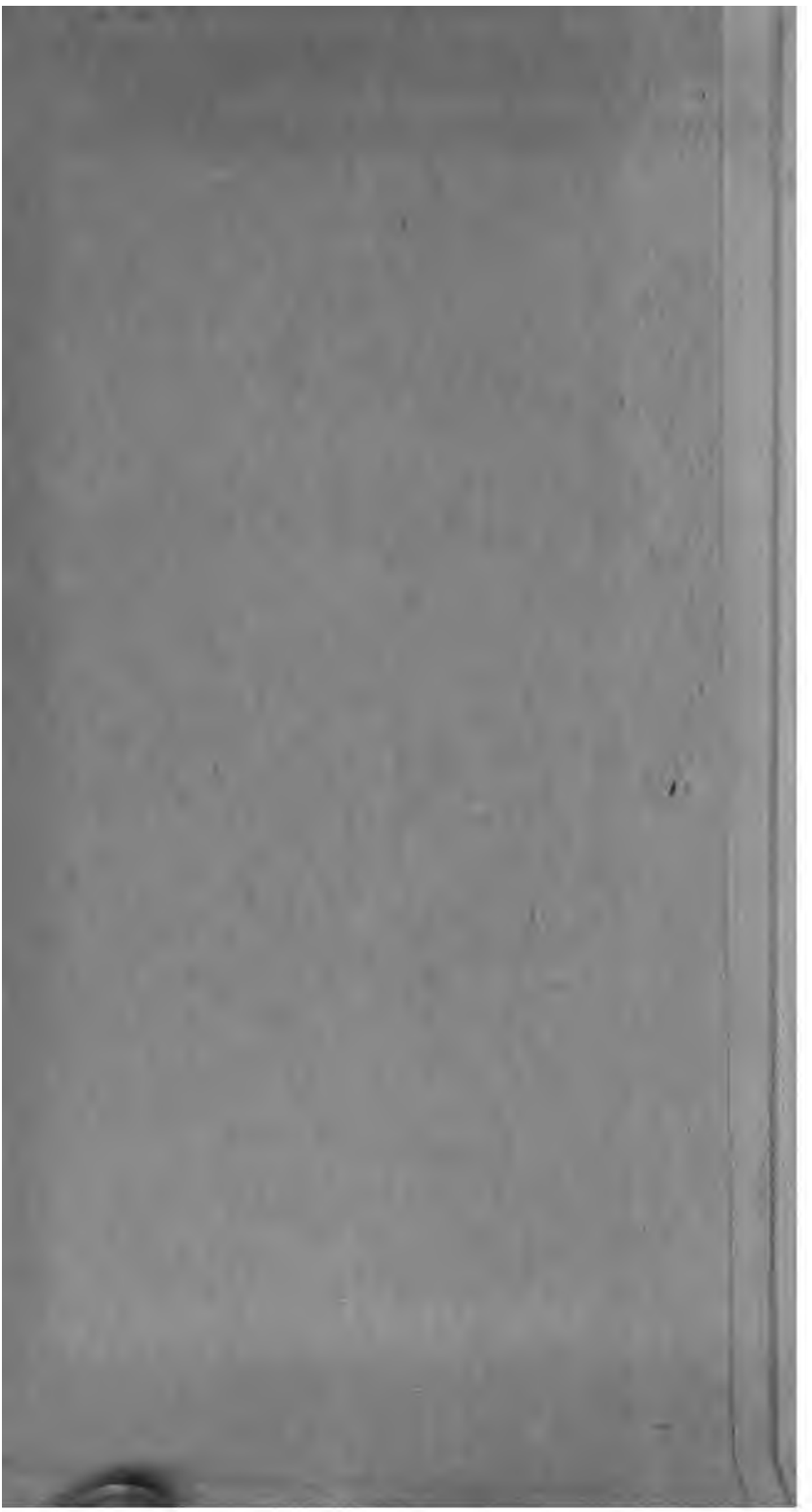

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THE

CALCUTTA CHRISTIAN OBSERVER.

January, 1834.

I.—*Introductory Notice,—with a brief practical Appeal to the Readers of the Observer.*

With the present number commences our Third Volume. The Christian Observer is now too well known, to require a reiterated statement of its design, or the principles on which it is conducted. It was originally projected solely with the view of doing good, by opening a channel for useful communications of every description connected with religion and morals—untinctured by party spirit, and unstained by selfish exclusiveness. Its object will ever be, to carry this design to its proper consummation. From the peculiar state of Indian society there necessarily devolves on the editors a heavy, and not unfrequently, a painful task. Nevertheless, as they entered on the undertaking from purely disinterested motives, they are resolved, so long as the public extends to them that truly liberal support which has characterized the past, to spare no pains in rendering their work deserving of so noble a patronage.

In the editorial management of such a periodical as the Observer, there is a difficulty to be encountered in this country which can scarcely be felt in Great Britain. There is a wide diversity of tastes to be consulted; and each individual is apt to be loud and clamorous for the gratification of his own—forgetful all the while, that if one is to be supplied to satiety, others must be left to starve. Some expect to be indulged with long elaborate treatises: others look for a choice variety of short articles. Some desire to have their ingenuity called forth by th theoretic and the speculative: others can only appreciate plain practical addresses to the heart and the conscience. Some wish to have their judgment exercised by didactic or critical compositions: others long to have their fancy regaled by the effusions of the poetic muse. Some

attach the highest importance to reviews of recent publications: others take special delight in perusing items of religious intelligence:—and so of many more. Now at home there may be a speedy and satisfactory adjustment of all these conflicting claims. A vast proportion of the community make a profession of religion. Different periodicals may therefore be set on foot for different classes of readers. And each class may be sufficiently numerous to support a work suited to its wants and necessities. Not so in India. Here, there is no one distinct class large enough to uphold a periodical in all respects adapted to the prevailing taste amongst its members. What then is to be done? There is no reasonable alternative that we can perceive, except the endeavour to supply from time to time, something appropriate to the wishes of all. This, accordingly, has been an object which we resolved to keep constantly in view. And hence, much of what certain fastidious but inconsiderate readers might be ready to pronounce, the motley variety to be found in our pages.

There is another difficulty which most editors of periodicals in this country share in common, viz. the difficulty of obtaining a *regular* supply of matter *sufficient in quantity, and choice in quality.* From the scantiness of labourers in every department that requires a tolerable degree of intellectual exertion, the editors themselves may have their hands already abundantly full: the list of subscribers is far too limited to admit of paying for articles of superior merit: while the number of writers, who are at once able and willing, is so small that dependance on them is reduced to a fractional value. Besides, in a society constituted as ours is, there are few or no gentlemen at large, who, on any day, could sit down for several hours consecutively, and pen an edifying paper. All come here to work: and all seem to work hard. And in a paralysing climate like that of India, exhaustion is superinduced by one's ordinary labours: languor and apathy succeed in their turn: and experience proves that it is desirable, if not necessary, to devote most of the time that can be spared from lawful avocations, to recreation or repose. Many, it is true, are enabled to over-master all the effects of climate, and rise above the harassments of business: and they are found ever ready to draw forth from their mental stores those rich supplies, that are calculated to improve or delight their fellows. Still, by far the greater part appear to yield to the depress-

ing influences that surround them: and when once they persuade themselves that they cannot command time enough to do ample justice to a subject, they soon feel disposed to abandon the thought of writing altogether. There is, it must be owned, a small fry of authors, who unfortunately think that they cannot write too much, or too frequently—just because their writings very seldom require them to think at all. Seeing that these things are so, we have every reason to rejoice, and be thankful. Our correspondents are numerous: almost all of them are able, and not less willing than able. We and our readers owe them a debt of gratitude. And in our own name, and that of our readers, we now return them our unfeigned thanks for the past, and earnestly solicit a continuance of their favours in the time to come.

Amongst the multifarious articles that appeared in our work during the last twelvemonth, will have been found some of a controversial nature. We refer to this circumstance particularly, because we wish to have our readers distinctly understand, that we are no lovers of controversy. We have never courted it: neither are we aware of having ever officiously stepped aside in quest of debateable matter. We have, we believe, uniformly acted on the defensive, rather than the offensive. We have only endeavoured to arrest the progress of certain errors; to expose the fallacies and flippancies of open, or disguised infidelity; to vindicate the cause of the injured and oppressed. There are, we know, timid souls who have not only a dislike, but a horror of *all* controversy. They dread it, as they would do, the hurricane or the pestilence. But it ought not to be forgotten that, in a world of rebellious opposition to "the Lord and his Anointed," there must arise occasions, however undesirable, in which it is morally impossible wholly to avoid controversy—in which, the studied avoidance of it would be equivalent to the basest cowardice, and tantamount to a voluntary abandonment of the citadel of truth. Our own policy is essentially pacific: and none can more sincerely deplore the necessity of occasionally departing from it, or more honestly deprecate the evil that imposes such a fatal necessity. Our anxious desire is that, in future, our pages may be always such, that the *olive branch* might significantly surmount each of them: and we cease not to pray for the blessed period when peace, unity, and happiness shall reign triumphant in every land.

During the past year repeated notices have been bestowed on our work by all the Calcutta Journals. These notices have, on the whole, been of a very friendly nature, and we cannot but feel grateful to those Editors who have spontaneously proffered such favourable testimonies. Differences of opinion there have arisen; and, from the constitution of the human mind, and the nature of the subjects discussed, might perhaps have been expected to arise. Still we are happy to add, that in no instance could we trace any thing like a marked hostility to the general object of our undertaking: rather, quite the reverse. This circumstance affords ample room for encouragement. Our own endeavour must naturally be to furnish as little ground for collision as possible. And should any diversity of sentiment occur in future, we doubt not that a candid and honourable feeling will predominate, so as to characterize all objections as those of a friendly censor.

It is with peculiar satisfaction we have to record the fact that, in the course of the last twelvemonth, there has been an increase of nearly *a hundred* in our Subscription list. We view this pleasing fact as a certain indication, that our labours meet with the cordial approval of a large proportion of our religious community—and that, however humble, they may not be wholly unattended with beneficial effects. One of the consequences that has already followed such extensive support we must be excused for particularly specializing. By a reference to the cover of the Observer, it will be seen, that "the profits arising from the sale of the publication are to be devoted to the Calcutta Christian Tract and Book Society." About half a year ago, the Proprietors had the pleasure of presenting this excellent Society with a donation of 150 Rupees. And it is clear, that the more the catalogue of Subscribers swells in number, the greater will be the amount of profits disposable for the purpose above-mentioned. Now, this purpose we hold to be not only unexceptionable, but incontrovertibly good. The utility of judiciously written tracts has been so often demonstrated by argument and fact, that it were a work of supererogation to say one word on the subject. And the Calcutta Tract Society, from its Catholicity, has more than ordinary claims on the attention of all who are interested in the propagation of Christian truth among neglected Europeans, and especially the dense mass of Heathen around us. It is composed of members from all denominations

of Christians: it extends its salutary influence to all: and all experience its powerful aid in conducting their various philanthropic operations. In addition, therefore, to any personal benefit which readers may derive from the perusal of our work, it must also be a source of pure delight to them, that they are at one and the same time advancing the interests of a Society, so well entitled to the support of a benevolent public. And no *new* Subscriber can fail to participate in this pleasurable feeling, when he is assured, that he is henceforward contributing so much to the support of a cause, which may make him actually, though unknowingly, instrumental in converting souls to God.

It is needless to dwell any longer on miscellaneous topics. We hasten, therefore, in conclusion to offer a few remarks on a subject of paramount importance. Since we last addressed our readers, another year has rolled over our heads. During that period, some have been "gathered to their fathers;" and those who survive now enter an another year of their being. To you who still remain, through God's loving-kindness and long-suffering grace, we make our appeal. What, think you, is the practical lesson to be deduced from the fleeting nature of time, coupled with the dreadful uncertainty of life? Is it not that all should give special heed to the Apostle's emphatic exhortation, to "redeem the time,"—and to the divine Redeemer's impressive warning, "to watch and be ready?" All men, by their transgression of God's Holy Law, have forfeited life and immortality. Why then are they permitted "to live, and move, and have a being?" Simply and solely because the Lord of glory, out of boundless compassion, did shed his precious blood to purchase for them a short season of probation, during which they *may* return to God, and, through the merits of the Redeemer's sacrifice, be received into the number of the blessed. Do ye therefore watch and pray and redeem your time, in accomplishing the purposes of your high destiny? If so; happy are ye in the enjoyment of God's favour now, and happy in the prospect of enjoying it, in the blissful region, where there is no sin or sorrow for evermore. But, alas! how few are found giving earnest attention to the solemn admonitions of our Saviour and his Apostles? How do multitudes shew forth their gratitude for a boon secured to them at a price so inestimable as "the precious blood of Christ?"

Do not some, by the *whole tenor of their life and conduct, in effect, loudly proclaim*;—Thou, O Lord, hast given us *time* to be *redeemed*, in making confession of sin, and pleading for pardon at a throne of grace; but we wish rather to spend it in careless indifference and giddy frivolities;—pray have us excused: others, Thou hast given *time* to be *redeemed*, in applying the blood of sprinkling to cleanse and purify a guilty conscience; but we wish rather to spend it in proving, by the continued impurity of a carnal nature, that the blood of the Saviour was shed in vain; pray have us excused? Some, Thou hast given us *time* to be *redeemed*, in making our peace with God, and accepting of the offers of reconciliation and love; but we wish rather to spend it in reckless defiance of the sanctions of a righteous law, and so widen the breach that already subsists, and add to the number of God's enemies;—pray have us excused: others, thou hast given us *time* to be *redeemed*, in cultivating the graces which naturally flow from faith, and adorn pardoned, and purified, and reconciled souls; but we wish rather to spend it, in converting our souls into nests of all the loathsome deformities of sin;—pray have us excused? Some, Thou hast given us *time* to be *redeemed*, in searching into the counsels of heaven, and admiring the plans of infinite love; but we wish rather to spend it, in prying into the affairs of men, and studying the contrivances of human wisdom;—pray have us excused: others, thou hast given us *time* to be *redeemed*, in maintaining "a good warfare" against the principalities and the powers of darkness, and the domineering maxims, habits, and principles of an ungodly world; but we wish rather to spend it in contests for earthly power, office, and dignity, and in converting the maxims, habits, and principles of a corrupt nature into so many engines for the accomplishment of our various schemes;—pray have us excused? Some, Thou hast given us *time* to be *redeemed*, in securing a name that shall be honoured of God and of angels, and flourish for ever in the book of thy remembrance; but we wish rather to spend it in gaining a name that shall be cherished by men for a few short years, and then sink for ever into the obscurity of oblivion;—pray have us excused: others, thou hast given us *time* to be *redeemed* —days of rest—precious sabbaths—in order to enjoy sweet antepasts of bliss, and lay up treasures in heaven, which are affected by

no change, and unassailed by storm or tempest; but we wish rather to spend it in scenes of gaiety, and in amassing treasures on earth, which may vanish in a day, or perish with our children, or finally be consumed in the universal conflagration;—pray have us excused? And now, oh reader, whosoever thou art, to whose character and conduct, part or the whole of the preceding delineations may with truth be applied, bear with us, when we address to you a word of affectionate expostulation. What! if a righteous God take you at your word, and allow your excuse? What! if he declare in your case, as in that of wicked and forsaken Ephraim:—"Ephraim is given to idols, let him alone?" Then, like souls forlorn and deserted of God, may you sleep on, and nothing may effectually arouse you from spiritual slumber. The morning may dawn and the shadows of the evening close in changeless succession, and leave you undisturbed. The meeting of pious friends, or the return of religious solemnities, may for a season arrest your attention, but fail to awaken you. The fleeting remembrance of the past, or the occasional pang of an unpacified conscience may cause some uneasiness, but fail to awaken you. The loud and faithful warnings of the ministers of Christ, or the pressing earnestness of their entreaties, may produce a momentary seriousness, but fail to awaken you. Death may break in upon your dwelling, and snatch away the flower or prop of your family—and as ye bid a long adieu to the clay-cold remains of the object of fondest affection, or consign them to the cheerless prison of the grave, to moulder into corruption with the ashes of former generations,—Oh, then may your heart be ready to break for want of utterance—and nature may dissolve itself into floods of tears—and for a time the world may fade from the view, and all created objects be pronounced "vanity and vexation of spirit:" —but even a visitation so appalling and so painful may fail permanently to waken you—and you may go on slumbering till the "king of terrors" seize you in his iron grasp;—and hurry you to the judgment seat—where, for the *first time*, you may be awakened from the dream of carnal security:—and awake you shall ever remain to a sense of your present guilt and folly, while the fiery billows of God's righteous vengeance continue to roll over you, without intermission, giving no rest, day nor night, to all eternity. Come now, thou hitherto infatuated reader, and rejoice with us, yea, sing

aloud for joy. What! may you naturally exclaim: What! sing aloud for joy, because I may be abandoned of God, and the victim of never-ending torments? Oh, no, dear reader:—but because you are yet on earth, in the land of the living, and in the place of hope. Remember, oh, remember the joyful assurance, that:—

> "As long as life its term extends,
> Hope's blest dominion never ends;
> For while the lamp holds on to burn,
> The greatest sinner may return."

Awake then, ye that slumber, and *redeem* precious *time*, by returning to "the stronghold as prisoners of hope." Arise, make haste, and *redeem* the *present* moment, by fleeing for your life into the refuge set before you in the Gospel. "Behold *now* is the accepted time; *now* is the day of your salvation." *Now, even now*, is the compassionate Redeemer entreating you: "Come unto me, *all* ye that labour and are heavy laden, and I will give you rest:"—"*Whosoever* cometh, I will in no wise cast him out:"—Yea, "*whosoever will*," let him come *now*, and take of the water of life freely," "without money and without price."

II.—*On the Fulfilment of Scripture Prophecy.*

"The testimony of Jesus is the spirit of prophecy."—Rev. xix. 10.

This passage of Scripture appears on the first reading to be somewhat ambiguous, and the truth which it is intended to convey is not immediately perceived. The veil however is speedily removed on comparing it with other passages of a similar character. These may be considered as the key to its true interpretation, and it is by these means that the light shines forth from obscurity, and we are put into possession of the spiritual treasures which it unfolds. The apostle Peter informs us, that to him, that is, to Jesus Christ, as the anointed of the Lord and the Saviour of the world, "give all the prophets witness;" and the sentiment which is contained in these words is evidently in correct keeping with, and may be taken as expressing the general sense of the passage above; and the two, if taken together, furnish us with a beautiful epitome of the true nature, the great object, and the principal design of Scripture prophecy. They teach us that the whole of the inspired predictions have in some sense or other a bearing upon the person, character, and work of the Redeemer, and are intended in their practical influence to bring us, as the subjects of his moral government, in the spirit of penitence and faith, to the foot of His cross. It does not however appear that the sense of either of these passages is to be

restricted to what relates exclusively to the personal work of the Saviour. They are capable of a wider interpretation, and are also to be understood as embracing whatever is connected with the extension of his kingdom, and the triumph of his cause in the world. The object which the writer of these pages has in view is, to call the attention of Christians in this country to this interesting subject, viz. to the aspect of modern times, the present movements of Providence, the attitude which passing events bear in relation to these prophecies, and the proofs to be derived from this source—that we are verging with rapid strides towards the period when they will all be fulfilled—and that we are approaching, with greater rapidity than even the generality of Christians are disposed to admit, to that delightful period when every temple shall echo with his praise, and every land be filled with his renown; when all the kings of the earth shall cast their crowns, and the nations of the world shall lay their glory, in submission at his feet.

The sacred writers are so diffuse whenever they touch upon this delightful theme, that one great difficulty consists in making a suitable selection of such passages as are best adapted to the purposes of this investigation.

Perhaps the 72nd Psalm may not improperly be referred to as embodying, in the sentiments which it contains, the substance of all which the Old Testament prophets have written on the subject. It points out in glowing language the future triumphs of the Redeemer, and paints in vivid colours the moral dignity of the Church as she will hereafter appear in the meridian splendor of her millennium glory.

On this interesting subject the prophet Isaiah likewise particularly excels, and perhaps there is no single passage throughout the whole of the inspired records more forcible and descriptive than the one which is found in his prophecy, chap. xi. 9, "The knowledge of the Lord shall cover the earth as the waters cover the sea." The prominent idea of this passage appears to be in the striking comparison which the Prophet institutes. The knowledge of the Lord is not merely to cover the earth in general, but it is so to cover it AS the waters cover the sea. And if we are to take this expression literally (and I see no reason why we shonld not), and press the full force of it into our argument, what an elevated view does it then give us of the Redeemer's triumphs, and how strikingly does it pourtray both the universality and the stability of his kingdom. Who, it may be asked, can stand for a moment upon the sea shore, and observe the mighty surges, rolling with resistless sway, unimpeded in their course, and deluging all that opposes them; can watch the rising tide overflowing the whole shore, and filling every crevice that comes within its boundary, and not be

struck with the strength and the grandeur of this figure? And does not this passage, it may be asked, teach us to believe that a deluge of religious knowledge similar to this,—a deluge of religious knowledge which will issue in the conversion of the world,—is ultimately to overspread the whole earth, and to extend to every nation, and people, and kindred, and tongue?

We are likewise commanded by Him whose authority is supreme in the Church, to pray that the will of God may be "done upon earth as it is done in heaven;" and it is in the point of comparison in this passage as well as the former, that the strength and sublimity of the idea which it unfolds principally consists. The exhilirating thought that the will of God will ere long be done upon earth, AS it is done in heaven (admitting that the expression is only to be taken comparatively), is more than the Christian's mind, even in its most sanguine moments, can now possibly realize. It can however scarcely be supposed that we are commanded in any part of the inspired page, to pray for that which God never designed in some measure to bestow. On this principle therefore, and by the authority of this command, we are warranted to believe, that a period is coming in the future history of our world, when the inhabitants of earth will vie with the inhabitants of heaven in doing the will of God: when the Church militant, and the Church triumphant, will join in one common chorus; will blend their mutual sounds in the most delightful harmony of praise, in a harmony which will be free from a single discordant note—sweet as the music of the spheres—and which continually increasing in its allelujahs, will rise with majestic grandeur before the throne of the Eternal, until his eye and his heart, moved by the melody of its strains, will once more be fixed in complacency and love upon the new-born creation, and the fulness of His approbation and delight again be testified in the hallowed announcement, that "all is very good."

It is a well known fact that the Greek and Roman empires formerly extended over a very considerable portion of the globe; and yet the prophet Daniel, glancing his eye through the vista of distant ages, and making them the subject of his prophetic theme, very significantly calls them nothing more than a "great image," and proceeds to shew that they were but limited in extent, compared with that kingdom which the God of heaven designed to set up.

The dominion of the Papacy once included nearly all Europe, and extended its influence to several other quarters of the earth; and yet the same prophet, when speaking of this, and when bringing it into comparison with the kingdom of the Messiah, denominates it but "a little horn." With all these passages, therefore, in our hands, and a multitude of others of a similar character derived from the prophetic records, we perceive without any effort of imagination what

are Jehovah's designs of mercy and grace to our guilty and apostate world.

The same exhilirating theme isalso taken up in the Scriptures of the New Testament. The living and the true witness, He whose words are faithfulness and truth, has expressly declared that "the Gospel shall be preached in all the world;" and although these words in their primary application have an undoubted reference to what would be accomplished antecedent to the destruction of the Jewish state and polity, yet there does not appear to be any reason why they should be absolutely restricted to that particular period. The Saviour's omniscient mind no doubt embraced a wider range, and this passage in its extended application may be taken as prophetic of the moralising process, and the regenerating influence, which the word of His grace will exert upon generations yet unborn, and the energy which it will continue to display in turning men from darkness to light, through all succeeding ages of the world's duration.

This sententious prediction of the Redeemer is peculiarly clear and emphatic, and it may not improperly be considered as an epitome of all the prophecies relative to the spread of the Gospel by which it was preceded; and as it is one of the last recorded statements on this interesting theme, and carries with it a peculiar importance on account of His dignity and glory from whose lips it originally fell, we shall therefore take it as the principal foundation of our remarks, and, in the further prosecution of this inquiry, endeavour to make our observations bear more particularly upon the circumstances by which, in ages that are past, it has in measure been fulfilled, and also upon the various passing events of Providence by which it is fulfilling in the present day, and is likely to be still more extensively fulfilled in the future history of the world.

The reader must bear in mind, that at the period when the Saviour uttered this important prediction, there was not the least apparent probability that the event to which it refers would ever be accomplished. The Gospel had then obtained no footing in the world, it had no secular influence to support its claims, it held out no temporal prospects whatever to those who embraced it; and, besides the absence of these and other similar advantages, which in the eye of reason might appear requisite to support its claims and accelerate its interests, it had, on the other hand, to encounter the most fearful opposition from the emissaries of the god of this world. The malice of men armed with power, and influenced by pride, rose up in hostile array, and threatened its destruction. Its claims were every where disputed, its purity was hated, and its friends and supporters universally treated with contumely and scorn; and in addition to this formidable phalanx, it had also (in order to make

its way) to overturn all the long established and deeply-rooted systems of idolatry and superstition, which from time immemorial had received the veneration of all ranks and classes of mankind. And yet notwithstanding this amount of opposition, and the appalling nature of the task which it consequently had to perform, it completely effected its purpose, and that too within a very short period after its first announcement to the world. The apostles of our Lord, in obedience to his commands, sensible of his authority, and sustained by his power, went forth armed to the conflict; and the pride, the prejudice, the malice, which before raised their brazen fronts, opposed their progress, and apparently rendered hopeless their prospects of success, fell powerless and harmless at their feet. He who gave them their commission accompanied their labours by his blessing, and Satan fell before them like lightning from heaven. The listening multitude attended to the message of mercy, the Spirit of God applied it with power to the heart, and the idolatrous rites were deserted, and the altars overturned, whilst in every direction Christian churches (the monuments of the Saviour's victorious grace), rose with the number, the order, and the brilliancy of the stars.

Perhaps the generality of readers, however, may not feel so much interest in contemplating the past fulfilment of this prophecy, as in surveying the various means which the Church of God is at present employing to bring about its accomplishment—means which, with his blessing, are calculated to accelerate the approach of that period when it will be fulfilled on the most extensive scale—that delightful period when the kingdoms of this world, as the result of its proclamation, "shall become the kingdoms of our Lord and of his Christ, and he shall reign for ever and ever."

It is however impossible to enter fully upon this branch of the subject, without extending the present essay to an improper length: we shall therefore reserve it for future consideration, and conclude these remarks with a few observations on the end and design of prophecy, and the evidence which is derived from it in support of the truth and authority of the Christian Scriptures.

On the former subject, viz. the design of prophecy, we may remark that, "it is not intended to amuse or perplex us in the previous study, but to confirm our faith in the event," or, in other words, it appears to be designed principally as a species of standing evidence which God has graciously furnished both to the Church and the world, of the truth and authority of his own word—an evidence by which the faith of the former is strengthened, and by which the unbelief of the latter will be rendered wholly inexcusable. The mystery of Providence is gradually developing itself, and every development as it successively occurs, throws increasing light upon the sacred oracles, and furnishes us with additional and continually

accumulating evidence—evidence of a tangible nature, and which comes within the sphere of our own observation, that the Bible "has God for its author, heaven for its end, and truth without any mixture of error for its contents." Nothing can be more clear and explicit as to the design of prophecy than those words, which fell from the lips of the Redeemer when speaking of the treachery of Judas—"Now I have told you before it come to pass, that when it is come to pass ye might believe." This passage may, we conceive, without any unnatural force, be applied to every part of the prophetic records; and we learn from it that the whole of the events foretold,—whether foretold by Moses, or by the prophets, or by Christ himself,—were so foretold that when fulfilled we might believe, that the word, whether spoken or written, was the authenticated word of God. We have also in this passage, a valuable and important test presented to our view by which we may be materially assisted in our endeavors to distinguish truth from error,—a test which it is our imperative duty to apply to the claims of the Bible, and which will, if duly attended to, afford us the most solid and satisfactory evidence of its divine origin.

That blessed book contains nearly 600 distinct prophecies on different subjects; amongst these, are an immense number which relate to the spread of the Gospel, and to the extension of "that kingdom which is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost"—and we have ocular demonstration of the truth and divine authority of these predictions, because they are actually receiving their fulfilment under our immediate and personal observation. In short, if we examine the Bible throughout, we shall find that out of this immense number of prophecies, it does not contain one—no, not one—which either has not been fulfilled, or which, judging from the aspect of modern times, is not likely to be fulfilled, by forthcoming events. We maintain therefore, that if we find certain events predicted long before they happened, if they be so clearly described that when completed, they determinately apply to the subject—if they be related by persons unconcerned in them, and expecting to be removed from the stage of existence long before they take place,—it is then evident to a demonstration that some Power superior to humanity, has been pleased to impart to them so much of its designs and counsels as are referred to in these predictions. Or to vary this illustration and put the case in a still stronger light, let us suppose that we bring forward a single instance of some well authenticated prediction, having been literally fulfilled; in doing this, we produce a case in which it is clear to a demonstration, that a divine prescience was actually concerned. Suppose we produce a second instance of this nature; the evidence of a divine hand becomes still stronger, and so on in every

well-authenticated case of a similar character which it is possible to bring forward. Suppose again, that these cases multiply upon us to a very considerable extent:—the evidence which they then supply of the inspiration of the document in which they are recorded becomes unquestionable, and of such a character as is admirably adapted to carry conviction to the mind; and in summing up the amount of evidence which it is possible to deduce from this source, it must be borne in mind, that it ought not to be judged of by any particular or insulated prediction that has been accomplished, however striking or peculiar it may be; but it must be estimated by the sum total, that is, by the combination of the whole of the instances in which it can be clearly proved that certain accredited predictions of this nature, which were anciently recorded, have in subsequent ages been literally fulfilled.

On what an immovable basis then, according to the principle of this illustration, does the truth of the Bible rest, when in support of its divine authenticity several hundred prophecies, of a character similar to what I have described, can be advanced in support of its claims. The record of these prophecies, that is, of its fulfilled prophecies, stands forth, as a modern writer has well observed, with the prominence of an imperishable monument, attesting beyond a doubt its divine original; or in other words, it is like a stream of light darting its celestial rays upon the mental vision—a stream of light striking the eye of the mind, which cannot fail, unless that eye be morally diseased or wilfully closed, to produce a corresponding conviction, a conviction which under the teaching of the Holy Spirit, will undoubtedly bow the judgment, and the will, and all the powers of the soul, to its sovereign mandate, and compel them with reverence and humility to submit to its high and unimpeachable authority.

Chinsurah, Nov. 23, 1833.

III.—"*I love Christ more than this.*"

The following pleasing anecdote of a Karen candidate for Baptism will, we are persuaded, interest our female readers, and may with propriety fill up a vacancy in the present page. It is extracted from a late letter from the Rev. Mr. Judson, Baptist Missionary at Burmah, addressed to American females.

"A Karen woman offered herself for Baptism. After the usual examination, I inquired, *whether she could give up her ornaments for Christ.* It was an unexpected blow. I explained the spirit of the Gospel. I appealed to her own consciousness of vanity. I read her the Apostle's prohibition. (1 Tim. ii. 9.) She looked again and again at her handsome necklace, and then, with an air of modest decision, that would adorn, beyond all ornaments, any of my sisters whom I have the honour of addressing, she took it off, saying, '*I love Christ more than this.*'"

IV.—*Account of Dokyin Rayŭ, or "King of the South"—one of the modern Hindoo Deities.*

When man once abandons the service of the true God, he becomes, as the Apostle says, "vain in his imagination, and his foolish heart is darkened." He adopts the most absurd notions regarding the nature of the Deity and the worship due to him, and although he may, in other respects, display his understanding to much advantage, yet with regard to these, he acts as if he were entirely devoid of that faculty.

What a striking corroboration of this truth do the Hindoos afford! To what length of unreasonableness have they not gone in their opinions on the subject of God and divine worship! Not content with a pantheon of thirty-three millions of gods as sanctioned by the shastras, they are from time to time adding to the number: witness *Choitonyo*, *Dokyin Rayŭ*, *Kaloo Rayŭ*, *Ola Beebee*, and others, of whom no mention whatever is made in their sacred books. Learned Hindoos will perhaps deny *their* acknowledging any of these more recently fabricated deities; yet they well know and must confess, that numbers of their countrymen pay to them divine adoration, and expect from them protection in this world, and salvation in the next.

My purpose on the present occasion is to give a brief account of *Dokyin Rayŭ*, whose likeness is at the head of this communication. This idol, which is prepared of clay by potters, and baked in their ovens together with pitchers and all kinds of earthen vessels, consists only of a head, wearing a covering shaped much like a mitre, and adorned with divers figures, according to the fancy of the maker. The face is painted white, and the eyes, mouth, and nose, red; black mustachios of considerable size are invariably placed under the latter; so that the whole figure presents a most ludicrous

appearance. The largest of these images is about three feet high, and the smallest, ten inches. The price, according to the size, varies from between one to eight annas.

In order to render the image an object of adoration, a ceremony called চক্ষুদান (or the giving of eyes) is indispensable. It is performed by a Brahmun, who dips the stalk of a betel leaf in the soot of a lamp, and applies it to the eyes, at the same time repeating an incantation adapted to the purpose. The principal worship of the idol takes place on the last day of the month of *Pous*, (about the middle of January.) The offerings consist of rice, sweetmeats, plantains, &c.; occasionally a kid or a duck is sacrificed. The Brahmun is entitled to all these articles, and receives besides, a small fee in money for his trouble. The expense of this *pooja* averages from four annas to four or five rupees. The worshippers belong generally to the poorer classes of natives: among them are found, more especially the agriculturists and fishermen, who inhabit the numerous villages south of Calcutta,—the molungees or makers of salt,—and such persons as are engaged in collecting wild honey, or cutting wood in the Sunderbunds. The benefits expected are, success in their different callings, and protection from tigers and other wild beasts which infest those parts:—*Dokyin Rayŭ* being supposed to have them under his controul, and to possess the power of preventing them from hurting his votaries.

Images of *Dokyin Rayŭ* are scarcely ever erected in temples, but are placed, often in great numbers, under trees, usually the *Oshutto* (Ficus religiosa), and the *Monosha* (Euphorbia), round about which may be seen, besides the actual objects of adoration, whole heaps of the remains of their predecessors in office, who have been broken to pieces by mischievous children at play, or run against by cattle or dogs. This sad fate of their tutelar deity, however, does not in the least shake the faith of the infatuated worshippers; for no sooner is an image thus destroyed, than they place another in its stead, and repose the same implicit confidence in it, as they did in the one whose existence was so unceremoniously brought to a close.

As no mention of *Dokyin Rayŭ* is made in the shastras, it is a matter of great difficulty to ascertain his real origin. I once requested a Brahmun, who was a priest of this god, to give me some information on the subject; but he candidly replied, that it was out of his power to do so; and that he reverenced *Dokyin Rayŭ*, simply because his ancestors had done the same, and every body said, that great benefit was sure to result from it. Another whom I questioned on the same point said, that *Dokyin Rayŭ* was an incarnation of the original head of Gonesh, which was consumed by the look of *Shonee* previous to its having been replaced by his

present elephant's head. A third, pretending to be wiser than the rest, assured me that *Dokyin Rayŭ* was one of the thirty-three millions of gods acknowledged in the shastras, though not mentioned by name: that, in days of yore, a certain man, anxious to obtain protection from wild beasts, made supplication to the deity, who revealed to him in a dream that his prayer should be answered on condition that he should make an image, whose shape and dimensions were pointed out, and worship it under the name of *Dokyin Rayŭ*;—the man, having acted up to this direction, obtained the object of his wishes, which others observing, hastened to follow his example; and that, ever since, *Dokyin Rayŭ*, (which means "King of the South,") has been held in great veneration in all the southern districts of Bengal.

I have not been able to learn any thing beyond this concerning the origin of this god.—Oh! what a contrast between the absurd, uncertain, conflicting notions of these poor idolaters and the faith of a Christian, who can say upon unquestionable evidence, "I *know* in whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day!" (2 Tim. i. 12.)

It is very gratifying however to remark, that the preaching of the Gospel has not been without effect, among the deluded votaries of *Dokyin Rayŭ*. There are about a thousand individuals that formerly owned him as their god, who have relinquished their vain hope, and have learned to "know the only true God and Jesus Christ whom he has sent." These belong to different churches and congregations in connection with the London, the Baptist, and the Church Missionary Societies, and the Society for Promoting the Gospel in Foreign Parts. Some, who have already departed this life, it is humbly hoped, have been admitted into God's kingdom above, there to enjoy pleasures at His right hand for evermore; and of several of the survivors it may be confidently affirmed, "that they are adorning the doctrine of God our Saviour by a holy walk, and that they are living soberly, righteously, and godly in the present world, looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ."

O! may the Gospel be crowned with yet greater success in that dark corner of the earth; and not there only, but

O may the great Redeemer's name,
Through every clime be known;
And heathen gods, like Dagon, fall,
And Jesus reign alone.
From sea to sea, from shore to shore,
May Jesus be adored;
And earth, with all her millions, shout,
"Hosanna to the Lord."

L.

V.—*Theory of the Hebrew Verb.* No. 1.

If there is one book, which above all others deserves the labour of intense study and impartial criticism, that book is the Bible. Coming as it professedly does from heaven; developing as it does a plan of redemption, in which God has abounded to us in all wisdom and prudence; and involving as it does the destinies of all the human race, it would be the most guilty neglect not to make every effort to comprehend all that it contains. If critics have spent years in deep thought, and elaborate investigation, to decipher obscure passages, and lay down rules for the right interpretation, of Homer, Horace, and Virgil; much more ought those who know the infinite superiority of the Word of God to all human productions to employ every means within their reach, to understand themselves, and to make others understand the records of eternal truth. The writer feels the difficulty of uniting the loftiness of truth with the lowliness of critical inquiry, and fears that in the estimation of some of his readers, the beginning and subsequent parts of these papers will subject him to the censure passed by Horace on the painter who should venture to draw a picture, the different parts of which have no affinity to each other. Yet it must be recollected as an apology, that there is often no possible way of reaching the lofty eminence of truth, except by the very rough and arduous way of philological research. In this way the writer, acting merely as a pioneer, wishes, if possible, so to clear the way, that the Biblical student may ascend the steep with comparative ease, and enjoy the bright prospects which it lays open to the view.

The remarks now offered on the theory of the Hebrew verb have originated from a conviction, in the mind of the writer, after studying the Hebrew language many years, that the rules universally received for the interpretation of the verbs are both inaccurate and deficient; and such as being followed have led into numerous errors. As far as the theory of the verb is concerned, such remarks can from the nature of things afford little pleasure to any beside the Hebrew scholar; but when the rules of the theory come to be applied to determine the sense of many passages of Scripture, then they will prove interesting to all true Christians.

In ascertaining the meaning of a passage in any language, much must depend upon an accurate knowledge of the moods and tenses of the verb. This is self-evident, and requires little explanation. If a person should tell us, that in the English language the indicative and potential moods were two tenses, past and future, and leave us with these two tenses, without further explanation, to express all our emotions, and describe all the actions of men, whether present, past, or future, we should think ourselves placed in a strange dilemma;

but this is the precise position in which every student is placed who commences the study of Hebrew. This will appear on consulting any Hebrew Grammar. The order of the verb, as we have commonly observed in Hebrew Grammars, is this:

Participle.	Infinitive.	Imperative.	Future.	Preterite.
לוֹמֵד	לָמוֹד	לְמוֹד	יִלְמוֹד	לָמַד

The first object of these remarks will be to prove, that what are here called the past and future tenses are the indicative and potential moods. They are far more deserving of the name of moods than the imperative and infinitive, as the latter contain within themselves separately but one tense; whereas the indicative and potential contain three—the present, past, and future. The following is therefore contended for as the true theory of the Hebrew verb:

Participle.	Infinitive.	Imperative.	Potential.	Indicative.
לוֹמֵד	לָמוֹד	לְמוֹד	יִלְמוֹד	לָמַד

If it can be proved, that the indicative and potential contain within them three tenses, the present, past, and future, then it is conceived, that all will agree in denominating them moods, and not tenses. An attempt will therefore be made to shew from the established English version of the Scriptures that each of these has a present, past, and future signification; to lay down some definite rules by which it may be determined when each ought to be rendered present, past, or future; and lastly, to point out the errors into which grammarians and translators of the Scriptures have fallen, through not *uniformly*, regarding these rules.

The first object is, to show from the authorised version, that the principle contended for is acknowledged by the translators, in their having rendered numerous passages in which the indicative and potential moods occur, sometimes in the present, sometimes in the past, and sometimes in the future. It will remain as a subject for future inquiry, why they have not acted up uniformly to this acknowledged principle.

In prosecuting the inquiry, it will be necessary to commence with the indicative mood, and to adduce from the English version passages which are correctly rendered, to prove that it contains in it a present, past, and future signification. Take for proof of a present signification in the indicative, or preterite as it is called, the first Psalm. 'Blessed is the man that *walketh* not in the counsel of the ungodly, nor *standeth* in the way of sinners, nor *sitteth* in the seat of the scornful.' Here the three verbs עָמַד הָלַךְ and יָשַׁב are all in what is called the preterite or past tense; so that according to the Hebrew Grammar, the passage would read,

'Blessed *was* the man that *walked* not in the counsel of the ungodly, nor *stood* in the way of sinners, nor *sat* in the seat of the scornful.' But the good sense of our translators enabled them in this, and in many other instances, to break the shackles of prejudice, and render these verbs, not as preterites, but as the indicative mood, present tense. For further satisfactory evidence, let the reader consult the Book of Proverbs and the Book of Lamentations, and he will find innumerable instances in which what has been denominated the preterite or past tense is used in the present. Speaking of the virtuous woman, the wise man says, 'The heart of her husband *doth* safely *trust* in her, she will do (or rather, like the rest, she *doeth*) him good, and not evil, all the days of his life; she *seeketh* wool and flax, and worketh willingly with her hands; she *is* like the merchant's ships, and bringeth her food from far; she *considereth* a field, and buyeth it; with the fruit of her hand, she *planteth* a vineyard; she *girdeth* her loins with strength; she *perceiveth* that her merchandize is good; she *layeth* her hands to the spindle, and her hands *lay hold* on the distaff; she *stretcheth* out her hand to the poor, &c." Proverbs, xxxi. 10, &c.

Jeremiah, speaking of the miseries of his people, exclaims, 'The precious sons of Zion, comparable to fine gold, how *are they esteemed*, as earthen pitchers, the work of the hands of the potter! Even the sea-monsters *draw out* the breast: they *give suck* to their young ones; the daughter of my people *is become* cruel, like the ostriches in the wilderness; the tongue of the sucking child *cleaveth* to the roof of his mouth for thirst: the young children *ask* bread, and no man breaketh it unto them; they that fed delicately *are desolate* in the streets: they that were brought up in scarlet *embrace* the dunghill,' &c. Lamentations, iv. 2, &c. If these renderings are correct, and we hope by rule to prove that they are, then it follows that this preterite, as it is called, is certainly also a present tense.

To shew that the same form of the verb is used with a past signification appears almost unnecessary, as this is agreed by all grammarians: 'In the beginning God *created* the heaven and the earth.' Gen. i. 1. 'There *was* a man in the land of Uz, whose name was Job, and that man *was* perfect and upright, and one that *feared* God and *eschewed* evil?' Job, i. 1. In all such cases as these, we should say, that the verb was in the indicative mood, past tense.

The following passages will prove that the same form of the verb is also used with a future signification: 'And the Lord said unto Moses, Fear him not, for I have delivered (or rather *will deliver*) him into thy hand, and all his people, and his land: and thou *shalt do* to him as thou didst to Sihon, king of the Amorites.' Deut.

iii. 2. Here the two acts to be performed, one by Jehovah, and the other by Moses, were both future, and yet they are described by what is called the preterite נָתַתִּי and עָשִׂיתָ which is sufficient to shew that that form, whatever it may be denominated, contains in it a future signification.

Again God, speaking to Abraham, says, 'Behold my covenant shall be with thee, and thou *shalt be* a father of many nations. Neither shall thy name any more be called Abram, but thy name *shall be* Abraham: for a father of many nations have I made (rather, *will I make*) thee. ‡ And I *will make thee* exceedingly fruitful, and I *will make* nations of thee, and kings shall come out of thee. And I *will establish* my covenant between thee and thy seed after thee in their generations, for an everlasting covenant, to be a God unto thee and to thy seed after thee. And I *will give* unto thee and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan for an everlasting possession: and I *will be* their God.' Gen. xvii. 4, &c. And for still more abundant proofs, the reader has only to consult the prophecies, where events which did not take place for hundreds of years afterwards are described by this form of the verb. Having shewn then concerning this first form, that it is fairly rendered by our translators in the present, past, and future tense, it follows that it must be a mood, and not a tense, because moods may have tenses within them, but one tense cannot contain two others of an entirely opposite nature.

It is necessary, in the second place, to establish, upon the same authority, that what is called the future tense has also a present, past, and future signification. It differs from the former chiefly as the potential mood differs from the indicative in English; it applies to all times, but in a modified form, and this is regarded as the real distinction of one mood from another.

The following quotations will shew, that what is denominated the future tense is translated as the potential mood, present tense; 'And Pharoah said unto his servants, *Can we find* such a one as this is; a man in whom the Spirit of God is?' Gen. xli. 38. 'And Barzillai said unto the king, I am this day fourscore years old, *can I discern* between good and evil? *Can* thy servant *taste* what I eat (or *may eat*) and what I drink (or *may drink*)? *Can I hear* any more the voice of singing men and singing women? Wherefore then should thy servant be yet as a burden to my lord the king?' 2 Sam. xix. 35. 'Of all meats which *may be eaten*, that on which such water cometh (or *may come*) shall be unclean; and all drink, that *may be drunk* in every such vessel, shall be unclean?' Lev. xi. 34.

That the same form is used also in the past tense, the following passages will demonstrate: 'And God *said*, Let there be light,

and there *was* light. And God *saw* the light that it was good, and God *divided* the light from the darkness,' &c. Gen. i. 3. 'O that it (were) with me as in months past, as in the days when God *preserved* me. When his candle shined on my head, and by his light I *walked* through darkness.' Job, xxix. 2. It may be said that in these instances, it is on account of ו *vaw conversive* prefixed to the verb, that it is in the past tense; but the scholar is requested to keep this rule entirely out of his mind, till he has weighed the objections against it, which will be stated in the third number.

That this form of the verb is most commonly employed in a future sense is agreed by all; we shall nevertheless quote two examples for the purpose of explaining how it is used, sometimes when the indicative, and sometimes when the potential future would be used in English.

'He that dwelleth in the secret place of the Most High *shall abide* under the shadow of the Almighty. I *will say* of the Lord, He is my refuge and my fortress: my God, in him *will I trust.* Surely he *shall deliver* thee from the snare of the fowler, and from the noisome pestilence. He *shall cover* thee with his feathers, and under his wings *shalt thou trust*: his truth shall be thy shield and buckler.' Psalm xci. 'O that I knew where I *might find* him! I *would* come unto his seat; I *would order* my cause before him, *and fill* my mouth with arguments. I *would know* the words he *would answer* me, *and understand* what he *would say* unto me.' Job. xxiii. 3.

Upon the same authority it can be shewn, that the participle, which is said to supply the present tense in Hebrew, is also used in a present, past, and future sense, and is subject for its interpretation in either of these, to the same rules as the indicative and potential moods, as: 'Whoso *keepeth* the law is a wise son; but he that *is a companion* of riotous men shameth his father.' Prov. xxviii. 7. Here the participles נֹצֵר, *keeping, and* רֹעֶה, *keeping company with,* are in the present tense. 'The thing *thou art doing* is not good.' Ex. xviii. 17. Here עֹשֶׂה, is present definite. 'And the Lord *went* before them by day in a pillar of cloud. Ex. xiii. 21. In this place הָלַךְ, is past. 'And the Egyptians *fled* against it.' Ex. xiv. 27. Here נָסִים, is past. 'And the Spirit of God *moved* on the face of the waters.' Gen. i. 2. Here מְרַחֶפֶת, is the past definite. 'Else if thou refuse to let my people go, behold, to-morrow *will I bring* the locusts into thy coast.' Ex. x. 4. 'And Moses said, Thus saith the Lord, about midnight *will I go* out into the midst of Egypt.' Ex. xi. 4. In these two last passages the participles מֵבִיא and יוֹצֵא, are future.

every orthodox creed. If it can be fairly established, that *this* view of the person of Christ rests on the plain grammatical and unsophisticated testimony of God, as delivered to us in the Bible, there will be no necessity for going into an investigation of the other two opinions above referred to, and adverting to the modifications which they may have assumed in different ages of the Church, from the times of the Evangelist John till the present day. The arguments which go to substantiate the truth of our Lord's *divinity*, must necessarily in the same proportion annihilate the hypothesis of his *created existence*, whether that existence may have been earlier or later, more or less exalted. It will therefore be the object of this and some following papers to ascertain what the Scriptures of the Old and New Testaments teach on the subject. The proofs of our Lord's divinity, which are furnished us in the Old Testament, will first be considered: only it must be premised, that it would be very unreasonable to expect this particular doctrine to be more frequently and clearly taught than many others, during a dispensation, one of whose peculiar characteristics was comparative obscurity. Nothing more ought to be expected, than that the proofs which supported it are equally perspicuous as those which are admitted to establish other doctrines, the full development of which did not take place till the introduction of the Christian economy.

CLASS A. *Proofs of the Divinity of Christ from the* OLD TESTAMENT.

1. The first are those which assert the fact of Divine Manifestations, or Personal Appearances to men, under the combined characters of the *Angel* and *Jehovah*.

The nature of the proof to be here adduced is this; the person who appeared to the Patriarchs and Israelites is expressly called יהוה *Jehovah*, or אדוני, *Adonâi, (the Lord,)* which in point of peculiarity is equivalent to it. He is also called מלאך *Malach*, the *Angel* or Messenger, and is the same who afterwards appeared as the Messiah. These three propositions will receive illustration as we proceed.

(1) Gen. xvi. 7—13. There we find the same person who is four times mentioned as "the Angel of Jehovah," expressly receiving the names of "Jehovah" and "God." Some would render מלאך יהוה "the Angel Jehovah;" but this is contrary to the current analogy of the Hebrew language, which requires the words to be read in construction, not in apposition.

(2) Gen. xviii. It is evident from the whole of this interesting portion of sacred history, that "Jehovah" appeared to Abraham as the מלאך, accompanied by two other angels, who immediately proceeded on their way to Sodom, while He continued visible to the patriarch, and communed with him for a time.

(3) Gen. xxi. 17—20; xxii. 11, 15—18; xxxi. 11—13; xlviii. 15, 16; Exod. iii. 2—15; xxiii. 20, 21; Isaiah lxiii. 8, 9; Zech. iii. 1—4; xii. 8; Mal. iii. 1.—This last passage appropriates the term *Malach*, "Angel" or "Messenger," to the Messiah.

In all these passages the peculiar names and appropriate attributes of the Supreme Deity are given to the angel who appeared on the occasions to which reference is made. And that this Angel was the Son of God appears clearly from Micah v. 2, compared with Matth. ii. 6. The מוצאות or "goings forth," do not relate to what has been called "eternal generation," but to the appearances which this Divine Person assumed in the earlier periods of time. They are here introduced to prepare the Church of God for the more wonderful appearance or "going forth," in the fulness of time.

That the Angel referred to in the above passages was not an *exalted Angel personating the Deity*, as the Arians and some others have maintained, is evident from these circumstances, that we nowhere in Scripture find Angels or any other messengers or ambassadors apply the names, &c. of God to themselves, or to each other, but they uniformly speak as the servants of God; that they nowhere represent themselves as personating the Deity; and that they invariably and expressly disclaim every title to religious adoration.

It is equally clear, that the Socinian hypothesis of the Angel being a mere *symbol of the Divine Presence*, or the manifestation of Jehovah's power, is utterly untenable; for such strong and unqualified representations are made in the sacred records of *personal attributes* and *personal distinctions*, as cannot be reconciled with such ideas, consistently with any principles of just and rational interpretation. Every unbiassed reader, on coming to such parts of the narrative, must, according to the meaning he is accustomed to attach to language, consider the Angel as a person, in some respects *distinct from Jehovah, and yet as Jehovah himself.*

2. Those passages in the Old Testament which describe the Messiah as *possessing* the *names*, the *nature*, and *the attributes of Jehovah.*

(1) Job xix. 25—27. The characters here given to Job's "Redeemer" are חי Châi, the *Living* One, אחרון Acharon the *Future*, or the *Last*, or *He who was* ultimately *to come*, and מבשרי אלוה Mibsári Eloah, the *Incarnate God.* The last character is almost a literal rendering of the original expression, "God of my flesh." The phrase is parallel with that used Gen. ii. 23; "This is bone of my bone, and בשר מבשרי *flesh of my flesh.*" By his "*flesh*," Job meant his *nature*, that nature which was assumed, when ὁ Λογος σαρξ εγενετο "the word became flesh," (John i. 14;) and he whom he confidently hoped to *see in human nature*, is "Eloah," *God.*

(2) Ps. ii. 12. The Messiah, described as the Son of God, is here represented as entitled to the homage and confidence of the world. Compare Jer. xvii. 5; Mic. vii. 5—7; Ps. xl. 4; where trust in a mere man is most strongly reprobated. The language of the whole psalm, which is incapable of application to any but Christ, is very different from what we find employed any where in Scripture of a mere creature.

(3) Ps. xlv. 6, 7. The Socinians render כסאך אלהים Kisachâ Elohim, (LXX, ὁ θρονος σου ὁ θεος) "God is thy throne;" but such a mode of expression is altogether foreign to the *usus loquendi* of the Scriptures, and to-

tally repugnant to every idea of reverence and piety. ὁ θεος is not the nominative, but the usual vocative case, both in the LXX. and in the New Testament; indeed θεε, the proper vocative, occurs only *twice* in the Old Testament, and but *once* in the New, ὁ θεος being used in invocations in its stead. The translation given by Gesenius, "thy God's throne is eternal," is equally objectionable: to warrant it the words should have been כסא אלהיך. That *the Messiah* is the object of this address cannot be denied by any who admit the inspired authority of the Epistle to the Hebrews, in the first chapter of which the language is expressly applied to Him; indeed, every interpretation of the 45th Psalm, which does not refer it to the Messiah, is clogged with insurmountable difficulties.

The following words, אלהים אלהיך Elohim Eloheichâ, may either be rendered "God, thy God"—or "O God! thy God."—The latter mode, which is that of our common version, is supported by the authority of Symmachus, (no unimportant witness in such a case,) who gives it θεε ὁ θεος σου (Thee, ho Theos sou.) This mode also seems best to comport with the preceding vocative. It may be said, that as *judges* and *magistrates* are called Elohim in Scripture, (Ps. lxxxii. 1, 6; John x. 35,) the title in this place is not expressive of divinity, but merely of royalty. But the fact here asserted as an objection exists only in reference to the *number of rulers* generally, as no instance can be produced in which *a single* or *individual king* is called by this name.

Ps. xcvii. 7, and Ps. cvii. 25—29, will be considered under the head of New Testament proofs.

(4) Ps. cx. 1—3. That this Psalm applies to the Messiah we are warranted on the highest authority to assert, the words of the first verse being so applied not fewer than four times by the inspired writers of the New Testament, as those of the 4th verse are repeatedly. And that it was regarded by the Jews in the time of our Lord as applicable to him, and to none else, is clear from the silence of the Pharisees when he asked them, "Why then doth David in spirit call him *Lord*?" The force of the arguments from this Psalm, in support of our Lord's divinity, lies in the meaning of אדני. This word in the first verse, as it is printed in the present Hebrew copies, Adoni, signifies merely "my Lord;" by which term *superiority* is acknowledged, without any expression of the degree of that superiority. That it was understood in this way before the time of our Saviour is evident, from its having been rendered by the LXX. τω κυριω μου (to Kurio mow), which version is introduced by Matthew: yet the whole force of our Lord's argument with the Pharisees proceeds on the principle, that the word was to be read *Adonâi*, "THE LORD," and not *Adoni*, "my Lord." According to all the three evangelists, who have given us any account of this conversation, Jesus did not say, "How then doth David in spirit call Him *my Lord*?" but, "How then doth David in spirit call Him KYPION LORD?" i. e. *Adonâi*, τον μονον Δεσποτην Jude 4. Had he put the former question, nothing could have been easier than for the Pharisees to have replied, that even in regard to Solomon, his

immediate son, David must have acknowledged his supremacy the moment he was proclaimed king in his stead: how much more was he bound to acknowledge the Messiah as his Lord, who was to be king over the whole earth, and to whom all other kings were to be tributary? But when they had the question put to them, how the Messiah could be at once David's Son and David's *Lord*, they were perfectly non-plussed; "And no man was able to answer him a word, neither durst any one from that day forward ask him any more questions." Matt. xxii. 46.

The *external* evidence in favor of *Adonâi* is the Cassel MS. that of De Rossi marked 379, the first head, and number 36 of the same collection, which seems originally to have read יהוה JEHOVAH. But this evidence of itself would be altogether insufficient to establish the view here taken of the word, opposed as it is by the whole body of MS. authority besides, in favor of *Adoni*. However, the construction of it by our Lord, taken in connection with the actual application of *Adonâi*, in the 5th verse, to the same exalted personage, most decidedly outweighs the evidence on the other side. In that verse it is said *Adonâi*, or, "the Lord on thy right hand," &c. who is evidently no other than the אדני who is addressed in the first verse in these words, "Sit thou on my right hand," &c. The writer, after having represented Jehovah as inviting the Messiah to assume the reins of mediatorial government, addresses himself directly to the Messiah, celebrating His praise and victory. He next announces the immutable oath by which he was constituted *a royal Priest*, and then suddenly *invoking Jehovah*, adds: "*Adonâi*, at thy right hand," &c. That the passage must be thus interpreted appears from the circumstance, that if it be viewed as addressed to the Messiah, then the Father would be represented as being at the right hand of the Son, which is opposed to the representation given in the first verse, and in other parts of Scripture.

It may be necessary to add here, in support of Adonâi being the true pointing of the 5th verse, that 19 of Dr. Kennicott's Codices read יהוה *Jehovah*, which is only the exchange of one name for another. One MS. has "*Adoni Jehovah*," thus supplying the ellipsis, and another has a mark of omission after *Adoni*, from which it may be concluded, that "*Jehovah*" was supplied in the codex serving as its exemplar, or at least that it occurred to the mind of the copyist, though he did not insert it.

(5) Isa. vii. 14, as applied to the birth of Christ in Matt. i. 23, has generally been considered as a proof of his divinity, but the title עמנואל Immanuel, which signifies "God with us," though it *may* mean *God in our nature*, yet it does also clearly signify *God on our side*, as in ch. viii. 10; Ps. xlvi. 8, 10; and therefore this passage should not be pressed so as to be made to furnish an independent, positive, and conclusive proof, when at the most all that it presents is only accessory and corroborative evidence. The title was never given to our Lord as a proper name. What it indicates is, that *through Him* we should be furnished with the most signal manifestation of the divine favor, and experience in the highest degree the divine aid.

(6) Isa. viii. 13—18. That the person spoken of, and who is also partly the speaker, in these verses, is *the Messiah*, appears on the following grounds:

a. The language of the prophecy is expressly applied to Him in the New Testament—*First*, by Simeon, speaking under the teaching and impulse of the Holy Spirit, Luke ii. 34;—*secondly*, by Paul, Rom. ix. 32, 33, where he connects with it Isaiah xxviii.16;—*thirdly*, by Peter, 1st Ep. ii. 8; iii. 15; though this latter passage cannot be adduced as an incontrovertible proof, the reading τον Χριστον, though plausible, being supported only by three uncial MSS. viz. A. B. C. by the three cursive MSS. 7, 13, 33, the margin of 69, both the Syriac versions, the Coptic, the Vulgate, and the Armenian ditto, and by the fathers Clemens, Vulgentius, and Jerome. *Fourthly*, by the author of the Epistle to the Hebrews, ch. ii. 13. With this evidence, every one who obeys the inspired authority of the New Testament writers, ought to be satisfied. He who was to be "for a stone of stumbling and a rock of offence to both the houses of Israel," but an asylum to all who believed in Him, is expressly called "*Jehovah of Hosts*," a name given to none but the true God.

b. But again, the terms of the passage do not admit of application to any but Christ. We may easily conceive of Jehovah as "a sanctuary," or "a refuge;" but He is nowhere else represented as "a stone of stumbling, and a rock of offence, a gin and a snare."—Wherever these are spoken of, there is something presented to the view in connexion with human nature, something visible and tangible, with which men were brought into immediate contact, but which there is a manifest incongruity in ascribing absolutely to Jehovah. What constituted the great stumbling block and rock of offence to the Jews, was the *mean appearance* of Christ, and that "He, being a man, made himself equal with God."

c. The passage is strictly parallel with ch. xxviii. 13, 16; and requires to be analogically interpreted.

d. It is applied to the Messiah by *the Jews* themselves, in the Talmudic tract called *Sanhedrim*.

(7) Isa. ix. 6, 7. Here the Messiah is evidently the subject of Prophecy: and according to the well-known Hebrew usage, *to be called by any name* is *to be what that name imports*. Among other striking epithets here specified, is אל גבור, *El Gibbor*, "the mighty God." Gesenius prefers rendering these words, "the mighty *Hero*," but he is forced to acknowledge that they are used in application to Jehovah, ch. x. 21; so that, according to the usage of the writer, we are necessitated, on philological principles, to apply them in the same way in both places. *El* is one of the common names for *God*, and *Gibbor* is the adjective qualifying it. The proper Hebrew phrase for *hero* is איש גבר *Ish Gebber*, "a mighty man;" but no instance can be produced in which the combination under review is applied to man.

(8) Isa. xl. 3, 5, 9, 11, require no comment. John the Baptist is predicted as the forerunner of the Messiah, who is announced as *Jehovah; God, the God of the cities of Judah, Jehovah God*. Comp. Ezek. xxxiv. 31, John x. 11, 14, 30, 33.

(9) **Isa. xlv. 21—25.** See the application of this passage to Christ, in Rom. xiv. 11. ; **Phil. ii. 10, 11.**

(10) **Jer. xxiii. 5, 6.** This is expressly applied in the Targum and elsewhere by the **Jewish** Rabbins, to the Messiah. Comp. ch. xxxiii. 15, 16; where the text has undergone some alteration. Several MSS. and the Syriac version read as in ch. xxiii. 5, 6.

(11) **Zech. xii. 10.** The antecedent to אלי *Elai*, "*on me*," is Jehovah, consequently both a divine and a human nature are here pointed out. Many MSS. read אלו *Elo*, "*on him*;" but the most ancient, and the greatest number, with all the ancient versions, support the reading of the *textus receptus*.

(12) **Zech. xiii. 7.** The word here rendered "my fellow," points out the perfect equality of the person or thing to which reference is made, with some other person or thing at the same time mentioned, or in the mind of the speaker. In the law of Moses, (Lev. v. 20 ; xviii. 20 ; xix. 15, &c.) it signifies "*a neighbour*," one who in point of civil rights and privileges was in every respect equal to another, and in these passages is expressively rendered by Gesenius, a *fellow-man*. On the passage before us, however, he most preposterously remarks : גבר עמיתי *Geber Amithi*, "*my neighbour*, spoken by Jehovah of *the Jewish nation !*" Equally improper is the rendering of the LXX. Ανδρα πολιτην μου "the man, my *fellow-citizen*," yet it has been followed in some modern versions. In a *Jewish*-Spanish version it is given, "the man, *my companion* ;" and De Wette, though decidedly hostile to the doctrine of the Deity of Christ, translates it, "the man *my equal*," which is clearly the true sense. See. Isa. xl. 25 ; Ph. ii. 6.

(13) **Mal. iii. 1.** האדון *Hâ Adon*, with the article as here, is never applied to any but Jehovah ; yet "the Messenger" or "Angel of the Covenant," who can be none but the Messiah, is thus designated.

Π.

VII.—*Some Account of Native Education, as conducted by the American Mission, in Ceylon—by one of the Missionaries.*

The Mission was commenced in 1816, by four Missionaries, of whom two were soon removed by sickness and death. The prejudices of the Tamulians, or native inhabitants of Jaffna and other northern and eastern parts of Ceylon, are much stronger than those of the Cingalese, who inhabit the southern and interior parts of the island, against all interference with their customs or religion, whether by education or preaching the Gospel. As they are Hindoos, attached to the Brahminic system, and hedged round by the rules of caste, most of the difficulties found in the way of promoting Christian instruction in Bengal, and other parts of Continental India, were found among the Tamulians of Jaffna ; the restrictions of caste are, however less, and the desire for information perhaps greater, than they generally are in Bengal.

Efforts were early made by the Missionaries, then occupying two stations, about nine miles apart, to establish village schools for native boys and girls, in some few of which it was at first proposed to teach English as well as

Tamul. Girls could, however, by no means be induced to attend school; and teaching English to boys in the villages, whose attendance would be irregular, and could not be depended on for a sufficient length of time to give them any thing more than a smattering of English, of little use to them in any business they might pursue, and of no value as an instrument of acquiring any art or science, was found to promise but little benefit, and was therefore given up. Tamul schools for boys, in which Scripture lessons were regularly taught, were soon formed in several villages; and though looked on at first with suspicion, were in course of a few months in favour among the natives, the most respectable of whom readily sent their sons to them for instruction.

The teaching of English, however, to a select number of lads, who could be kept under instruction a sufficient length of time, to secure a pretty thorough knowledge of the language, and through that open the way to the stores of English literature and European science, was considered an important object; and one no less important was, to separate heathen lads from immediate connexion with their idolatrous parents, and other relations, and bring them under an immediate and direct Christian influence, so as to prepare the way for their conversion to Christianity. To accomplish both these objects, charity boarding schools were opened, in which children were to be fed, clothed, and educated, for a number of years, in immediate connexion with a Mission family. It was proposed that the children, male and female, should receive Christian names, to be designated for them by such individuals or societies as would take upon themselves to pay for their support, which was estimated as £3 a year. The proposition met the warm approbation of many friends in America, and support was soon provided for as many children as could be conveniently taken. But there was great difficulty in inducing the children to accept of the proffered privileges. At first no girls could be obtained. A few boys, of poor parents but of good caste, at length overcame their fears and prejudices, so as to come to one of the stations. Afterwards some poor girls were induced to join the school at the same place. Afterwards a small school was commenced at the other station, and when, in 1820, the Mission was enlarged by the addition of four other married Missionaries, and three additional stations were taken, preparations were made for a boarding school, of thirty or forty of both sexes, at each of the five stations.

At this time a bungalow for the boys to eat and sleep in, another for the girls, and a school-room for both, were all the buildings thought necessary. A school-master for Tamul, or for Tamul and English, was employed, but as far as practicable, the schools were taught on the monitorial plan; the missionaries, or more commonly their wives, having a general superintendence, and hearing the recitations of the classes in English. The children were all required to be present at morning and evening prayers—to study Christian lessons—to attend divine service on the Lord's day—and to forsake heathenish practices. No compulsion of course was used; but these were the terms of admission; to which the children and parents readily consented. They seemed to think it proper that, while supported by the Mission, the children should conform outwardly to Christianity, and flattered themselves that when they left the schools, they could again easily return to heathenism. In some cases a fear lest Christian principles should take too deep root, in the minds of the children, to be afterwards eradicated, led their friends to call them home after a time; but in general there was little anxiety manifested on the subject.

The principal difficulty was on the ground of caste; and as it could be overcome only by degrees, the children were allowed to have a cook of a suitable caste—to have water from a well appropriated to their use—and,

in one instance, for a time, to take their food in a house near, and not on, the Mission premises. Different castes were not generally taken, at least not low castes; but soon these distinctions were little thought of, and gradually ceased to give any trouble.

The routine of a school, through a day, at this time was as follows: About day-light all the children were called up, by the sound of a bell, and were expected to wash themselves and attend private devotions. At sunrise the bell was again rung for prayers in the church or chapel at the station, accompanied by the reading and brief exposition of a short portion of Scripture in the native language. This service was attended not only by the children, but by the servants, labourers, and native Christians at the station.—After prayers they had breakfast of cold rice and curds, or some similar dish. This they took as they did their other meals, seated in a row round their eating-room, with their hands, from a small brass dish before each one; a blessing being first asked by one of the number. After they had eaten and returned thanks, they went to a well, washed themselves and their plates, and then spent a little time in recreation.

At eight o'clock the bell rang for school, and the boys were assembled under their English teacher in classes until *eleven*, when their recitations were heard by the Missionary or his wife, who gave such instructions as seemed necessary for their attaining a correct knowledge of the idioms and pronunciation of English, which are both very difficult to Tamulians: the girls were, during the forenoon, generally employed in sewing.

At twelve o'clock the school was dismissed, for a season of recreation, and at one all had dinner of rice and curry. Half an hour after this, they were assembled again in the school-room, and pursued their studies in Tamul until five o'clock, when the school was closed by prayer. Every Saturday all were required to bathe, and changed their clothes; the girls doing the same about the middle of the week also, it being more important for them, even than for the boys, to cultivate habits of cleanliness.

The Sabbath was wholly occupied in attending divine service, studying Christian lessons, or teaching classes in the Sunday-schools formed at each station, of children from schools in the villages, which, being of both sexes, were taught both by boys and girls. By the blessing of God upon these means for conveying Christian instruction to their minds, and impressing it upon their hearts, accompanied by serious and frequent *private* exhortation and prayer, several of the lads, and some of the girls, were early convinced of the truth, and appeared to embrace it in sincerity. Previously to the end of 1824, *ten* of the former and *four* of the latter had been received to Christian communion. In the beginning of that year a more pleasing and general work of grace was commenced, at each station, by the manifest influences of the Holy Spirit, and continued in a greater or less degree most of the year. As the fruit of this awakening there were gathered into the Church, the following year, about fifty males and females; most of them from these schools.—In 1830, there was another similar revival of religion, when more than sixty were added to the Church, the *majority* of them being still from the boarding schools*.

* The following extract of a joint letter from the Mission, dated August 8, 1831, will shew the proportion of hopeful converts received from the schools:—"Since the first admission to our church, in 1816, there have been 204 admitted to Christian communion, of whom all but six are natives. Of these 117 have been connected with our boarding schools, 30 school-masters and superintendents, and 50 villagers, including some of our domestics. Of the last two classes 30 are more than 40 years old, 13 are over 50, one is 70, or upwards, and one above 80. Besides these, several others, of more than middle age, have died, giving hopeful

A little previous to the first awakening, the progress of the lads in their English studies, and the desirableness, on many accounts, of bringing them forward in some branches of European science, induced the Missionaries to form a High School, or Seminary; which was indeed at first designed to be a college, and would have been made so, but for obstacles thrown in the way by the Government of the island. This institution was commenced at Batticotta, the lads of the school there who did not enter it being removed to the other stations. At first 48 were received, and subsequently additions were made from year to year; the other boarding schools being nurseries to the Seminary. The *first* class, who left in 1828, after having gone through a regular course of study, consisted of 15; and two classes of about the same number have since left, a large proportion of all being pious. The number in the Seminary, at the commencement of the present year, was 142, of whom 53 were in church communion. Of these 15 belonged to the Theological class, with which 10 others, not in the Seminary, but most of them formerly members of it, were connected

About the same time the Seminary was formed, it was thought advisable to have the girls, who had been at the different stations, collected into a central boarding school, which was accordingly established at Oodooville, and the boys at that place removed. To this school there have been additions, from time to time, and dismissions from it; the latter generally by the girls' being suitably married. Of those who have been under instruction for several years, and given pleasing evidence of being truly pious, 16 have been married to Christian husbands, with a fair prospect of happiness and usefulness in life. While in the school, the girls are not only instructed in their own language, and some of them in English, in reading, writing, arithmetic, and geography, besides Scripture lessons, but also in plain sewing, and household labor. The number now in the school is 50, of whom eight are members of the church, and several are candidates for baptism, though the greater part of the girls are still very young.

As the moral state of the schools and their influence as Missionary institutions are the points designed to be principally illustrated, it is unnecessary to speak particularly of the progress which the lads in the Seminary have made, in the different branches of their education. Those who have been kept under instruction through a regular course, which occupies six years after they have obtained some knowledge of English, or about nine in all, have become in a good degree acquainted with English grammar, geography, arithmetic, algebra, the elements of mathematics and of geometry and trigonometry, with the more practical parts of natural philosophy and astronomy: they have some of them calculated and projected eclipses, and been able to compare the claims of the Puranic system of geography and astronomy with the European, and by some acquaintance with general history to see more or less clearly the absurdity of Hindoo chronology. They have at the same time read the most approved authors, in their own language, usually in the poetic dialect; and where they have not read the originals, they have obtained a knowledge of their contents by abstracts in the common dialect. The Bible is, throughout their course, made a text-book, and the Evidences of Christianity are systematically examined.

evidence of a change of heart; but without making a public profession of their faith. From these facts, it will we think appear evident, that though the *principal* fruits of our Mission have been gathered from the boarding schools, and though the greater part of those received into the church are young, yet a sufficient number of adults have been received, to show that God, in the dispensations of his grace, is not confined to the rising generation; and that the opinion too commonly expressed, of the hopeless state of adult heathen, is not warranted by experience."

The Theological class attend to logic and rhetoric, Biblical literature, and exegesis of Scripture. They write essays on a course of questions in systematic divinity, attend theological lectures, and prepare sermons. Two from the class have been licensed as native preachers and candidates for ordination, and several others as catechists and readers.

Several lads, who have left the Seminary, after finishing their scientific course, are employed as teachers and assistants in the Church, Wesleyan, and American Missions—as tutors in private families to teach English—as interpreters in the cutcheries and magistrates' courts, or as assistants in the medical and surveyors' departments under Government. An important influence is, of course, excited by the Seminary, not only on the students directly, but through them indirectly, on the heathen population around. The standard of education is raised, a desire for information is excited, and means for improvement more and more extended.

The boarding school establishments have exerted an important influence on the *Native Free Schools* of the Mission, which are formed in most of the villages sufficiently near a Mission station to allow of their being efficiently superintended. The number of these has for several years been about 90, taught by the same number of masters and mistresses; all at first heathen, but now many of them Christians. They are visited regularly, often daily, by efficient superintendents. In these schools there have been usually 3,000 boys, and more than 500 girls. The *principal* object is, not to teach them to read and write, though to raise up a reading population, able and accustomed to read printed books, especially the Scriptures, is considered to be of great importance; but to teach them Christianity. For this purpose, one-half of each day is regularly occupied in Christian studies; and the children are all, from time to time, addressed publicly and privately on religious subjects. Every Sabbath morning, and generally also one other day of the week, they are assembled in Bible classes, after the manner of a Sunday school, to recite their Scripture lessons, and receive suitable advice. They also attend public worship on the Sabbath. There is occasional preaching in each school, and sometimes general meetings are held, when large numbers of the children and youth, from different schools and different stations, are collected, and addressed by Missionaries and native assistants in succession. A good effect from these united labours has often been manifest.

The masters themselves are formed into Bible classes, and are required as such to meet the Missionary under whose care and direction they are, at least once a week, besides attending Church on the Sabbath. Once in three months, all are brought together to a general meeting, and a day is spent with them in exhortation from different Missionaries, and others, accompanied with prayer and singing. The means used with them have, by the blessing of God, resulted in the apparent conversion of nearly one-half the number. These open and close their schools with prayer, speak to the children on the concerns of their souls, read tracts and portions of the Scripture to the people around them, and in various other ways make known and recommend the religion they have embraced. Where the masters remain heathen, they are not allowed to practise heathen ceremonies; and their deficiency, as teachers of Christianity, is in part made up by the constant inspection of Christian superintendents, and the personal examination of a Missionary.

There is a monthly examination of each school, when the progress of every child is noted down, and the master is paid according to his progress, the number of scholars, and their attendance at church. The wages of the teachers not being at a fixed salary, but according to the *progress and state of the school*, a degree of diligence on the part of the master

is secured, which could not otherwise be depended on. In this manner, by the help of native assistants, a Missionary may superintend fifteen or twenty schools, with little loss of time; and secure in them a pervading Christian influence. It has never been intended by the members of this Mission to sink the Missionary in the school-master, or to forsake the preaching of the Gospel for teaching any language, or science. The principal of the Seminary certainly devotes a great part of his time to giving instruction, but it is the instruction of those who are preparing to make known the Gospel to their countrymen; and it is conducted in such a way as not to prevent him from preaching in the chapel of the Seminary once or twice on the Lord's day, and in other places two or three times in the course of the week, and performing other Missionary labor.

The schools, instead of interfering with preaching the Gospel, form places for it. They are little chapels, while the pupils with their parents and neighbours help to form an audience. Visits to them are short Missionary excursions; in course of which the Gospel may often be made known to many in their neighbourhood, while each school is a depository of tracts and portions of the Scripture for distribution. In this manner, native free-schools have been made a very important auxiliary to the propagation of the Gospel. It is not necessary to bring them in competition with preaching, or the distribution of tracts, or of the sacred Scriptures; for all these various forms of labour may be carried on together; and one or the other made advantageously more or less prominent, as circumstances require.

In India Christian schools are perhaps more important than in those parts of the heathen world where the Missionary finds men more in a state of nature; and for this reason, that if *Christian schools* are not found, *heathen schools* will be. The ground will be occupied. If it be asked, Do men need any preparation to receive the Gospel?—and if the answer is given by reference to the Jews on the day of Pentecost, or the Indians of North America, when Brainerd preached to them; or the inhabitants of the South Sea Islands, there is some danger of deception. The Jews were prepared, by a previous knowledge of their own Scripture prophecies, to understand and receive the truth as preached to them by Peter; and the North American Indians, the inhabitants of Taheite, and other islands, and generally all savages, who are more simple children of nature than the Hindoos, are in a better negative state of preparation to receive the Gospel, than the inhabitants of India. As there are places on the globe, where uncultivated ground is so far clear of forest and shrubbery, that seed may be cast in with little labour, so in that moral cultivation, whose "field is the world," there are doubtless portions where there is comparatively little to be done in clearing and breaking up the fallow ground—the sower may go forth at once and sow the precious seed with a "broad-cast," in confidence that some, at least, will spring up and ripen for the harvest.

But in India the ground is not clear. There is here a system of idolatry, so venerable for its antiquity—so captivating from its shows and processions and indulgences—so sacred from its associations with earliest childhood, and its pervading influence on all the concerns of life—so deadening to all right moral feeling, from its doctrines of fate, of transmigration, of atonement for sin, and the obtaining of bliss hereafter, on terms so easy as to prevent all real anxiety for the salvation of the soul, that some education seems almost necessary before the first principles of Christianity will be listened to, or if listened to can be understood. So perverted is their moral sense, and so nearly destitute are they of a conscience, that the Hindoos, whether young or old, must be taught, *much as children are*, before they can understand even the *terms* in which Christianity is proposed to them. They otherwise attach different ideas to

the words used, from those intended to be conveyed. If God is spoken of, they suppose one of their own gods is meant; if sin, they think only of evil, as connected with a fatality which they could not resist, and for which they are not to blame; of heaven, they think of some sensual paradise; and of hell, it is a place of bodily torment for a time, or perhaps an unhappy state in the next birth.

Now, if men are to be sanctified through the *truth*, it is necessary to have that truth communicated to them, by some means, in an intelligible manner; and whether this should be done in part by schools, or entirely by other forms of instruction, must depend on circumstances. It is however in all cases desirable that much attention should be given to the young, as the most hopeful subjects for instruction, and in a country like India great efforts should be made to prevent or counteract a heathen education. The Christian education of females is particularly necessary, that they may be able to train up their children as Christians, and thus prevent a new crop of heathenism from rising up, with every new generation. When intelligent Christian mothers are multiplied, a foundation will be laid for the establishment and continuance of Christianity.

Still, in the use of any means for the propagation of the Gospel, great care is necessary, that those who employ, do not *rest* in them. The world is not to be converted by the natural operation of any moral machinery—"not by might, nor by power, but by my Spirit, saith the Lord of Hosts." There is danger in getting up a great system of schools, and seminaries, and colleges, for teaching not only the native languages and the sacred Scriptures, but English literature and European science—that too much dependence may be placed on the influence of mere light in the understanding, instead of entire dependence on the Holy Spirit to renew the heart. Efforts for teaching English and the elements of science, when *thorough*, and made in a right spirit, and in reference to the great object of introducing Christianity, will usually be accompanied with a blessing, and do great good, in a religious, as well as in a moral and political point of view. When not thorough, and not accompanied with Christian instruction, the result will be at best doubtful. The experiment is now making on a large scale in this city, and perhaps the most favorable thing that can be said of it is, that Braminism is giving place to scepticism. There is undoubtedly an opening made for the truth to enter, and if the friends of Christianity are sufficiently awake, to the importance of the *crisis*, and in all proper methods urge the claims of their Holy Religion, on that large class of intelligent native youth who are unsettled from the faith of their forefathers, and left almost without any religion, it may please the Great Head of the Church to grant the convincing and converting influences of His Spirit, to those, who otherwise may turn their acquirements in literature and science to evil, and not to good; and be exposed, on account of having broken away from the restraints of Braminism, to greater immoralities than they before practised. That infidelity, in a Christian land, appears more fair than idolatry in heathen countries, may readily be granted, because infidels there are under the restraints, and enjoy the blessings of a Christian community; but whether in this country, the prevalence of infidel principles will be found more favorable to the well-being of society than even the dark reign of idolatry, may perhaps yet be fearfully seen. Every friend of India will, however, earnestly pray, that the experiment may never be tried, but that education and Christianity may go forth hand in hand, throughout the length and breadth of this great empire, darkness flying before them, and the brightest civil and social and religious blessings following in their train.

VIII.—*A Brief Memoir of Mrs. Ann Thomas, late of Sulkea, near Calcutta, who died June* 11, 1833.

Mrs. Ann Thomas, the subject of the following brief memoir, was born in Market Drayton, Shropshire, in June, 1802. Her parents, Mr. and Mrs. Edward and Esther Poole, were both truly and eminently pious. Like their amiable daughter, they were brought, while young in years, to the knowledge of the truth as it is in Jesus, and through a protracted life, were enabled to adorn their Christian profession, by a conversation becoming the Gospel, exemplifying the power of religion, and enjoying a large portion of its consolations.

Being themselves the subjects of true religion, and deeply impressed with a sense of its paramount importance to the welfare of those committed to their charge, they were anxious to train up their numerous family of eight sons and three daughters, "in the nurture and admonition of the Lord;" and though their endeavours have not hitherto been succeeded nor their prayers answered to the extent they ardently desired, neither the one nor the other has been altogether in vain. Beside some hopeful appearances in one or two of the other branches of the family, their deceased daughter profited by them on earth, and is now, in answer to those prayers, and in some measure, as the result of those endeavours for her spiritual and eternal good, bowing before the throne of God, and adoring the riches of that grace which made her "meet for the inheritance of the saints in light."

Mrs. Thomas was at a very early period of her life the subject of serious impressions, and, as is often the case under similar circumstances, her conversion was a gradual work, so that it would be difficult, if not impossible, to say *when* it took place. Indeed she herself could not tell, as she more than once affirmed when conversing on the subject. Still there was a time when she was conscious to herself of not having experienced that change without which, the highest authority has assured us, "no man shall see the Lord;" there was a period too, when she desired and sought after this change, with the earnestness and importunity of one who feels something of its unutterable importance; as there subsequently was, when she indulged the hope that she had "passed from death unto life," and felt that she loved the Redeemer and could trust her all in his hands. When the divine spark, the regenerating principle, was first communicated, is known only to Him from whom it came; but, though at a much earlier period many serious impressions were made, and holy desires were excited in her mind, which led her to read and hear the Word with much attention and earnestness, and even to address the Throne of Mercy for converting grace, it was not until the latter end of 1817, or the beginning of 1818, when she was little more than fifteen years of age, that the work assumed a fixed character, and she became decided for God. Among the means sanctified to the bringing about of this pleasing change, family trials, personal affliction, the written word, and attendance on the ordinances of the Gospel, may be mentioned as the chief.

Having obtained mercy and a good hope through grace, she was anxious to evince her love to the Saviour by a public profession of his name, and a practical regard to the ordinances of the Gospel. She was accordingly baptized on a profession of faith in the Lord Jesus Christ, on Lord's day, the 11th October following, and the same day was received into the Church*. From that period to the moment of her death she was enabled to maintain an unsullied profession, and to adorn it with a holy life and conversation. On several occasions she was called to pass through the waters of affliction, and to undergo sufferings of no ordinary character: she however found the

* The first Baptist church in Broseley, Shropshire.

promise verified, "As thy day, thy strength shall be." Hence she was enabled to bear her trials with much fortitude and resignation to the Divine will.

The subject of this memoir prayed and laboured for the salvation of her relatives—but not for theirs only: she was a number of years actively employed as a Sunday School Teacher, and also as a Distributor of Tracts. In these exercises, as well as in visiting the abodes of affliction and misery, she took great delight, from the hope that thereby she might be instrumental in promoting the glory of God and the best interests of her fellow-creatures Nor was she without pleasing evidence of positive good of the very highest order, resulting from her unostentatious exertions. As a distributor of Tracts, she had the high satisfaction of seeing the Sabbath-breaker and the profane, by whom she and her tracts were at first treated in a very contemptuous manner, become the conscientious observer of that sacred day of rest, constant in attendance on the public worship of God, grateful for the attention she had bestowed on him, and so far as human observation could ascertain, the sincere and humble follower of the Lord Jesus Christ.

On the 17th of May, 1826, after an uninterrupted acquaintance of more than nine years duration, she was united in marriage, with him who now mourns her loss, and after paying a parting visit to her friends in the country, and otherwise preparing for the voyage, she left London for Deal on the 19th of June, and on the following day, embarked on board the Florentia for India; and on the 22nd of October, she arrived in Calcutta, in a better state of health than when she left England.

Passing by the intermediate events of her life, we shall now contemplate her at its close, in the prospect of death, and near approach to the eternal world.

For the last year and a half, or two years, her health considerably declined, and a severe domestic affliction, inducing necessarily great fatigue, added to the causes of apprehension regarding her. For several months previous to her confinement, she had an impression that she should not survive that event; and repeatedly expressed herself to that effect in conversation: latterly her mind became more cheerful and composed, though not without a foreboding of the kind just mentioned. On Friday the 24th of May, she was made the living and joyful mother of her fourth child. This was to her an unexpected mercy, and filled with a sense of gratitude, she shortly after requested the writer to unite in an offering of praise and thanksgiving for the benefit bestowed. This apparent deliverance from what she had forboded seemed to fill her with surprise at the goodness of the Lord; hence immediately after uniting in the sacred acts of praise and prayer, she remarked to a kind friend who attended her, how peculiarly suited to her case was the expression in the psalm which had been read, "Who redeemeth thy life from destruction." For some days she appeared to be doing well, and sanguine hopes were entertained of her speedy restoration; but towards the end of the next week she complained of great debility, and expressed it as her conviction, that instead of regaining, she was really losing strength. This circumstance recalled her former forebodings to mind, and caused her once or twice to intimate that she might not recover.

In reply to inquiries as to the state of her mind, she complained of much darkness, said "she felt herself a great sinner, and feared she had never truly loved Christ:" when reminded of his gracious invitations and faithfulness, she replied, "Yes, I know he is faithful, and will cast out none that come to him, but I fear I never did come to him; my desire is to do so, and I do hope he will yet accept me; but I feel myself so unworthy, I have been such an unprofitable servant." She was much in prayer, that the Lord would again reveal himself unto her soul, and enable her to lay hold on the hope of the

Gospel. Her desires towards Christ were ardent and strong; she longed to *feel* his love, and to behold his face in righteousness. As to the question of life or death she seemed perfectly resigned to the will of God; her anxious prayer was, that he would give her a token for good, ere he removed her out of the world, if such was his pleasure; and enable her to live more entirely to his glory, should he be pleased to raise her up again.

On Saturday, June 8th, she seemed more exhausted than usual, so as to excite considerable anxiety for the event; and she still complained that her mind was dark, and that she could not satisfactorily see her interest in Christ, though her hope was in him alone. She was thirsting for the waters of life, and cleaving to the cross as her only refuge; but she had not that sense of pardon and acceptance with God, she had often experienced through believing; nor that peace and joy which the presence of Christ and the witness of the Spirit impart to the soul. In the course of the day several hymns were read to her, into the import of which she entered with much feeling, particularly the 313th of Dr. Rippon's Selection, dwelling with peculiar emphasis on the lines with which most of the verses close.

"Turn and look upon me, Lord,
And break my heart of stone."

While the last verse completely melted her.

"Look, as when thy pitying eye
Was closed that we might live;
'Father, (at the point to die
My Saviour gasp'd,) forgive!'
Surely with that dying word,
He turns, and looks, and cries, 'Tis done!'
O my loving, bleeding Lord,
This breaks my heart of stone."

The next day she was apparently much better than she had been at all, and sanguine but delusive hopes were entertained of her recovery. As night approached, all these pleasing expectations vanished; she became worse, and spent a restless night. The following morning she seemed somewhat better, and her mind was in a more comfortable state. A large portion of the past sleepless night had been spent in earnest prayer, and she was now enabled in some measure to lay hold on the promises of the word of God. During the day she suffered much from cold perspiration, and several times inquired to what it was owing, and what it could mean, evidently regarding it herself as the precursor of death.

A kind friend who called to see her on the evening of this day, has furnished me with the following observations relative to the state of her mind.

"You are aware that I was with her but a very short time, (a circumstance I most deeply regret;) and when we were alone, I remarked that 'it is a great comfort to think that all our afflictions are sent by a gracious Father.' 'Yes,' she replied, 'and Christ'—I could not catch the rest, she spoke so very feebly. 'He knows our frame,' I observed; 'he is touched with a feeling of our infirmities, and he will not afflict us more than he will enable us to bear.'—'Yes,' she added, '*He knows our frame;* he knows what temptations we are exposed to, and I trust I am willing to leave all in his hands, and to live or die'—then her voice became so faint that I could not distinctly hear the words, but I could perceive she was in a sweetly resigned and heavenly frame of mind. I shall never forget the affectionate earnestness with which she said to me, as I was about leaving the room, 'My very dear Mrs. Sykes, pray for me,—remember me in your prayers."—I was much affected, and remarked that she had an all-prevailing intercessor, and one that ever lives to intercede for his people; she said 'Yes,' with peculiar emphasis, and seemed rejoicing in the delightful

thought. I then took my leave, but ah! little did I think it would be a last farewell."—

About 11 she fell asleep, and slept till 1, after which she slept no more until she fell asleep in Jesus the next evening. Her waking hours were however occupied in communion with God. She wrestled with him in prayer, and he graciously heard the voice of her supplication, and appeared to dispel the darkness which had so long overcast her mind. A sweet peace now filled her soul, and she could testify of the faithfulness and loving kindness of the Lord. On approaching her, a delightful and holy composure was observable in her countenance, and apparent in every word she uttered. On asking how she felt, she replied, "Comfortable, I do hope the Lord will be gracious to me. I have been earnestly praying that he would accept me in the Beloved, and I trust he has heard me: I can say, 'He loved me, and gave himself for me.' As to bodily health she seemed much better than on the preceding day, and a medical friend, who called in, spoke of her being taken on the river; in allusion to which she shortly after observed to a friend, "Dr. C. spoke about my being removed on the river, but ah! I think I shall be removed but once more."—Every thing went on favourably until about ½ past 10 o'clock, when a sudden and fatal change took place. Up to this moment the writer had hoped, and almost believed she would recover; it was now apparent that without a speedy change, which there was no reason to expect, this would be impossible, and death must ensue; nothing therefore remained but to inform her of her situation, ascertain more fully the state of her mind, administer the consolations of religion, and wait the event. This I at once resolved to do, and taking my station beside her, inquired how she felt in her mind: she replied, "Comfortable." "Do you feel," I inquired, "that you can and do trust fully and entirely in Christ?" She answered, "Yes, I *do* trust in him." "Do you experience his love, and feel that you love Him?" With peculiar emotions she replied, "Yes, I do love him." "Do you feel any desire to depart to be with Christ? do you desire to see Him face to face, to be near and enjoy Him?" With much feeling she replied, "I do desire His presence, I do wish to be near Him." Her countenance brightened during this conversation, and was a pleasing index of the peace and joy she then experienced. I then asked, "Could you feel any satisfaction in the thought of *now* going to be with the Lord, should it be his pleasure *now* to call you to himself?" "Why," she replied, "I hope I should be reconciled to his will, should he be pleased now to take me; but," said she, looking earnestly at me, "do you think my death so near, that I shall not recover? do you think I shall now die? Tell me, do tell me." I replied, "I do think that is your happiness; the Lord whom you love is, I think, about to take you to himself." "Well," she observed, "if that be the case, I must be prepared;" and raising her eyes towards heaven, she presented a most fervent and appropriate prayer, and in the exercise of a living faith, committed herself to God. Among the expressions she used, were the following: "If it be thy will, O thou blessed God, now to take me to thyself, thy will be done. Prepare me—wash me in the blood of Christ,—clothe me in his righteousness, and accept me in the Beloved. I have no other hope, no other trust." Then turning to me, she inquired, "But what makes you think I shall die? why do you think I shall not recover? what change do you see in me, that makes you think so? I perceive none in myself." Not caring to say what change had taken place, I merely replied, "The Lord can, I know, raise you up again if he see fit, but I think he is about to do better by you." "Well," she observed, "if it be so, His will be done." She subsequently referred to the peculiar sensations she had experienced on the preceding Monday week, and said, "From that time I gave up all hopes of recovery."

During the foregoing conversation, there was not the least symptom of fear or alarm; her mind was tranquil, and she spoke with the utmost composure, though with much feeling. There was, as indeed there had been through the whole period of her illness, a seriousness which indicated a vivid perception of the nature of her situation; but there were also, the "peace that passeth all understanding," arising from a sense of pardon and acceptance, a holy resignation to the will of God concerning her, and a cheering expectation of eternal glory. She had been desirous of living a while longer on earth, and so long as those about her thought she would recover, she was willing to admit the idea that she might, though her impressions were that she should not. Now she was willing to depart, and from the moment she was informed her death was probably near, she let go the slight remaining hold she had on earth, and fixed it firm on heaven. The concerns of that world towards which she was fast hastening, and for which divine grace had so evidently prepared her, now fully, and delightfully, and almost exclusively, occupied her thoughts.

On my retiring for a few minutes, a kind friend presented one of the children for her to kiss; but unable to bear the sight, she turned her head and wept, at the same time praying most fervently that the "Lord would have mercy on all her children, keep them from the evil of the world, and make them plants of his own right hand planting in the house of the Lord." On my return I read at her request, several portions of scripture and a few hymns, as "Guide me, O thou great Jehovah;" "The everlasting song," &c. in Dr. Rippon's Selection; prayer was then offered on her behalf. Into these exercises she entered with great feeling, repeating and dwelling with holy delight on the words of promise, and drawing from them consolation and support—for which, and the other mercies she enjoyed, she expressed the liveliest gratitude. She was now desired to compose herself to sleep, and she tried to do so, but slept not; whenever I approached her, though her eyes were closed, I observed her lips moving, and on going sufficiently near, I invariably found her engaged in holy exercises, as prayer, praise, contemplation on heavenly objects, or repeating hymns or texts of Scripture. Of the latter, passages like the following were often in her lips; "accepted in the Beloved;—who hath loved us and washed us from our sins in his blood;—who loved me and gave himself for me." Of the former, the following beautiful verses occur to mind:

"I'll speak the honours of thy name
With my last labouring breath;
And dying, clasp thee in my arms—
The antidote of death."

"But when this lisping, stammering tongue
Lies silent in the grave,
Then in a nobler, sweeter song,
I'll sing thy power to save."

While in health she highly prized and diligently improved the public means of grace, and now that she lay on her dying pillow repeatedly referred to them with feelings indicative of the high value she put upon them, and in a very solemn manner said, "*Tell them that neglect the means of grace that they will repent of it.*"

About ½ part 3 P. M. her kind medical attendant called in, but her case was now beyond the reach of the healing art; at this he expressed his regret, but seemed deeply interested in the happy state of her mind. The tide of life was fast ebbing; but, though occasionally incoherent and wandering, she was fully conscious of her situation, and filled with devotional feelings: though greatly exhausted she continued to speak of divine things; and when most incoherent, it was easy to perceive that these things engrossed her attention,

and imparted pleasures of the most refined and elevated character. He in whom she had believed did not fail her in the trying hour. His love she felt, and when she could scarcely articulate she spoke of his preciousness, saying, "It is better to have Christ in the heart, than to have all the luxuries in the world." The perfect consciousness she displayed as to her situation on the verge of eternity; her resignation to the divine will, and triumph over the fear of death; the composure and satisfaction with which she contemplated the realities of the eternal world, and realized the prospect of entering into the immediate presence of her God and Saviour, were obvious to every one, and deeply interesting, prompting the prayer, "*Let me die the death of the righteous.*" She continued more or less sensible until a short time before her death, at 29 minutes past 6 o'clock, when in the gentlest manner possible, she breathed her soul into the hands of her Redeemer. The next morning her remains were conveyed to the Sulkea burial-ground, and there deposited to await the resurrection of the just.

Thus died this friend of Jesus at the early age of 31, wanting one week; she had been nearly 15 years under a consistent profession of religion, and for 16 or 17 years had experienced its sanctifying and cheering influence on her heart. She left four children to mourn her loss, but an all-wise though mysterious Providence has already called the youngest to a better world, there to join the glorified spirit of her parent in a song of praise unto him that loved them, and redeemed them by his blood.

Reflections on the foregoing narrative.

1. Does not this brief memoir exhibit in a strong light the power and worth of real religion, especially in the near prospect of death and the eternal world? It was religion, be it remembered, which prepared the departed for that solemn scene. It was religion which so wonderfully supported her mind in the immediate prospect of eternity. It was religion that deprived death of all its terrors, and transformed that dread messenger into an angel of light—and made her "more than conqueror through the blood of the Lamb." But,

2. Does not the experience of the departed suggest to every one that hears this relation of it, the *desirableness* of possessing "like precious faith;"—of being vitally united to the Lord Jesus Christ, interested in his atoning sacrifice, and dying (for all must die) as she died, supported by the same hopes and cheered by the same prospects? And if these things are felt to be desirable, ought they not to be sought with an earnestness proportioned to their worth and importance? For unless they be sought with a fixed determination that we will obtain them, or die in the attempt, it is preposterous to expect they will ever be enjoyed. Shall we be careful, yea anxious for the support of the body, the preservation or restoration of health, and protection from harm, and neglect our souls? be all alive to the trifles of time, and negligent of the momentous concerns of eternity? Let each one ask himself, that as he must die, how he would like to die, when the time comes? or how he is likely to die should death find him in his present state? In other words, let him ask, "Am I prepared to die? are my sins forgiven? is my soul renewed, and am I habitually living a life of faith on the Son of God, and of holy obedience to his revealed will? If, on examination, he discover reason to believe himself at present unprepared for the solemn scenes before him, would it not be politic at once to apply to God in Christ, to give him his holy Spirit to produce the meetness required? can it be deemed wise or safe, especially at a time like the present, when sickness and mortality prevail around, and the present hour may be his last, to delay such application? What if the summons come, and put a period to his probationary term ere this great work is done? He must then lie down in sorrow with the bitter reflection, "Procrastination has been my ruin."

REVIEW.

Lectures on Revivals of Religion; by W. B. Sprague, D. D. with an Introductory Essay; by Leonard Woods, D. D. 8vo. *pp.* 484. *Albany,* 1832.

The Christian Church, according to the prediction of her founder, has gone steadily onward in the work of subduing the earth unto herself; idol after idol has been cast 'to the moles and to the bats,' and no hand, raised against her, hath prospered. Persecution came from without,—and she has endured it; envy and strife from within,—and she has survived them. Like her Divine Head, she has had trial of cruel mockings and scourgings; yea, moreover, of bonds and imprisonment; yet unchecked by man's errors and his frailties, and urged on by an agency higher and more majestic than his, the little stone, cut out without hands, has become a great mountain, which crushes every obstacle into dust, and will never cease to expand until it fills the earth. As in every thing else, so also in the manner of her progress, Christianity is distinguished from all the forms of false religion. These reach a certain height, more or less quickly, and then decline: and indifference on the part of their followers, the first and sure mark of decline, is also the first and sure mark of decay. History does not furnish us with an instance, wherein, a false system of religion, having reached this point, has afterwards been able to advance a single step, or even to regain the ground which it had lost. On the other hand, the course of the Christian religion has been marked by alternate successions of lukewarmness and energy, or rather of spiritual deadness and spiritual life. There is a time, as in the first ages, and at the Reformation, when the church seems instinct with life, and the Spirit raises up earnest and laborious men, full of zeal and love, and thousands are added to the church daily of such as shall be saved. Then the churches have rest; and rest (except in a chosen few, whom God reserves to himself as the salt of the earth) gives rise to slackness of effort, ending in a slumber nigh unto death. It is at this time, which from analogy we should look on as the sure indication of decay, that the Angel of the Lord descends upon the pool, and its waters rise, and swell out into a wider and yet a wider circle. It is indeed a humbling, but an enspiriting and comforting thought, that God has wrought so wondrously for his own cause, and that we have done so little; while, alas! we have done so much to thwart and to oppose it. Amidst the passions and the prejudices, the faint-heartedness, the intolerance, and the selfish and worldly spirit of its builders, the temple of the Lord has arisen, far more glorious than the house wherein he dwelt of old, springing up, like it,

without the sound of the hammer, or any tool of iron, and by its graceful proportions, shewing to the astonished nations that 'it was made and fashioned by the finger of God.'

Believing that we are fast speeding on to the final triumph of our holy religion, and believing also, that we live in one of those epochs, when, after a long and a deadly slumber, the church is to receive from on high another onward impulse (shall we not say the last?)—it is right, and it is most interesting, to try whether we can discern in the signs of the times the leadings of God's providence; lest not discerning them, we be found striving against God. It is impossible for any one to look back on the last forty or fifty years, without being struck with the new aspect which the church bears to those that are without. There has been a marked revival of the Missionary spirit, and, as it were, a new recognition of our duty in regard to the souls of our brethren. Bible and Missionary societies multiply around us; pious and zealous labourers have gone forth into the harvest; wealth and intelligence are ready to support and to direct them, and prayer is exerting its mighty energies in their behalf. And this new state of things has been brought about without any apparent cause; it has not been set in motion, neither has it been urged forward by men of high and commanding talents; or by the princes and great ones of the earth. The prevailing stream of literature and public opinion, in our land at least, is decidedly opposed to it; and yet, almost without our knowing how, we find ourselves in the midst of a machinery, the vastness of whose operations surprises, while it delights our hearts. Foremost in this work of faith, and labour of love, are the two great nations of England and America, the van of civilization, and the hope of knowledge and of freedom. Their ships are in every sea, their Missionaries in every land, and their praises in the mouths of all the saints. Through their means, there is scarce a tribe on the earth, that may not read the Book of Life in its own tongue; and many, many who now shine as stars in the kingdom of heaven, but for them, would have died, as they lived, in the darkness. Much indeed remains to be done; but the same God, who put it into their hearts to make use of the means, will not leave those means without his blessing. They have been employed but for a short time, and the result is yet as nothing; but it is not a new thing which they have to effect. They have to combat again with their old and often conquered enemies, Superstition and Infidelity, and worldly-mindedness. Greater and wiser, and more warlike nations than any which now remain without the bounds of the Church of Christ, have already bowed before them; and the Lord's arm is not shortened, nor is his love to his creatures less.

But though the frame-work from without be sufficiently imposing, there may be rottenness at the core; and we must

look within, for a corresponding state of things, ere we can pronounce that the church is really awakened from her slumbers. The zeal for proselytism, unless it derive its origin and its progress from a renovation of moral character—a revival of Christian spirit—is at best an equivocal symptom. It is not to be denied, that religion has in a great measure been set aside from the public mind, by the flood of half knowledge suddenly let in on it, by the wars and tumults of ambition, and the fiercer shock of political opinions; yet amidst them all, it has been doing its peaceful work, and we believe, that in Britain there is a great and an increasing spirit of piety, quite sufficient to account for all the external means which have been employed. These, however, have already opened for themselves a wider field than they can fill: and herein is the difficulty. Christian piety will find it easy to keep up what she has done; but the *world* is open to her. She can send out her soldiers by fifties, but tens of thousands are needed. A work is before her, not too great, if all who love the name of Christ were his followers, but infinitely beyond her means, while things continue as they are. Every day, surer than the morning and the evening sacrifice, knees are bent, and prayers ascend to God, that he would begin this good work among us—that 'he would pour out his Spirit on all flesh.' God is the hearer and the answerer of prayer. Will he not hear his people? we are confident that he will, and that speedily.

Perhaps we have unconsciously carried our theory farther than it will bear. It wants but one step to render it complete, and we will not disguise our belief, that, *that* step has been triumphantly added to it by the Revivals in America. But dropping at present the theoretical for the practical, we shall endeavour to select, chiefly from Dr. Sprague and his coadjutors in the volume now before us, a short but distinct account of the nature of Revivals, their results, and the means generally made use of for effecting them.

Many, perhaps most of our readers, may have formed their notions of a revival from the caricatures of Mrs. Trollope, or the spirited but somewhat injudicious pages of Mr. Colton: and in this they will be but too well borne out by the example of the two leading religious Reviews in our own country; which on the part of the latter at least, is sufficiently out of keeping, since the standard work on the subject, written too by such a writer as Jonathan Edwards, is not at all difficult to be met with. We know that in many cases, at the bare name of Revival, a phantom rises up, of anxious seats, and camp meetings, and shrieks, and swoonings, and all the disgusting mixture of enthusiasm, and hypocrisy, and profaneness, which constitutes a holy fair. We entreat our readers to dismiss all such unworthy pre-

judices from their minds, for the simple reason, that they are utterly groundless, and to lend their earnest attention to a work which TWENTY-TWO of the soundest divines of the most shrewd and common-sense people on the globe, here unanimously declare to be the work of God. We beg of them to remember also, that the master-mind of Jonathan Edwards has sounded its depths; and who shall make a farther throw? He has subjected it to the most searching analysis; he has given due weight to every objection; he has tried it, as silver is tried, and this is his conclusion.

"Now if such things are enthusiasm, and the fruits of a distempered brain, let my brain be evermore possessed of that happy distemper! If this be distraction, I pray God that the world of mankind may be all seized with this benign, meek, beneficent, beatifical, glorious distraction. I have had" he continues, "opportunity to observe many instances here, and elsewhere, and though there are some instances of great affections, in which there has been a great mixture of nature with grace, and, in some, a sad degenerating of religious affections; yet there is that uniformity observable, which makes it easy to be seen, that in general it is the same Spirit from whence the work in all parts of the land has originated."

Solemn and thoughtful words! and surely now more than ever "glad tidings of great joy" to Christians. Yet however good and beneficial a Revival may be, however backed by great and holy names, ere it commands our exertions and our prayers, we must submit it to the test of the Scriptures.

"No matter," say Dr. Sprague, "what else may be said in favour of Revivals; no matter how important they may have been regarded, or how much we may have been accustomed to identify them with the prosperity of Christ's cause; if it can be fairly shown that they are unscriptural, we are bound unhesitatingly to conclude that we have mistaken their true character. *God's word is to be our standard in every thing;* and whenever we suffer considerations of expediency in reference to this or any other subject, to prevail against that standard, we set up our own wisdom against the wisdom of the Highest, and we are sure thereby to incur his displeasure. To the law and the testimony then be our appeal."

It does not follow from this, that we are to look into the Bible for any express mention of Revivals, or for any details of the means we are to use in promoting them. A Revival of religion being merely the further spread and deeper hold of Christian piety among a community, is in its very nature eminently Scriptural.

"And even were we to admit that what we call a Revival of Religion, so far as human agency and influence are concerned, were not directly required by God's word, nevertheless, if it can be shown that it is consistent with the spirit of God's word, no man 'has a right to gainsay it, on the ground that it is unscriptural.'"—p. 29.

We will not follow Dr. Sprague further, though he spends several pages in labouring to prove, that if a work be strongly implied, if not absolutely enjoined, in the word of God, and the measures we make use of to effect it, be in no wise contrary to his word, we may safely conclude that all is, as it ought to be. If Mr. Colton be

liable to the charge of over-rashness, Dr. Sprague is just as liable to the charge of over-caution. Indeed we require to read their books, before we can rightly appreciate the unapproachable excellence of Edwards, combining more than all the ardour and fervency of the one, with more than all the sobriety and discriminating spirit of the other. Our business, however, is not with Dr. Sprague's book, but with the subject of which it treats. So long then as a revival will bear the test of Scripture, we need have little fear of any excesses arising from enthusiasm, at least the enthusiasm of religious emotions. "For," says the author of the Natural History of Enthusiasm, "the Scriptures—our only safe guide on such points, while they are replete with the language of empassioned devotion, and while they contain a multitude of urgent and explicit exhortations, tending to stimulate fervency of prayer, offer no cautions against any such supposed excesses of piety."

Standing on the sure foundation of Scripture, and ready to bring every thing we meet with to the testimony, we may now safely approach nearer, and look on the process, as it is actually at work.

Dr. Sprague thus describes it:

"It is a revival of scriptural knowledge; of vital piety; of practical obedience. The term *Revival of Religion* has sometimes been objected to, on the ground that a revival of any thing supposes its previous existence; whereas in the renovation of sinners, there is a principle implanted which is entirely new. But though the fact implied in this objection is admitted, the objection itself has no force; because the term is intended to be applied in a general sense, to denote the improved religious state of a congregation, or of some other community. And it is moreover applicable, in a strict sense, to the condition of Christians, who, at such a season, are in a greater or less degree revived; and whose increased zeal is usually rendered instrumental to the conversion of sinners. Wherever then you see religion rising up from a state of comparative depression to a tone of increased vigor and strength; wherever you see professing Christians becoming more faithful to their obligations, and behold the strength of the church increased by fresh accessions of piety from the world; *there* is a state of things which you need not hesitate to denominate a Revival of Religion."

Without entering on the long list of explanations and provisos, by which he has fenced and guarded this definition, we shall have recourse to the graphic and faithful pages of Edwards for a fuller description of a revival. The only difference between his time and ours is, that the influence, and the appearances, of which he makes mention, now present themselves on a far grander and more magnificent scale, embracing every denomination of Christians, and scattering amongst them all the rich graces of a Father's love.

"Whatever imprudences there have been, and whatever sinful irregularities; whatever vehemence of the passions, and heats of the imagination, transports, and ecstacies; whatever error in judgment, and indiscreet zeal; and whatever outcries, faintings, and agitations of body; yet it is manifest that there has been of late a very uncommon influence upon the minds of a

very great part of the inhabitants of New England, attended with the best effects. There has been a great increase of seriousness, and sober consideration of eternal things; a disposition to hearken to what is said of such things with attention and affection; a disposition to treat matters of religion with solemnity, and as of great importance; to make these things the subject of conversation; to hear the word of God preached, and to take all opportunities of it; to attend on the public worship of God, and all external duties of religion, in a more solemn and decent manner; so that there is a remarkable and general alteration in New England in these respects. Multitudes in all parts of the land, of vain, thoughtless, regardless persons, are quite changed, and become serious and considerate. There is a vast increase of concern for the salvation of the precious soul, and for the answer of that inquiry, 'What shall I do to be saved?' The hearts of multitudes have been greatly taken off from the things of the world, its profits, pleasures, and honours. Multitudes in all parts have had their consciences awakened, and have been made sensible of the pernicious nature and consequences of sin; and what a dreadful thing it is to be under guilt and the displeasure of God, and to live without peace and reconciliation with him. They have also been awakened to a sense of the shortness and uncertainty of life, and the reality of another world and future judgment, and of the necessity of an interest in Christ. They are more afraid of sin; more careful and inquisitive that they may know what is contrary to the mind and will of God, that they may avoid it; and what he requires of them, that they may do it; more careful to guard against temptations, more watchful over their own hearts, earnestly desirous of knowing, and of being diligent in the use of, the means that God has appointed in his word, in order to salvation. Many very stupid, senseless sinners, and persons of a vast mind, have been greatly awakened."

We would willingly quote the whole chapter, and we most strongly recommend it, and indeed every portion of this masterly work, to our readers. It will be seen at once from these passages, that a Revival is no new dispensation, as it has been sometimes injudiciously termed. When at the preaching of Peter, men smote on their breasts, and cried, "Men and brethren, what shall we do to be saved?" and thousands were daily added to the church, then there was a Revival of Religion. When Huss, and Wickliffe, and Luther sounded the Gospel trumpet, and Europe awoke from her slumbers, then there was a great Revival of Religion; nay more, in every country village, where the labours of the pastor and the prayers of the people call down the blessing of God, there is a Revival of Religion. And why should it not be so in every town and village throughout the earth? We confess that we take shame unto ourselves, that we are provoked to envy, when we behold how far America has left us behind in this glorious work. Transplanted from our own land, it has taken deep and kindly root in another soil. There it has grown into a fair and goodly tree, whose leaves are for the healing of the nations, and which sheds its blessed influences far and wide; while with us it has dwindled into a feeble and a sickly plant. Since the times of Whitefield and Edwards, not a few here and there, like the gleanings of a vineyard, but HUNDREDS

OF THOUSANDS have lived and *died* in the faith, who ascribed their conversion to the instrumentality of Revivals. And now the work has lost none of its energy. The re-action is less, the spread more rapid, the effects equally lasting. Moreover, new and important features have been added to it. It gives fresh impetus to benevolent institutions, Sabbath schools, and Missionary societies; it tends to perpetuate itself by continually raising up many new and zealous candidates for the ministry, and to extend itself indefinitely by its vast influence on Missionary exertion; and it adds faith and energy to prayer, perhaps the surest of all tokens that it is the Spirit's work. We care little for the whispers which tell of occasional abuses and errors, discountenanced by the majority, and sinking fast into oblivion:—their voice is drowned amidst the grateful jubilee of the thousands who owe to it, under God, salvation and eternal life.

In another paper, we shall advert to the means generally used for producing and promoting Revivals, considering how far they are Scriptural, and practicable, and likely to be attended with success.

In the mean time, Christian readers! this is not a subject to pass away from your thoughts with the passing of an ephemeral work. Here is matter for deep thoughtfulness,—for earnest prayer. We leave you with the question, 'Have ye prayed, or laboured for a Revival of Religion in this place?' M.

Poetry.

MISSIONARY SONNETS,

No. 2.

AND wouldst thou back, my heart! to gaze once more
On the sweet features of my mother's face,
To hear my father's blessing, and to trace
Each well-remembered haunt by stream and shore,
Link'd with the bright and gentle, as of yore?
Vain questions! Fitter task it were to brace
The fainting soul by thoughts of that high place—
The reaper's guerdon, when his toils are o'er;
Fitter to ask for love, that I may find
Father and mother, sister, brothers, home,
Here 'midst the sins and sufferings of my kind,
Here, where the Lord has led my steps to roam;
Fitter to cast no wavering look behind,
Until the Spirit and the Bride say 'Come.'

M.

Missionary and Religious Intelligence.

CALCUTTA.

CALCUTTA SCHOOLS.

During the past month, the annual examination of several of the private and public schools of Calcutta took place. At the High School and the Free School, the Bishop presided. Lady Bentinck honored Mrs. Wilson's examination by being present. The result of the whole has been a conviction, that the work of education in this presidency is in an improved state to that of any former period. In the High School the boys acquitted themselves very creditably in the Latin classics and in the Greek Testament, also in mathematics and Theology. In the Parental Academic Institution, the students proved themselves not a whit behind those of any other seminary, either in classical, philosophical, or theological attainments. In the Verulam Academy, the classics are entirely omitted. In mathematics, the pupils excelled. In this seminary, the lads are conducted through a vast round of studies, including moral and political economy, natural and mental philosophy, &c. Theology however is altogether excluded. In Mrs. Wilson's Native Female School there was one class which has evidently improved, and that is the orphan class. The children composing this interesting class are constantly under the superintendence of Mrs. W. and are carried on with their studies from month to month and year to year; every annual examination therefore shows their advance. The other classes make but little progress; constantly being removed by their parents, the same girls are scarcely ever seen at two yearly exhibitions; improvement, therefore, to any extent, is out of the question. The most unqualified praise is however due to Mrs. Wilson for her perseverance in the lower classes, and for the improvement of her orphan charge.

ARRIVALS AND DEPARTURES OF MISSIONARIES.

Mr. and Mrs. Goadby, from England, have joined the Mission at Cuttack, belonging to the General Baptist Society. Mr. Sutton, who for several years labored at that station, left for America in January last. We are happy to state that he arrived safely at New York in improved health, and it is expected he will soon be able to return. Mr. and Mrs. Schürman, from the London Missionary Society, have proceeded to Benares to join Mr. Buyers at that place. Messrs. Reed and Lowrie, with their wives, from America, recently arrived in Calcutta. We regret to add that Mrs. Lowrie died, soon after her arrival. Messrs. L. and R. intend to establish a Mission as soon as convenient, somewhere in Central India. By the ship Israel, from America, we are happy to learn that a reinforcement of four Missionaries and their wives have arrived for the Jaffnapatam Mission. Mr. J. T. Jones, American, reached Bankok on the 25th March—he is now the only protestant Missionary in Siam.

Mr. Morse, Church Missionary, on account of extreme ill health, has been compelled to return to England; and Mr. G. Pearce, from domestic circumstances, has been under the necessity of returning also. Mr. Abeel, in very ill health, sailed from Singapore for England in May last.

MISSIONARY TO THE KHASSIAS.

Thursday evening, the 26th January, Mr. A. B. Lish, who had been educating for the Ministry at Serampore College, was set apart for the work of a missionary

at Churapoonjee. Mr. Lish has already been employed among the Khassias, the tribe which inhabits the Churapoonjee hills, with some success; and he has brought down with him one or two converts from that rude people. Some books have already been printed in the language of the Khassias, which is an addition to the various languages in which the Serampore Missionaries, with whom Mr. Lish is connected, have translated the Scriptures.—*Englishman.*

Methodist Mission, Madras.

The readers of our magazine are probably aware, that through the paucity of labourers connected with the Methodist Missionary Society, its Missionaries labours in Bengal have been removed to the Madras Presidency. We are happy to inform the friends of Mr. and Mrs. Hodson, late of Calcutta, of their safe arrival and comfortable settlement at Bangalore. Mr. H. observes, that the climate is delightful, and the language is easily acquired, from its resemblance in its radicals to Bengalee, which he had previously studied. Mr. H. resides at present with his colleague the Rev. Mr. Hardy, at the Mission House, in or near the cantonment; but he proposes, as soon as his knowledge of the language is a little increased, to go more fully among the natives; it is probable that he may be joined by other associates, and that in concert they will attempt some extensive system of education, similar to that in operation by the American Missionaries in Ceylon. We trust such may be the case, and shall be most happy to report the complete success of their labours.

On Nov. 4 last, a meeting was held in the Wesleyan Chapel at Bangalore, Captain Woodward, 32nd N. I. in the chair. The place was quite filled with the most respectable inhabitants of the station, and the proceedings of the evening were of the most interesting kind. From the report that we have been furnished with the following extracts:

"We have in our Bungalow Schools 131 children; 36 of whom are taught on Mission premises, viz. 24 boys and 12 girls. At present they are so young that cannot be expected from them; however, the day of small and feeble things must not be despised, for though they are now acquiring only the elements of an education the plans which are now in progress, and those which we have in prospect, will, if duly pursued and blessed by Almighty God, act as a powerful lever in raising the population from their present degraded moral condition to the level of civilization, ingraft the germ of true principles in youthful minds, which if fostered will grow their growth, and strengthen with their strength, and qualify some of them to make known the way of salvation to their lost and benighted fellow-countrymen. The time has arrived when something more than a mere elementary education is necessary; we as well as other societies see the necessity of carrying forward the education of promising boys to such an extent as will qualify numbers of them for becoming efficient school-masters, or catechists; with the hope that out of this number some the great Head of the church will call some directly to the work of the ministry, a subject which we have laid before our committee, have received their sanction, hope soon to see our plans in successful operation.

"Since the establishment of this Mission in 1819, there have been 5 seven of which have taken place during the year, and one young man now is a candidate for the ordinance. It is well known that the Tamul population lore, like the English, is continually changing, so that as new members are our society on this station, old members remove to other stations. At number is 16.

"The Tamul services in this chapel are generally well attended, averaging bath morning 45 adults, and the scholars of all the schools. The preaching of in those school-rooms which are situated in the midst of the heathen p shedding forth light and truth amongst the followers of darkness and error

"We have not yet been able to attempt any thing for the benefit of the Ca ple. But Mr. Hodson, who arrived here from Calcutta in September last, has the study of the Canarese language, with the view of exercising his ministr them, and hopes are entertained, that the committee will for the future be a tain always two or three Missionaries in this station; that the Canarese a Tamul people may be benefited by their labour.

"Though we regard the heathen population as the field which we are especially called to cultivate, we nevertheless think it is our duty to scatter the seed of Divine truth wherever it is likely to yield fruit, and hence we preach one sermon in English every Sabbath evening, for the benefit of those Europeans in the army who have been members of our society in England, or who wish to attend our ministry; in this duty we have seen our labours owned of God."

CHURCH MISSIONARY SOCIETY.

PALAMCOTTA.—The following short extracts are from a letter, dated Palamcotta, February 1st, 1833, which was written by the Rev. Mr. Rhenius, and addressed to Mr. Gutzlaff. With reference to the progress of truth in Palamcotta, Mr. Rhenius writes:

"The Lord's blessing still accompanies our labors. In the last six months, ending with December, we have had an addition to our congregations of 599 souls—making the total of them 9302 souls. In the past month of January, at least 100 families more have 'cast their idols to the moles and to the bats.' In one new village alone are about seventy families which have cleared their temple of all their idols and destroyed them. One of their head-men is now in my study. But you must not forget, that it is easier to cleanse their temple from idols, than their *hearts*. However, the former is a great step towards the latter; and we may hope that if not all, yet some of the people are, or will be, truly converted to God. The divine word which they are now learning, will not be in vain.

"In the schools also, which are nearly one hundred in number, we have much encouragement; the Lord is perfecting praise to himself from the mouths of these children. Recently in one of our schools, *a boy about twelve years old*, and of a newly-established congregation, became very ill, and there was no hope of his recovery. His father asked him, whether he wished to go to Christ, or to stay here still longer. The boy replied, 'I should like to learn still more of the catechism, but I should like also to go to Christ;'—and then addressed his father thus: 'Father, have you still any idols in the house? If you have, get them all away, and keep to the Gospel.' A heathen physician refused to give him medicine, because the parents had become Christians; the boy hearing of it, said, 'Never mind, I do not want his medicine, I have a heavenly Physician.'—He died with joy, and the parents, instead of repining and mourning, made a feast. When the Christian and heathen neighbours who came to visit them, saw this, and expressed their surprise, the father said: 'Why should we mourn? This is the marriage day of my boy; may we all die as this our boy did.' Does not this show the powerful grace of God?"

LONDON MISSIONARY SOCIETY, MALACCA.

The following brief account of the *Malay Department of the Mission at Malacca*, is from the Rev. Mr. Tomlin.

"In prosecuting our labors among the *Malays*," says Mr. T., "there are many difficulties to be encountered, peculiar to the followers of the false prophet. In conversation on religious topics they are generally reserved and suspicious; in their attachment to their own creed, bigoted and inexorable; and to read the Koran in a language perfectly unintelligible to themselves, is an attainment to which they attach no inconsiderable merit. The grand objection which they raise to the Christian religion is the fundamental doctrine of the Saviour's divinity, which they regard in no other light than blasphemy. They would admit that he was a prophet sent from God to make known his will, and to reform mankind, and that in proof of his divine mission he was enabled to work miracles; but to designate him by the appellation 'Anak Allah' (the son of God) is a doctrine which they oppose most strenuously, and hesitate not to charge those who maintain it, with polytheism.

"It is however gratifying to see, notwithstanding the tenacity with which the Malays adhere to their own system of delusion, that their prejudices against the Christian religion are partially giving way, and the Sacred Scriptures, which at a former period were either absolutely rejected or received with a degree of suspicion, are now in many instances perused with apparent gratification.

"A class of young men, consisting chiefly of the teachers of schools, has been formed; they meet three evenings in the week, for the purpose of learning (at their own request) the English language, and also of perusing the Sacred Scriptures in the Malayan tongue. The plan adopted at this *Bible class* is to proceed regularly through the New Testament, limiting our reading to one chapter only each evening, and making remarks on certain passages which may require elucidation. The good effects of this method of instruction have already appeared, not only in the increase of knowledge which the teachers themselves acquire of divine truth, but also in the decided preference which

they give the Sacred Scriptures to any other as school lessons. In illustration of this fact one instance, among many, may be adduced.

"The father of one of the teachers, finding that his son had introduced the *Injil* (N. T.) into his school, became much incensed against him, and ordered him to quit his house and company. The teacher requested the Missionary to interfere in his behalf, and to ascertain from the father what were his real intentions. The latter in compliance with the wishes of the Missionary called at his residence, on which occasion he objected most strenuously to the introduction of the Scriptures into the schools, alledging as a reason that their religion was one, and ours another. The conversation ended in a proposal on his part, that either the Sacred Scriptures should be excluded or the school closed. The teacher was made acquainted with his father's sentiments, which, instead of intimidating him, tended rather to confirm him in his decision of retaining the Scriptures at all hazards. No resistance has since been offered, and they are still retained as school lessons.

"The number of Malay schools is *six*. The aggregate number of children, consisting of boys and girls, is about 200, of which 180 regularly attend. In their lessons, the children are examined once a week, by which means, their progress is more easily ascertained, and any negligence on the part of the school-masters soon detected. The girls are under the superintendence of Mrs. T., many of whom are able to read tolerably well, and with a degree of fluency. In addition to the weekly examinations, the schools are visited daily by a superintendent who calls over the names of the scholars, and marks the absentees. A short catechism in the Malay has been prepared, which it is intended shortly to introduce into the schools.

"Our labours among the adult population have hitherto been confined to occasional conversation with individuals, and the distribution of the Scriptures and tracts. The natives of the town of Malacca have been supplied from time to time with Christian books, which were in most cases received with apparent gratitude. In many instances individuals have of their own accord applied at the missionary's residence for copies of the Scriptures. Amongst these applicants was the Nakodah of a native prow, trading between Malacca and the opposite coast of Sumatra. He had on a former occasion, he said, obtained several copies of the Scriptures, as well as tracts, which he conveyed to Siak in his prow, and distributed some of them among his friends. The circumstance soon became known to others of the natives, who by their urgent request succeeded to exhaust his stock, not leaving him a single copy for himself. We readily furnished him with a fresh supply, for which he appeared grateful, and with apparent sincerity invoked upon us the blessing of the Almighty.

"Another instance worthy of record may be here mentioned. A respectable Malay Nakodah has been in the habit of calling on us for medicine, and readily enters into conversation about our religion. One morning he entered our room, and with a mild and serious countenance requested to sit down and talk a while with us, hoping we would not take it amiss if he put several questions about our religion. We shall notice a few of the important inquiries he made during this visit.

"'Does not the Koran,' said he, 'agree with your Scriptures, and complete them?' 'The Koran,' I replied, 'differs widely from our sacred books, and contains many foolish things mixed up with a little truth, evidently proving it cannot be the word of God.' 'But,' he inquired, 'is not Mohammed spoken of in your Scriptures? was he not the son of Abraham, and the last of all the prophets? And Jesus Christ, did he not complete what was left short, and so was greater than all that preceded him?' 'Mohammed,' said I, 'is not once mentioned in our Scriptures. The Arabians and Jews were always two distinct nations, though both descended from Abraham. The latter were the chosen people of God, and the descendants of Isaac, from whom Moses and all the prophets came; but the Arabians were a rejected nation, the descendants of Ishmael the son of an Egyptian bond woman, who was disinherited and sent out into the wilderness. And out of this nation not even one prophet had risen before the time of Mohammed, as the Mohammedans themselves allow. From His chosen people, the Jews, God raised up His Son to be the Saviour of them and of all the nations.'

"'How is he,' said the Nakodah, 'who was the Son of Mary, the Son of God? How do you know He takes away our sins?' 'The Son of God,' I replied again, 'in order to redeem men, took upon him our nature, being miraculously begotten by the power of the Holy Spirit. If we examine our lives and hearts, we shall find we are all great sinners in the sight of God, grievous transgressors of His holy laws, and therefore deserving of eternal punishment. This I feel to be the state of my own heart, and therefore I flee to Jesus, who has suffered and died for my sins upon the cross, and I find pardon and peace in believing, which I never felt before, and am assured of His mercy and love to me.—Nakodah, do you not find your own heart to be sinful and wicked, and that you cannot be justified in the presence of a holy and righteous God?' The Nakodah here groaned and acknowledged that he felt himself a sinner, and seemed to rejoice in the tender compassion and love of the Saviour to sinners."

DOMESTIC OCCURRENCES.

[Where the place is not mentioned, *Calcutta* is to be understood.]

MARRIAGES.

Nov.
7. At Malacca, R. Diggles, Esq. to Eliza, only daughter of the Hon'ble S. Garling, Esq. Resident Councillor at Malacca.
18. At Dinapore, Lieut. and Adjutant C. Prior, 64th Regt. N. I. to Charlotte Dunham, youngest daughter of Lieut.-Col. C. W. Hamilton.
20. At Agra, Mr. C. F. DaCosta, to Miss Isabella David George.
30. Mr. J. Thomas, to Miss A. C. Bisset.
— Mr. J. Black, Branch Pilot, H. C. Marine, to Miss Louisa Matilda Thompson.

Dec.
12. At Dinapore, Lieut. Houghton, 63rd N. I. to Anna Matilda, eldest daughter of Lieut.-Col. C. W. Brooke, Commanding the Dinapore Division of the Army.
16. Mr. G. F. Whichlow, School-master, to Miss Mary Ann Cecilia Sherburne.
17. George Galloway, Esq. to Rebecca, only daughter of J. B. Baldwin, Esq.
— Ensign F. B. Wardroper, 6th Regt. N. I. to Miss Frances Mary White.
21. Capt. Farrington, 2nd N. I. to Frances, relict of the late J. Turner, Esq.
22. In Ceylon, A. Stewart, Esq. H. M. Civil Service, to Charlotte Ann, daughter of Lieut.-Col. Clement, Royal Artillery.

BIRTHS.

Nov.
5. At Secundrabad, the lady of Lieut. J. B. Neeve, 37th Regt. N. I. of a son.
7. At Colombo, the lady of W. Norris, Esq. second Puisne Justice, of a son.
10. At Mazagon, the lady of Assistant Surgeon Mountefiere, of a son.
12. At Allyghur, the lady of A. C. Plowden, Esq. C. S. of a daughter.
14. At Bangalore, the lady of Captain Ellis, 13th Light Dragoons, of a son.
15. At Trichinopoly, the lady of Captain and Paymaster Barton, H. M. 54th Foot, of a daughter.
17. At Palaveram, the lady of Lieut. H. Vanderzee, 27th N. I. of a son.
19. At Madras, the lady of H. F. Busby, Esq. C. S. of a son.
— At Nellore, the lady of W. Elliott, Esq. C. S. of a son.
22. At Patna, the lady of J. Clarke, Esq. Garrison Surgeon of Chunar, of a son.
24. At Barrackpore, the lady of Captain W. Howard, European Regiment, of a daughter.
24. At Cawnpore, Mrs. C. C. Greenway, of a daughter.
26. On the river, near Jungypore, the lady of Captain G. M. Carmac, H. M. 3rd Buffs, of a daughter.
— At Chirra Poonjee, the lady of Lieut.-Col. T. C. Watson, of a daughter.
27. The lady of Major Ross, of the Corps of Engineers, of a son.

Dec.
1. The lady of Captain C. Keirnander, of the Invalid Establishment, of a daughter.
— The lady of K. MacQueen, Esq. Surgeon 71st Regt. N. I. of a daughter.
2. The lady of J. S. Smith, Esq. of a daughter.
4. The lady of T. Brae, Esq. Indigo Planter, of a son.
7. The wife of Mr. R. Wall, of the Pilot Service, of a daughter.
9. Mrs. W. Rushton, of a son.
12. At Dum-Dum, Mrs. G. Bales, of a son.
15. Mrs. Mark Carapiet, of a son.
17. Mrs. G. Wood, of a son.
— The lady of W. Stevenson, Esq. Ass. Surgeon, 33rd Regt. N. I. of a daughter.
18. At Bigour, near Moorshedabad, the lady of Capt. Brown, of a son.
19. Mrs. M. A. D'Souza, of a son.
— At Kidderpore, R. Mrs. Mortimer, of a son.

DEATHS.

Nov.
1. At Singapore, Mrs. McSwiney, aged 33 years, wife of Staff Serjeant McSwiney.
5. On Board the Eliza, in the Bay of Bengal, Mary, the wife of J. Orr, Esq. Madras C. S.
12. At Sea, Captain J. H. Williams, of the Brig Fredericka, aged 30 years.
15. At Allyghur, the wife of C. E. Burton, Esq. 46th Regt. N. I.
22. At Kimedy, Major J. Boster, 41st Regt.

26. At Furreedpore, in childbed, Josephine, the wife of M. W. Carruthers, Esq. C. S.
27. At Ghazeepore, Major M. Simple, H. M. 38th Regt.
— Cecelia Christiana, daughter of Mr. G. Phillips, aged 2 years and 7 months.
30. Mrs. Roche, the lady of Captain J. Roche, Commander of the Ship John Adam.
— Mr. W. Bastard, Ship-builder, aged 50 years.

DEC.

1. Mr. T. Blacquiere, son of W. C. Blacquiere, Esq. aged 35 years.
— Mr. J. Gibson, aged 25 years, 5 months, and 6 days.
3. Mr. A. DaCosta, aged 55 years.
6. Mr. Lewis Latour, aged 34 years.
9. Captain W. Reynolds, formerly of the Royal George, aged 52 years.
10. At Monghyr, Mr. A. McCarthy, aged 91 years, 3 months, and 2 days.
13. Mrs. Harriet Stocker, aged 41 years, 6 months, and 10 days.
15. At Cawnpore, Brigadier Murray, C. B. 16th Lancers, and commandant of that station.
20. At Patna, Mr. G. M. Francis, aged 33 years.
24. At Cossimbazar, Sophia Isabella, eldest daughter of T. Mainwaring, Esq. aged 17 years.
— R. M. Ronald, Esq. aged 40 years.
25. Edward Brightman, Esq. aged 52 years.
26. Alex. Paterson, Esq. aged 21 years.
27. J. Poulson, jun. Esq. aged 24 years.

Shipping Intelligence.

ARRIVALS.

NOV.

30. Eliza, D. Sutton, from Falmouth 2nd July and Madras 30th October.
Passengers from London:—Mrs. Dunbar, Mrs. Becher; Misses Stagar, Fagan, Becher, and C. Becher; J. Becher, Esq. Captain Younghusband, King's Service, Lieut. Jeaner, 64th B. N. I. Messrs. Chalk, Foulkes, and Fagan, Mr. Plowden, Cadet Becher, B. Cavalry, Mr. Fox, Second Officer of the Fergusson, Miss E. Becher, died at Sea Oct. 15th. *From Madras*:—Hon'ble Sir E. Ryan, Chief Justice, — Orr, Esq. Mrs. Orr, died at Sea Nov. 6th.

DEC.

3. Israel, (Amr.) Bray, from Boston 1st July.
Passenger:—D. S. Kendall, Esq. Supercargo.
4. Red Rover, (Bark,) W. Clifton, from China 6th Nov. and Singapore 16th Nov.
Passenger:—W. Blenkin, Esq. Merchant.
— Sylph, (Bark,) R. Wallace, from China 4th Nov. and Singapore 15th Nov.
Passengers from China:—W. Lyons, Esq. and J. Cliff, Esq. Merchants; Sigs. Joaquim Bellate and D. Pizzoni.
— Pegasus, (Bark,) R. Howlett, from Madras 27th October.
Passenger:—J. Bainbridge, Esq.
— Drongan, J. McKenzie, from Madras 6th November.
6. Adelaide, R. D. Guthrie, from London 17th July.
Passenger:—Mr. Jeffreys, Free Mariner.
7. Bengal Merchant, (H. C. C. S.) J. Campbell, from London 17th July.
Passengers:—Miss Evans, Lieut.-Col. T. Taylor, N. I., Captain D. Williamson, ditto, Lieut. H. C. Baddeley, 61st ditto, Ensign A. F. Evans, H. M. 26th Regiment, George Shiller, Esq. George Evans, Esq. R. Rich, Esq. T. Thomson, Esq. 59 Troops, 4 women, and 2 children.
— Catherine, (H. C. C. S.) B. Fenn, from London 8th August.
— Solway, M. Proctor, from London 28th July.
— Penelope, (Bark,) P. Hutchinson, from Masulipatam 24th October and Eskapelly 3rd November.
9. Bassein Merchant, (Schooner,) J. Jones, from Moulmein 15th November.
11. Cecilia, (Brig,) P. Roy, from Singapore 1st November.
Passengers:—Miss Fraser, Captain Fraser, H. M. 24th Regiment, and Mr. Chambers. *From Penang*:—Mrs. Court and Miss Judah.
— Capricorn, (Bark,) R. Smith, from Madras 29th October.
— Zoroaster, (ditto,) W. Patton, from Madras 27th October.
12. Landais, (F. Brig,) Mongans, from Bordeaux 5th May.
— Richard Bell, (Brig,) J. H. Wardle, from Madras 28th October.
— Allalivie, G. Andree, from China 21st October, and Penang 19th November.
Passengers:—Madam Scheronie, Madam Caravalia, and Mr. Moyoroya and Mr. Caravalia.

13. Bland, T. Callan, from Liverpool 14th August.
Passengers:—Mrs. Percival, Miss Ashton, Colonel Walker, B. N. I., Captain Hughes, Artillery, Lieut. Egerton, 13th N. I., and Mr. Thomas, Merchant.
— Belhaven, (Brig,) M. Crawford, from Glasgow 28th July.
Passenger:—Mr. Assistant Surgeon A. C. Gordon, H. C. S.
— Falcon, (Bark,) D. Ovenstone, from China 21st October.
Passengers:—Captain C. Anderson, J. Goodard, Esq., G. F. Davidson, Esq.
14. Orient, (H. C. C. S.) T. White, from Portsmouth 18th June and Madras 4th November.
Passengers from London:—Mrs. Ashe, Mrs. Wallich, Mrs. Dicken; Misses Jeremie, Roope, D'Aguilar, Braddon, Bishop, Wallich, S. Wallich, and E. Wallich; Captain Ashe, B. N. I., W. S. Dicken, Esq. Assistant Surgeon, J. Spens, Esq. Bengal Engineers, J. Pigou, Esq. T. Anderson, Esq. W. C. Abbot, Esq.; Masters St. George Ashe and B. F. Ashe. *From Madras*:—Mrs. Bramley and child, and W. H. Smoult, Esq.
— Duke of Argyle, (H. C. C. S.) H. Bristow, from London and Gravesend 6th August and Lizard Point 13th August.
Passengers:—Mrs. Stalkart and family, Mrs. Thompson and family, two Misses Dunlop, Lieut.-Col. Hodgson, 42nd N. I., G. C. Shunk, Esq. C. S., Messrs. A. C. Dunlop,—Stalkart, J. W. Rose, G. Dunlop, T. Ross,—Band, G. Harriott, A. Falconer, 55 H. C. Troops, and 3 women.
15. Soobrow, (Bark,) C. H. Wimbolt, from Pondicherry 26th October and Cheduba 7th December.
16. Alexander, G. S. Jones, from Ceylon 10th November.
— Dona Carmelita, C. Grey, from Madras (no date) and Ennore 21st November.
Passenger:—Mr. G. H. Howell, of the Ship Lady MacNaghten.
— Tigran, S. W. Hazlewood, from Rangoon 11th November and Akyab 4th Dec.
Passengers:—His Excellency Don Frederico Con, Italian Bishop, J. M. Manook, Armenian Pastor, D. Cristopher, Greek Pastor, Mr. T. C. Avietoom, Supercargo, and Mr. J. Toole, Mariner.
20. Laurence, (Bark,) H. Gill, from Liverpool 16th August.
— Warwick, (Brig,) J. Gibson, from Liverpool 3rd July and Rio de Janeiro 17th September.
— Thalia, W. H. Biden, from Madras 28th November.
— Nerbudda, F. Patrick, from Covelong 17th November.
24. Jane, (H. C. Buoy Vessel,) J. Royce, from Chittagong 18th December.
— Shawool Hamed, E. Dumont, from Bombay 28th October.
Passenger:—Mrs. S. Ley.
— John Hayes, C. Worthington, from Liverpool 4th August.
Passengers:—Mrs. Saxon, Mr. Charles, Mr. McKennis, and Mr. Gattie.
25. Duke of Northumberland, Pope, from London 20th August.
— Malcolm, Eyles, from London, 10th August.
— Severn, Braithwaite, from London, 15th July.
29. Trinculo, (Brig,) Hesse, from Liverpool, 25th Augt.
— Diadem, (Bark,) from London, 10th June.

DEPARTURES.

DEC.
5. Intrepid, T. Robinson, for London.
7. Asia, J. Riddle, for London.
Passengers:—Mrs. Cracroft, Mrs. McKenzie, Mrs. Hovenden, Mrs. Thomas, Mrs. Sheen, Mrs. Goadby, Mr. W. H. Peach, Mr. W. Thomas, Dr. Sheen, H. M. 15th, Captain Jackson, 30th N. I., Lieut. Nisbett, 22nd N. I., Assistant Surgeon Royes, Rev. J. Goadby, Mr. Medwinter, and 3 children.
8. Duke of Lancaster, J. Hargraves, for Liverpool.
Passengers:—Mrs. Hill and 7 children, Mrs. Cobb and child, Rev. J. Hill, Rev. G. Pearce, Captain Cobb, H. M. 38th Regiment, and Master W. Vos.
— L'Emile, (F.) J. Ducon, for Bordeaux.
9. Kyle, (Bark,) T. Fletcher, for Liverpool.
— Magnet, J. McMinn, for the Mauritius.
— Dalla Merchant, (Bark,) J. Weil, for Rangoon.
10. Sir Charles Malcolm, H. Tudor, for Bombay.
Passenger:—M. Hall, Esq.
— Young Rover, (Brig,) G. Baker, for Moulmein.
Passenger:—Rev. Mr. Hamilton.
Per Sultana, for Bombay:—Dr. Rogers, Captain Lauce, Indian Navy, and Mr. Jobson.

Meteorological Register, kept at the Surveyor General's Office, Calcutta, for the Month of November, 1833.

Day of the Month.	Minimum Temperature observed at Sunrise.					Maximum Pressure observed at 9h. 50m.					Observations made at Apparent Noon.					Max. Temp. and Dryness observed at 2h. 40m.					Minimum Pressure observed at 4h. 0m.					Observations made at Sunset.					Rain, Old Gauge.	Rain, New Gauge.
	Observed Height of the Barom.	Temper. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind. Direction.	Obsd. Ht. of Barom.	Temper. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind. Direction.	Obsd. Ht. of Barom.	Temper. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind. Direction.	Obsd. Ht. of Barom.	Temper. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind. Direction.	Obsd. Ht. of Barom.	Temper. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind. Direction.	Obsd. Ht. of Barom.	Temper. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind. Direction.		
1	30,088	73,	70,8	71,0	N.	,142	77,3	81,	75,7	N.	,116	79,2	83,2	78,	W.	,066	80,2	86,1	80,1	N.W.	,060	80,4	83,	79,7	N.	,068	79,	80,	77,8	N. W.		
2	,106	72,2	68,3	68,7	N.	,148	77,	81,6	77,4	N.	,112	79,2	83,7	79,2	N. E.	,064	80,2	86,	80,8	N.	,056	80,3	84,	80,	N.	,064	79,	80,	77,8	N. W.		
3	,082	69,5	65,3	66,8	N.	,128	77,	81,3	77,6	N.	,086	79,	83,5	79,5	N.W.	,036	79,3	86,3	81,7	N. W.	,030	79,2	85,1	81,3	N. W.	,030	79,	82,	79,3	N.W.		
4	,014	69,3	66,5	67,	N. E.	,100	76,7	83,	78,	N. E.	,068	78,4	85,7	80,7	N. E	,022	78,8	88,6	83,	N.	,018	78,9	86,	82,5	N. E.	,030	78,3	81,5	81,	N. E.		
5	,104	69,6	66,8	68,	N. E.	,160	78,	83,	80,	N. E.	,112	79,	85,2	81,5	N. E.	,074	79,3	84,	81,5	E.	,070	79,2	83,6	81,7	E.	,082	78,9	80,5	80,6	E.		
6	,096	68,7	65,2	65,6	N.	,050	77,1	79,5	77,	N. E	,116	78,3	83,3	80,1	N.	,084	79,	83,7	81,	N.W.	,062	78,9	82,4	80,2	N.	,070	78,7	80,7	78,8	N.		
7	,064	69,	66,	66,3	N.	,100	76,2	81,2	77,3	N. E	,082	77,4	83,8	80,4	S. W.	,030	78,9	87,	81,8	N.W.	,018	79,5	83,7	81,1	N.W.	,024	79,	80,9	80,	N.		
8	,070	72,7	70,	70,3	N. E.	,138	77,3	83,	78,7	N E.	,118	78,4	84,3	80,2	N.	,078	80,4	87,	81,5	N. W.	,072	80,2	85,1	81,2	N.	,084	79,8	81,4	80,5	N.		
9	,130	70,7	67,7	68,2	N. E.	,178	77,	82,	77,5	N.	,156	78,	83,2	79,3	N. W.	,120	78,7	86,7	81,	N.W.	,106	79,	84,3	80,5	N.	,114	78,8	81,2	79,3	N.		
10	,138	71,8	69,	69,4	N.	,200	75,2	79,4	76,5	N. E.	,184	77,	80,6	77,	E.	,142	78,6	82,3	80,4	S.	,134	78,5	81,	79,3	S. E.	,146	77,8	80,	78,5	S.		
11	,184	68,7	67,5	68,	N. W.	,224	76,3	78,	76,	N.	,210	77,3	80,7	78,	N. E	,160	78,	80,3	78,7	N.	,156	77,6	79,	77,2	N. E.	,164	76,	76,8	76,5	N.		
12	,172	69,	65,3	65,1	N.	,210	74,5	79,	75,5	N.	,178	76,5	82,2	78,3	N.	,130	78,2	86,2	80,8	N.	,126	78,5	83,8	80,	N.	,138	77,8	79,7	77,2	N.		
13	,146	69,	66,	66,7	N. E.	,182	75,3	80,	76,8	N.	,152	76,8	83,7	79,	N.W.	,096	78,5	86,7	80,5	W.	,084	78,8	83,1	78,7	N.	,090	78,	80,	77,	N.W.		
14	,866	69,	65,2	65,7	N.	,126	75,2	81,2	79,3	N.W.	,104	77,2	83,	78,7	N.	,046	78,3	83,	79,5	N. W.	,030	78,6	83,	79,5	N.W.	,038	78,	79,8	77,1	N		
15	,050	69,7	67,	67,3	N.	,090	74,7	77,8	75,8	N.W.	,060	75,4	82,3	78,3	N.W.	,026	77,2	83,3	81,	N. W.	,016	77,5	82,5	80,2	N.	,026	77,2	78,7	77,8	N.		
16	,094	69,8	66,8	67,	N.	,140	75,	79,6	75,4	N.	,112	76,9	81,5	78,5	N.W.	,054	79,8	86,2	81,3	N.	,052	79,4	83,1	80,2	N.	,064	78,7	78,9	77,5	N. E.		
17	,080	69,	67,3	68,2	N. E.	,146	75,	80,2	76,3	N.W.	,128	76,8	84,8	80,7	N.W.	,060	77,8	86,7	82,0	N.	,046	77,2	82,	80,5	N.	,052	76,5	80,	79,3	N.		
18	,072	68,4	66,4	67,	N.	,136	75,3	82,	77,6	N.	,120	77,	84,5	80,	S. W.	,066	78,	88,	82,4	W.	,056	78,4	85,3	81,7	N. E	,064	78,8	80,4	79,	N.		
19	,136	68,	65,8	66,	N.	,194	74,8	80,	76,	N. E.	,160	75,8	84,	79,3	E.	,112	78,2	86,6	81,4	N. E.	,104	78,7	83,	80,	N.	,112	78,5	79,9	78,2	N.		
20	,118	68,	66,5	66,8	N.	,170	74,2	80,	76,	N. E.	,152	75,4	81,8	78,4	N.W.	,094	76,7	85,	80,6	W.	,082	76,9	83,2	79,8	N.W.	,096	76,4	80,	78,2	N.W.		
21	,116	67,2	65,	65,6	N. E.	,150	73,8	79,3	75,8	N.W.	,120	75,5	82,2	79,	W.	,056	76,3	85,2	80,	W.	,050	75,9	84,	80,	W.	,062	76,2	80,3	78,5	W.		
22	,046	68,4	66,8	67,5	E.	,102	75,7	81,4	78,2	S. E.	,066	77,5	85,3	80,7	S. W.	,028	78,2	84,8	80,5	S. W.	,016	78,4	84,	80,	S.	,034	77,8	80,3	78,3	S. E.		
23	,134	73,5	71,6	72,4	N.W.	,160	75,6	78,6	77,5	N.W.	,136	77,8	82,	79,	N.	,086	78,7	84,7	79,2	N. W.	,080	78,7	81,6	77,5	N.W.	,088	77,8	78,2	75,0	N.W.		
24	,140	73,	71,2	72,	N.	,172	75,4	78,	77,4	N.W.	,138	78,	82,2	80,	N.W.	,088	79,2	85,	80,3	W.	,084	76,3	82,3	77,2	W.	,088	75,6	78,	76,	W.		
25	,142	72,	69,	69,3	N.	,168	72,5	79,	74,	N.	,138	74,	81,	75,2	N.	,110	75,5	85,	80,7	N.W.	,100	75,7	82,5	76,	W.	,106	74,5	77,8	75,4	N.W.		
26	,184	66,3	63,7	64,	N. E.	,220	72,7	78,7	73,2	E.	,190	74,2	82,	75,3	N.	,136	75,3	85,5	78,	W.	,132	75,3	82,8	77,1	N.	,142	74,	79,8	76,	N.		
27	,176	67,	64,2	64,7	N.	,120	73,	79,3	73,3	N. E.	,200	75,	82,3	76,	N.	,136	79,	85,5	77,4	N.	,130	78,2	83,5	74,5	N.W.	,138	77,	80,	74,2	N.		
28	,168	67,1	65,	65,6	N. E.	,184	73,	80,	75,5	E.	,168	74,1	82,	77,2	N.W.	,122	75,5	85,	77,5	N.W.	,120	76,	84,	77,	N.W.	,130	75,2	79,8	74,6	S.		
29	,174	68,3	66,	67,	N.	,224	73,4	79,5	74,7	N. E.	,186	75,	80,4	76,2	N.W.	,114	77,4	84,	78,5	N.	,108	77,3	81,8	77,8	N.	,120	76,3	78,8	77,7	N.		
30	,116	66,2	62,8	63,	N.	,172	71,2	74,	69,5	N.	,130	72,7	79,2	74,7	N.	,068	75,4	82,7	78,8	N.W.	,060	75,2	80,6	77,	N.W.	,070	74,	78,	77,2	N.		

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I.—*Theory of the Hebrew Verb, No. II.*

In a former paper an attempt was made to prove, that what in Hebrew have generally been denominated the past and future tenses of the verb are really indicative and potential moods, each of which has a present, past, and future signification. This was done by a reference to the authorised version of the Scriptures, that the fact being established upon undeniable evidence, it might not appear to be a visionary pursuit to attempt an investigation of the laws by which the precise time, intended by the sacred writer, is determined.

All grammatical rules are nothing more than so many observations made on the language to which they apply: as far as they relate to language in general, they may be regarded as forming a fixed basis; but as far as they refer to particular usages, in which one tongue differs from another, they must be considered as its peculiar structure. If any one desires therefore to be perfectly acquainted with a language, he must not only observe what is common to it with others, but must pay particular attention to what is peculiar.

The number of parts into which time is divided is conventional. In languages that are simple, they are fewer; and in those highly cultivated, more numerous: in the Hebrew, the former, and in the Greek the latter, may be observed. But it is not our object to inquire how a nice sense of accuracy would lead men to divide present time into the definite and indefinite; the past into the imperfect, the perfect, the perfect definite, the first and second aorists, and the pluperfect: and the future into the first future, and the second future, and the paulo-post futurum; it is rather to ascertain by what methods they express these distinctions of time as far as they admit them.

The methods adopted in the formation of the tenses are three:—first, by inflexions; secondly, by auxiliaries; and thirdly, by rules. In the Greek, Sanscrit, and many other languages, the tenses are

formed almost entirely by inflexions, as in τυπτω *to beat*; present τυπτω, imperfect ετυπτον, perfect τετυφα, pluperfect ετετυφειν, aorists ετυψα, ετυπον, futures τυψω, τυπω̃. In the English, Chinese, and some others by auxiliaries, as, present, love, am loving; imperfect, loved, did love, was loving; perfect, have loved; pluperfect, had loved; future, shall love, shall have loved. In some there appears a great mixture of the two; as in the Persian, كردن *to do*; present میکنم imperfect میکردم aorist کردم perfect کرده‌ام pluperfect کرده‌بودم futures خواهم‌کرد کرده‌باشم بکنم. The same may be said of the Hindoostanee and Bengalee.

The Hebrew, with its cognate languages, has its tenses determined neither by inflexions nor by auxiliaries; but by certain rules which have been stated to be simple in their nature and easy in their application. It must be confessed, that the indicative mood is used more frequently in the past, than in the present and future tenses; and that the potential appears to be more frequently used in the future, than in the present and past tenses. It was probably this that led to the error of considering them tenses and not moods; but that they are moods and not tenses we have shewn from their each being used in a present, past, and future sense. The following are the rules which may serve to guide us in ascertaining the time designed to be expressed by the Hebrew verb.

1. In the statement of universal propositions, or moral and religious truths, the verb, whether in the indicative or potential mood, must be considered as in the present tense; as, 'Every wise woman buildeth her house; but the foolish plucketh it down with her hands.' Prov. xiv. 1. Here בֹּנָתָה and תְּהָרְסֶנּוּ the former the indicative, and the latter the potential, are both of the present tense. 'Blessed is the man that maketh the Lord his trust, and respecteth not the proud.' Psalm xl. 4. Here שָׂם and פָּנָה are both indicative present. 'Doth not Wisdom cry, and Understanding utter her voice?' Prov. viii. 1. In this example both the verbs תִּקְרָא and תִּתֵּן are of the potential mood, present tense. It would be endless to multiply examples: let the reader compare the English translation with his Hebrew Bible, and he will find in the former abundant proofs of the accuracy of this rule, together with some unhappy violations.

2. In all historical relations, the time at which the historian lived and wrote is to be regarded as the present; and the verbs, whether in the indicative or potential mood, as of the present or past tense according to that period. Thus Jeremiah, describing what took place in his own time, says, 'Remember, O Lord, what *is come* upon us; consider and behold our reproach. Our inheritance is turned to strangers, our houses to aliens. We *are* orphans and fatherless; our mothers are as widows. We *drink* our

water for money: our wood *is sold* unto us. Our necks are under persecution; we labour and have no rest. We *give* the hand to the Egyptians and to the Assyrians to be satisfied with bread. Our fathers sinned and are not; and we *bear* their iniquities. Servants *rule* over us; there is none that doth *deliver* out of their hand. We *get* our bread by the peril of our lives, because of the sword of the wilderness. Our skin *is* black like an oven, because of the terrible famine. They *ravish* the women in Zion, the maids in the cities of Judah; princes *are hanged* by their hand; the faces of the elders *are* not honoured. They *take* the young men to grind, and the children *fall* under the wood. The elders *cease* from the gate, the young men from their music. The joy of our heart *is* ceased, our dance *is turned* into mourning. The crown *is fallen* from our head: woe unto us that we have sinned! For this our heart is faint; for these things our eyes are dim. Because of the mountain of Zion which is desolate, the foxes walk upon it. Thou, O Lord, *remainest* for ever, thy throne from generation to generation. Wherefore *dost* thou forget us for ever, and *forsake* us so long a time? Turn thou unto us, O Lord, that we *may* be turned: renew our days as of old. But thou *dost* utterly reject us: thou *art* very wrath against us.' Lam. v. By comparing this with the authorized version, it will be perceived, that considerable obscurity is there created by the perpetual changes which take place in the tenses throughout, and that many beauties are presented by rendering the whole, instead of only a part, according to the rule we have given.

In reckoning from our own time, instead of the time of the writer, much confusion necessarily arises, because that which is past to us was present to him. To enter into his descriptions, we must place ourselves by his side in regard to time, and make that the present period from which we view every previous historical event. As this is directly contrary to the method of calculating from our own time, to which we are so accustomed, it needs to be the more powerfully impressed on the mind.

Again, when a relation of events prior to the time of the writer is given, it is to be translated in the past tense, whether in the indicative or potential mood, as in the following. 'Israel *came* into Egypt, and Jacob *sojourned* in the land of Ham. And he *increased* his people greatly; and *made* them stronger than their enemies. He *turned* their hearts to hate his people, to deal subtilely with his servants. He *sent* Moses his servant, and Aaron whom he *had chosen*. They *shewed* his signs among them, and wonders in the land of Ham. He *sent* darkness and *made* it dark, and they *rebelled* not against his word. He *turned* their water into blood, and *slew* their fish. Their land *brought* forth frogs in abundance, in the chambers of their kings. He *spake*, and there *came* divers

sorts of flies and lice in all their coasts. He *gave* them hail for rain, and flaming fire in their land. He *smote* their vines also and their fig-trees; and *brake* the trees of their coasts. He *spake*, and the locusts *came* and caterpillars, and that without number; and *did eat* up all their herbs in their land, and *devoured* the fruit of their ground. He *smote* also the first-born in their land, the chief of all their strength. He *brought* them forth also with silver and gold, and there was not one feeble among all their tribes. Egypt *was* glad when they *departed;* for the fear of them *fell* upon them.' Ps. cv. 23 to 39.

3. In historical relations, the sacred writers interchange the moods; but this interchange, while it varies the style, makes no difference in the time; the two modes connected together by a copulative conjunction, whether in the same sentence or in different sentences, must be understood as relating to the same period of time; as, 'Thine arrows *stick* fast in me, and thy hand *presseth* me sore.' Psalm xxxviii. 2. Here נָחֲתוּ and תִּנְחַת being coupled together by a conjunction, the different moods are the same in point of time. It will be observed, that nearly the whole of this xxxviii. Psalm is rendered in the present tense, according to Rule 2; —whereas, according to those who regard the moods as past and future tenses, and the ו as conversive, it should have been partly past and partly future. In the first two verses of Genesis, the verbs are in the indicative mood and past tense, according to Rule 2;— in the succeeding ones, in the potential mood past tense, according to rule third; so that בָּרָא and וַיֹּאמֶר though different moods, are both in the past tense. It is very common for the sacred writers in historical relations, after having used the indicative a time or two, to turn to the potential, and continue the narrative in that form.

But granting that the potential, when it is united with the indicative, is the same as to time, how will the case stand if the indicative is united with the potential? The reply is, precisely the same, the rule still applies, and no change is produced in the tense by the alteration of the mood, whether the potential follows the indicative or the indicative the potential, any more than in English when we say, I do and can love him, or I could and did love him. For an example of this in different sentences, see Genesis xxi. 24, 25. 'And Abraham *said*, I will swear. And Abraham *reproved* Abimelech because of a well of water, which Abimelech's servants had violently taken away.' In this example the indicative הוֹכִחַ follows the potential יֹאמֶר and both are in the past tense. For an example in the same sentence, see Gen. xli. 12. 'And *he interpreted* to us our dreams; to each man according to his dream *did he interpret.*, Here the indicative פָּתַר follows the potential יִפְתֹּר but both are in the same tense.

If the rules require the first verb to be in the future tense, the one that is connected with it will be the same, as in the examples we have given above of the present and past tenses. Viewing the subject in this light, then, it is evident, that there is no conversion made in the tenses by the *vaw*, but that it simply connects two moods, each of which has a present, past, and future tense;—and by thus connecting them makes them alike as to time.

In regard to past time there are no distinctions in Hebrew, so that when a verb has been determined to be in the past tense by rule second, it must be rendered into another language in the imperfect, perfect, or pluperfect, as the idiom of that language may require. The following examples will elucidate this in English: 'And he *did* right in the sight of the Lord, according to all that his father David *did*.' 2 Kings xviii. 3. Here וַיַּעַשׂ and עָשָׂה are indefinite or imperfect. 'And the king of Egypt called for the midwives, and said unto them, Why *have ye done* this thing, *and have saved* the men children alive?' Ex. i. 18. Here עֲשִׂיתֶן and תְּחַיֶּיןָ are what we denominate perfect. 'And Noah awoke from his sleep, and knew what his younger son *had done* to him.' Gen. ix. 24. Here the word עָשָׂה is rendered in the pluperfect. These three examples on the same verb, while they illustrate the truth of this remark, shew also, that in translating from the Hebrew into another language, the person ought not only to have a competent knowledge of the Hebrew tongue, but a very accurate acquaintance with the tenses of the one into which he translates. Since the Hebrew has no distinctions of past tense, a translator could not be denominated unfaithful, if he rendered all the above examples in the same past tense; yet any one can perceive, where distinctions of past time exist, as in English, how awkwardly the passages would read if all were rendered in the same manner. The like remarks might be applied to the present and present definite, and the first and second futures. The idiom of the language into which the translation is made must determine which tense is most proper to be employed.

4. The indicative is employed with a future signification to express what is about *certainly* or *quickly* to be done; the potential to express any event, whether certain or uncertain, near or remote.

The following are instances of the indicative future. 'In the same day the Lord made a covenant with Abraham, saying, Unto thy seed *I will give* the land from the river Egypt unto the great river, the river Euphrates.' Gen. xv. 18. 'There *shall come* a star out of Jacob, and a sceptre *shall rise* out of Israel, and *shall smite* the corners of Moab, and *destroy* all the children of Seth. And Edom *shall be* a possession, Seir also *shall be* a possession for his enemies; and Israel *shall do* valiantly.' Num. xxiv. 17, 18.

'The children of Israel spake unto Moses, saying, Behold, we *shall die*, we *shall perish*, we *shall all perish*. Whosoever cometh any thing near the tabernacle of the Lord shall die; truly we *shall be* entirely *consumed*.' Num. xvii. 12, 13. 'Thou *wilt* in thy mercy *lead* forth thy people whom thou hast redeemed; Thou *wilt guide* them in thy strength unto thy holy habitation. The people *will hear* and be afraid; sorrow *will take hold* on the inhabitants of Palestine. The dukes of Edom *will be amazed;* trembling will take hold on the mighty men of Moab; all the inhabitants of Canaan *will melt away*. Fear and dread will fall upon them; by the greatness of thine arm they will become still as a stone; till thy people pass over, O Lord, till the people pass over; whom thou hast purchased. Thou wilt bring them in, and plant them in the mountain of their inheritance, in the place, O Lord, which thou hast made for thee to dwell in, the sanctuary, O Lord, which thy hands have established. The Lord will reign for ever and ever,' Ex. xv. 13, &c.

The following examples will shew that the potential is used with greater latitude, to express the future generally, whether certain or uncertain, near or remote. 'And God said unto Abraham, 'Know of a surety that thy seed *shall be* a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years: and also that nation whom they *shall serve* will I judge, and afterward they shall *come out* with great substance. And thou *shalt go* to thy fathers in peace; thou *shalt be buried* in a good old age. But in the fourth generation they *shall come* hither again: for the iniquity of the Amorites is not yet full.' Gen. xv. 13 to 17. 'But if ye *will not hearken* unto me, *and will not do* all these commandments; and if ye *shall despise* my statutes, and your soul *shall abhor* my judgments, so that ye *will not do* all my commandments, but will break my covenant; I also *will do* this unto you, &c.' Lev. xxvi. 14. &c. 'And now behold I am going to my people; come, and I *will tell* thee what this people shall do to thy people in the latter days.' Num. xxiv. 14.

If an imperative mood is introduced into the narrative, the verb relating to it, which follows, will have a future signification, whatever mode may be used: as, 'Fear not, for I will be with thee, and *will bless* thee, and *will multiply* thy seed for Abraham my servant's sake.' Gen. xxvi. 24. 'Bring it to me that I may eat, or 'and I *will* eat.' Gen. xxvii. 4.

It may also be added, that when the verb is used subjunctively or conditionally in reference to a coming event, it must necessarily be rendered in the future tense, whether the indicative or potential mood be employed: as, 'And if the men *should over-drive* them one day, all the flock *will die*.' Gen. xxxiii. 13. 'But if ye will not hearken to us to circumcise them, then *will we take* our

daughter, and we *will be gone*.' Gen. xxxiv. 17. 'For God doth know that in the day ye eat thereof, your eyes *will be opened*, and ye *will be* as gods, knowing good and evil.' Gen. iii. 5. 'If ye walk in my statutes and keep my commandments and do them, then I *will give* you rain in due season, and the land *shall yield* her increase, and the trees of the field *shall yield* their fruit. And your threshing *shall reach* unto the vintage, and the vintage *shall reach* unto the sowing time.' Lev. xxvi. 3, 4, 5. If a past event is alluded to, then the verb is rendered by the pluperfect; as, 'O! that thou *hadst* hearkened to my commandments; then *had* thy peace been as a river, and thy righteousness as the waves of the sea.' Isai. xlviii. 18.

5. When by the operation of the preceding rules the potential is neither past nor future, then it must be rendered as the potential in other languages. It will admit the application of all the tenses of the potential mood in English, and of some other forms, such as ought, must, &c. as, 'God is come to prove you, that his fear *may be* before your faces, and that ye *may* not sin.' Ex. xx. 20. 'And they said, Can God furnish a table in the wilderness? *can* he provide flesh for his people?' Ps. lxxxviii. 19, 20. 'And Laban said, Behold, I would it *might* be according to thy word.' Gen. xxx. 34. '*Could* we certainly know that he would say, Bring your brother down?' Gen. xliii. 7. 'If I knew certainly that evil were determined by my father to come upon thee, then *would* not I tell thee?' 1 Sam. xx. 9. 'Who laid the foundations of the earth, that it *should* not be removed for ever,' Psl. civ. 5. 'Why saidst thou, She is my sister? so that I *might have* taken her to me to wife, Gen. xii. 19. 'Thou hast done deeds unto me that *ought* not be done.' Gen. xx. 9. 'And Laban said, It *must* not *be* so done in our country.' Gen. xxix. 26. In addition to the above it is necessary to remark, that this mood is often translated as the indicative or imperative present: as, 'Come now and let us reason together, *saith* the Lord.' Isaiah i. 18. 'And God said, *Let* there be light, and there was light.' Gen. i. 3. In like manner the indicative is rendered by an imperative, when it follows the imperative, and in a few other cases; as, 'Speak to the children of Israel, and *say* unto them.' Num. xv. 7. 'But *think* on me when it shall be well with thee, *and shew* kindness I pray thee unto me, *and make* mention of me unto Pharoah, *and bring* me out of this house.' Gen. xl. 14. Here all the verbs in italics are in the Hebrew of the indicative mood.

The time of what is denominated the present participle is determined by the same rules as that of the Indicative mood, there is therefore no necessity for repeating the rules or extending the remarks which apply to that part of the verb.

With the above five rules, which are thought to be simple in their nature, and easy in their application, the student may peruse

his Hebrew Bible with ease, free from the endless perplexity arising out of the *vaw* conversive system.

This part of the subject may be profitably closed by inquiring what sanction the Arabic, which has a close affinity to the Hebrew, gives to this theory, and how far it is supported by sound philosophy.

On the first point it may be observed, that the view which has been given of the moods and tenses in Hebrew is confirmed to as great an extent by the Arabic as might be expected from the similarity of the languages. To prove this point it will be necessary only to adduce a few examples to shew that the ماضي Mází and مضارع Mazári of the Arabic, like the עָבַר Avar and עָתִיד Athid of the Hebrew, have a present, past, and future meaning.

Mází is used in the present tense in the statement of general propositions and moral maxims, as مَن جدّ وجد 'He who seeks finds.' الكريمُ إذا وعد وفا 'The generous man when he promises performs.'

It is always used in a past tense in historical relations; as, ثُمّ إنّ تيمور جدّد الحزم وصمّم العزم على التوجهُ الى خوارزم 'Then Tymoor renewed his design, and resolved to direct his course to Khwárzam.'

In *blessing* and *cursing*, when used *subjunctively* and *conditionally*, and in stating things as about *quickly* or *certainly* to be done, it is used with a future signification; as جزاكمُ اللّهُ عنّا كُلّ خيرٍ 'May God reward you for all your kindness to us.' قبحكَ اللّهُ 'May God curse you.' إن خالفتَها هلكتَ 'If you oppose her you *will perish*.' وقال إعلموا يا اخواني انّنا قد وقعنا في جزائرِ الذغب الوحشيين وقد احاطوا بنا وليس لنا سبيل على قتلِ واحد منهم 'And he said, Know, my brethren, that we have fallen among the islands of dreadful savages, and they *will surround us*, and there *will be* no way or possibility of our killing one of them.' Here the words احاطوا and ليس are future, for when the words were spoken the persons were at sea and had not reached the shore. بعث اللّهُ تعالى مَلَكًا على صورتِكَ يحجّ عنك في كُلّ عامٍ و يجعلُ ثوابَ الحجّ لكَ الى يوم القيامة 'God Almighty *will send* an angel in your form, who will perform the pilgrimage for you every year, and *will place* the fruit of the pilgrimage to your account in the day of judgment.' Here بعث

will send, is Mází future, and يجعل *will place*, is the Mazári *future*. Here, therefore, as in Hebrew, we have a specimen of the two, when connected together by the conjunction, being the same in point of tense.

Mazári is used in the present tense in the statement of general propositions, in describing what is or is supposed to be actually passing at the time, or as the potential present in Hebrew.

وقالت يا سيّدي ، الجنسُ يميلُ الى الجنسِ ' Like unites with like.'

إنّ على الباب رجلاً و إمرأةً ومعهما صغير معلول يريدون دواءً منك

'And she said, Sir, there are at the door a man and a woman, and with them a little sick person, and they *are seeking* medicine from you.'

فشاء اللّهُ لن يكون نور فكان نور ' And God commanded, May there be light, and there was light.'

It is used in the past tense, when preceded by another verb in that tense, and when connected with لم and كان ; as, وتوجّهوا الى بغداد

وانّاس يقلون هلك الوزير هلك الوزير و يدعون عليه ' And they turned to Bagdad, and the people *said*, Cursed be the Vizier, cursed be the Vizier, and thus they *prayed* against him.'

لم يضربهُ ' He did not strike him.'

لمّا ضربني كان النّاسُ يفترّجون علىّ ' When he beat me, there were people rejoicing over me.'

In all other cases it is used with a future signification, and may be generally rendered in English by the first future of the indicative, though not unfrequently by the potential and infinitive moods : as,

فعند ذالك اشتري دارا حسنة واكل واشرب واتصف 'And then I *will* buy a fine house, and I *will* eat and *will* drink, and *will* make merry.'

وقرّر معهم انّ كلّ من لرسلهُ اليهم يولونه دمارا ويكون إرسالهُ اليهم على قتل شعارا

'And he agreed with them that whomsoever he sent to them they *should* murder, and that his sending him *should* be the signal for his assassination.'

ثمّ إنّهُ جعل يدعو روس النّاس و يسقيهم بيده الكاس

و يخلع عليهم افخر الملابس ' And he began *to call* the chiefs of the people, *and to make them drink* with the cup from his own hand, *and to clothe* them in splendid apparel.'

From these examples it appears, that mází and mazári partake more of the nature of moods than of tenses; it remains therefore only to shew how the use of the same form of the verb in a present, past, and future tense can be reasonably and philosophically accounted for. Let it be understood that the indicative mood is most commonly

used in the past tense, and that what is past is absolutely certain beyond all the power, or possibility of alteration; then if we wish to state the *truth*, which appears to us as certain as any past event, it seems natural to adopt that form which expresses this certainty, and hence the indicative past, when used to express a moral or religious truth, comes to have a present tense. So if we wish to describe a future *event*, as certain to come to pass, as absolutely certain as though it had already past, then it seems reasonable to employ the same form to express such certainty, and thus we can account for the indicative past in prophecy coming to be used in a future sense. Again, let it be understood, that the potential mood is most commonly employed in a future sense, and that what is future has a degree of uncertainty resting upon it; then we can easily account for the use of that form of the verb, in describing what *may, can, might, could, would, or should be*, and thus we can reconcile a potential present with a future tense. The greatest difficulty seems to be in accounting for the potential being used with a past acceptation. This, however, may be done by the law of attraction. It is well known that this law operates extensively in the Greek language, and we cannot perceive any thing unreasonable in the idea that when for variety of style the indicative and potential moods are brought in contact, they should by such attraction and cohesion be regarded as in the same tense. There are instances in which, through the influence of this principle, not only the indicative and potential, the potential and the indicative; but the imperative, the indicative and the potential, all occurring in the same sentence, are influenced by the first and rendered alike; as Gen. lxii. 29. "If now I have found grace in thy sight, *put* I pray thee thy hand under my thigh, and *deal* kindly and truly with me; *bury* me not, I pray thee, in Egypt.' Here the first verb *put* is in the imperative mood, the second *deal* is the indicative, and the third *bury* is the potential. By the same principle the next verse to be uniform ought to have been rendered thus. 'But *let* me *lie* with my fathers, and *carry* me out of Egypt, and *bury* me in their burying place. This interpretation of the moods being admitted, we have a clear solution of every difficulty, and can philosopically account for the employment of the indicative and potential moods with a present, past, and future signification.

II.—*On the Present State and Prospects of Missions in South Africa.*

To the Editor of the Calcutta Christian Observer.

Dear Mr. Editor,

I send you, inclosed, an analysis of a letter of Dr. Philip's, of Cape Town, South Africa, addressed to the Secretary of the Princeton Theological Seminary Missionary Society, dated Cape Town, May 2nd, 1833. I confess, that in my own view, it is so mea-

gre and imperfect a sketch of the original, that I should not have thought it worthy of your acceptance; but having delivered it, *viva voce*, at a public meeting of the friends of missions, and been strongly requested to send it to the Observer for publication, with the assurance that it might and would do good, I have sacrified my scruples, and send it to you now without delay.

The letter, to which this of Dr. Philip's was a reply, contained numerous queries as to the state of missions in South Africa, the character of the work, the qualifications requisite in the men who should enter upon it, what the London Missionary Society had accomplished in South Africa, and what were their present prospects, and whether the field was large enough for the formation of an American Mission in that quarter of the world. It stated also, that 30 out of 120 students engaged in pursuing theological studies at the Princeton Seminary, were specially occupied in laying missionary work to heart; and that 13 had already pledged themselves to undertake it, and were now waiting to see what sphere of usefulness would be opened up to them, by the Head of the Church.

I. In replying to this cheering epistle, Dr. Philip prefaced what he had to say, by stating his honest and candid opinion, that the views which have for so long been entertained and expressed of the natural inferiority of the African had no other foundation, than prejudice or self-interested ignorance. He might indeed, in his natural state, appear inferior; but it was that his wants being few, his incentives to industry and ingenuity, both mental and corporeal, were proportionately few. And what few motives to labour did exist were checked and diminished in their influence by the great uncertainty of property and life, created on the one hand by the savage rapacity of the monsters that yet traffic in human flesh and blood, and the equally savage ferocity of the surrounding tribes, to whom the Gospel and its natural effect, civilization, had not yet extended.

What the value of this testimony is, we may gather from the circumstances, that Dr. Philip has been 15 years a resident in South Africa; that each year he has made extensive tours throughout the whole country, from the civilized portion of the colony in the south and west, to the Caffres on the east, and the Bechuanas and Zoolahs on the north, and has already published to the world, two vols. of Researches in South Africa, for which he publicly received the thanks of some of the present members of the Supreme Government, and which were considered so sound and just, as to lead to a motion by the British Parliament, that has for ever established the liberties of the Hottentots.

II. In the next place, the letter goes on to notice the general feeling in favour of Missionaries, and their operations, among the various native tribes of South Africa, and gives some instances of

it of a striking and extraordinary character. The temporal advantages of religion, always great and important, have appeared doubly so to the uninstructed and barbarous natives, and have had such influence on the minds of even the most warlike and ferocious, as to compel them to sue the Missionaries to be made partakers of their blessings. On one of Dr. Philip's journies into the interior, he met with a tribe of Coranas, who had been three weeks on the road, along which he was, for the purpose of begging the gift of a Missionary; and when told that their request could not possibly be granted, they entreated then most earnestly, that he would send to them an instructed native. On Dr. Philip's asking how they would treat him, the reply was, that they would make him a chief; and though this could not be done according to the laws of their nation, except to one who could claim natural alliance with a chief or his family, yet they would surmount this difficulty by giving him in marriage a chief's daughter. On another occasion the Bechuanas, who had heard of the residence of the Missionaries amongst the Griquas, and of the good results that had arisen from their instruction, were seized with such a desire to be as prosperous as the Griquas, that their chieftain set out to seek Dr. Philip, and took with him a thousand head of cattle, in order to *purchase* a Missionary. On the road, he was robbed of every one of them, and was thus compelled to return, but it was not till he asked an individual connected with the Missionary cause to obtain a Missionary for him, threatening, that if he did not, he would come and by force make him his Missionary. Thus the Gospel, in the heart and hands of Christians, has been as were Israel's peculiar privilege to the surrounding heathen nations: it has been "their wisdom and their understanding in the sight of the nations;" so that even they who have understood but the smallest part of its glory, have been compelled to say, "Surely this great nation is a wise and understanding people."

III. The successes, under God, of the London Missionary Society, in South Africa, were next detailed.

And here, instead of giving them in his own words, the writer chooses the very language that has been used, and recorded as such, by one of the converted Hottentots of Bethelsdorp. "What have the Missionaries done? Let us attend to the reply of the Hottentot of Bethelsdorp, when he was asked this question by J. J. Bigge, Esq. and Major Colebrooke, commissioners to visit the stations. 'When the Missionaries came amongst us, we had no clothing, but filthy sheep-skins, (Kaross;) now we are clothed in British manufactures: we were without letters; now we can read our Bibles, or hear them read to us: we were without any religion; now we worship God in our own families: we were without morals; now every man has his own wife: we were given up to licentiousness and drunkenness; now we have among us industry and sobriety:

we were without property; now the Hottentots at Bethelsdorp are in possession of 50 waggons, and a corresponding number of cattle: we were liable to be shot like wild beasts, and the Missionaries stood between us and the bullets of our enemies." He might have added, that then, though nominally free, we were groaning beneath the worst species of slavery: our persons and our time, and our labour being accounted the perquisites of the local authorities, being compelled to serve them or others at their command and pleasure; our children being liable to be taken from us and lent to others for 10 or 15 years, and ourselves not being allowed to go any where without a pass, and liable to be punished, if found beyond bounds; with all the inflictions peculiar to the slave, without the benefits to be derived from his circumstances; now, we are free, choosing our own mode of life, and using our powers to pursue it, none daring to interfere or make afraid, so long as it accords with the will of God, and we enjoy in addition all the rights and all the justice which the white population possesses. Before, in consequence of these restrictions, the Missionaries were compelled to create institutions at their own expense, and we were compelled to remain within their limits, so that we could not make known the Gospel to others, without being liable to be seized and imprisoned ourselves. Now institutions are no longer necessary; the earth we tread and the air we breathe are free to us, and we can do good to all, as we have ability and opportunity.

Such is the temporal benefit accruing to the Griquas, a small nation of about 4,000 people, that though formerly oppressed and enslaved by more powerful tribes, yet now they are free, are able to defend themselves, and have at this day, under their Christian protection, no fewer than 25,000 of the Bechuanas, 500 Coranas, and 1000 Bushmen; they are now too, so complete a barrier of protection to the northern boundary of the colony, that they have set aside the necessity that has existed so long for the continual presence of some part of the army, and have in consequence actually saved the Colonial Government the expense of 500 soldiers, necessary to defend it; and it is now the universal testimony of all the sensible boors, that they could not sleep a night in safety, were it not for the protection afforded to their persons and property by the Griquas. Their chief or king, Waterboer, is a decided Christain, and true Christianity has extended itself throughout a great part of his subjects; and both, under the teaching of the Missionaries, have become not only lovers of truth, but of all good order, domestic and civil: and it was only a few months ago that they made application to the Colonial Government to be admitted to the rights and privileges of the colony, expressing their willingness to pay all the taxes, and to further the ends of all good government, to the best of their power.

This small nation has lately proved the best and only barrier,

against the encroachments and devastations of Mosalikatsi, the king of the Zoolahs, the most numerous and the most warlike tribe yet discovered in South Africa. This man was visited, a year or two ago, by Messrs. Moffat and Pelissier, and he is described by them as a very extraordinary individual. To an address, wild and winning, he unites great capacity for war, great ambition and great cruelty. He has now, as the result of former wars, 32 African kings or princes in subjection to him. His custom is, when he subdues a nation, to divide the country among his followers; the old people he destroys, the young he reserves for future service. The boys, he sends to the camp or to the cattle posts, to be fitted and disciplined for his service; while the girls are kept as rewards for his young soldiers. Both the country and its inhabitants are alike considered the personal property of the king, and indeed to such an extent does he carry his dominion over both, that no one can marry without his permission; and when he gives away his women, it is only for service rendered to the state—one, two, or three to each person, according to the number of heroic deeds achieved, and dowries of land in addition. Thus realising on earth, the schemes of rewards and punishments, devised by Mahomet, and represented to be in heaven; and demonstrating that it did not need the wisdom of a philosopher to build up such a scheme, much less the wisdom and interference of Deity, but that it could and has originated in all the darkness of unenlightened barbarism. Last year, this man invaded the country of the Bechuanas, and having driven the inhabitants before him, desolated the whole with fire and sword, as far as Lattakoo, and all the time of Dr. Philip's visit, they were then fearing his return; but by his advice they have entered into a league with the Griquas, who up to this date have been able to protect them.

On reading the above description of Mosalikatsi's character, we should expect any thing else from him but a willingness to co-operate in diffusing the Gospel; and yet so advantageous have appeared to him the results of Missions, that he has sent and signified his ardent wish, that Missionaries should be sent out to him.

IV. The letter next proceeds to give an account of some portions of the country which in Dr. Philip's view the Americans might enter upon immediately, and with great advantage.

He advises that a Mission should be sent out to the country of Mosalikatsi, and of Dingaan, a neighbouring but independent chieftain,—a tract of land extending from De La Goa Bay, to Port Natal, and certainly the most fertile and densely populated of any part in South Africa. To enter upon this, Americans have peculiar facilities, in that they are already known, and a prejudice exists in their favour, from the circumstance of American ships touching at Port Natal, for provisions and general commerce. With re-

spect to the American colony of Liberia, Dr. Philip gave it as his opinion that it can only succeed as religion is had regard to, as the basis of all their civil institutions; and that no better plan can be pursued, than to conform to the modes already existing of Missionary settlements in the South of Africa. With respect to the Landers, and the opinions they have expressed, both as to the intellectual and moral capacity of the natives, he should not feel himself disposed to attach much weight to them, as they possess ability and daring fortitude, and invincible patience, which serve them well, as travellers and discoverers of new countries; but as to deciding on the moral condition of man, and pronouncing dogmatically as to the results of any efforts that may be made to civilize and evangelize them, they are not competent judges.

V. The letter next discussed the way in which Missions in South Africa should be conducted.

1. Great stress was laid upon the important connection between civilization and evangelization; not indeed asserting, as many do, that the former is absolutely necessary as a preparative for the latter; nor yet that the latter, alone and by itself, is necessarily and immediately productive of the former; but that the two are mutually productive of each other when taught, as they ought to be, in close and unvaried connection.

2. The importance of early education was dwelt on, as one chief means of extending the Gospel, and advice was given that it should be commenced before the child has attained the age of seven, or otherwise its utility, from the inveteracy of habits thus early formed, would be much diminished.

3. Important remarks were made on preaching, as the main instrument of extending the Gospel, as that which has both precept and precedent for its obligation, and which can plead both the command and the special blessing of our Lord in respect to its right fulfilment. But here it was thought that the plan hitherto pursued of employing European agency alone must be abandoned, however good and praiseworthy at the commencement. Both as to numbers and effectiveness and expense, it was alike the worst that could be continued; and advice was given, that as speedily as possible, natives should be raised up, and properly qualified to teach the Gospel, and an estimate was given, that small as is the salary of European Missionaries in Africa, yet for the same expence ten times as many natives could be kept in operation as there are now of Europeans.

4. Infant Schools and Temperance Societies were next spoken of as having been of essential service in Africa, and that not only amongst the natives, but the European portion. In Cape Town, nothing is more common than to witness the ruin and the death of emigrant tradesmen within a few years after their arrival in the colony, and the cause of it is intemperance. Dr.

Philip has seen many such cases, and this is his brief sketch of their history. They deliver letters of introduction on their arrival, and he sees no more of them: finding wines and ardent spirits to be so very cheap, compared with English prices, they drink, stand it at first, the third year they are ruined, the fourth in the hospital, and the fifth they are dead.

VI. The letter next proceeded to discuss the qualifications requisite in Missionaries to South Africa.

1. And first, that universal and hateful error was attacked which has been the bane and the blasting of Missionary operations, ever since they were undertaken on a large scale in modern days, that any one is good enough for the heathen, and that instead of sending out Paul and Barnabas, the chief of Apostles, to this work, as was done in primitive times, it is more desirable to keep such at home, and to send abroad only those whom the church at home scarcely wishes to retain.

2. As to the nature of the work, they have not only to evangelize the people, but to civilize them; not only to be ministers of the Gospel, but teachers of trades and agriculture, and for the most part, the civil advisers and legislators of the community.

3. The introduction into this work of any but men of strong, natural good sense and piety, was strongly deprecated, inasmuch as from past experience, it has been found, that pious, well-meaning but wrong-headed men will often do harm in a very short time, to such an extent, as may require the whole life of another and a different missionary to remove.

4. As to learning, the more of it a man has, even in such a country as South Africa, the better it is both for himself and the Mission; but the grand qualification is the spirit and conduct of his Divine Master living and breathing in his whole life, and next to this the possession of sound, practical, improvable sense.

VII. As to the success of Missions, it depends not on the names, and schemes, and plans, whether of the Society itself, or the managers, but wholly on God, and under him on the character of the agency employed, as to piety and sense; believing that good sense is necessary to keep a man from error, and to assist him to make the best use of his time and opportunities, and that eminent piety is absolutely essential to eminent usefulness.

VIII. As to the manner of the Gospel's progressing, it has been in the general gradual. The grand thing is, first, to make a deep impression, and the rest will soon be done. To build a model, and to build it well, and the machine will be executed. To accomplish this is the great labour, for let it only be ascertained how, by what means, and in what way, one soul was brought to the knowledge of the truth, and we have only to pursue that way to accomplish the salvation of all. The spirit of Missions is the very spirit of Christianity; diffusion, and not hoarding up, is its charac-

teristic: and let its native tendency only be brought into full play, and it will spread itself; it will find out the suitable materials on which to act, and it will leaven the lump.

I send you the above, imperfect as it is, because I esteem the original a very valuable document, of which even the sketch is calculated to cheer and refresh our hearts, to instruct us as to our duty and course of procedure here, and to give us new warrants to expect success.

I am, your's sincerely,
R. C. M.

III.—*Our Saviour's Prophecy respecting the Universal Spread of the Gospel, viewed in connection with Present Events and Future Prospects.*

"This Gospel of the kingdom shall be preached in all the world."

The remarkable and extensive fulfilment which this highly interesting prediction received in the Apostolic age has been considered in a former essay, and we now proceed to redeem the pledge which we then gave, to view it in connection with the existing circumstances of the present day—the various means by which it is now fulfilling, and the sources from which we draw our conclusions, that it will yet be far more extensively fulfilled in future ages of the world.

It is scarcely possible for a man of intelligence and observation to cast his eye around him, and survey the present aspect of the world's affairs, without being impressed with the conviction that we do not live in ordinary times. Several of the late movements of Providence have been of a very remarkable character. The moral, the religious, and especially the political world have all of late years been shaken, and we trust, animated by some quickening principles. The germ of something noble and good is beginning to develope itself, and we are impressed with the full belief of the fact that a great and happy era is struggling in the birth. Our blessed Redeemer when on earth censured the Scribes and Pharisees for not understanding, that is, for not being observant of the signs of the times; Matt. xvi. 13; and the Christian, who like them is inattentive to what is passing around him, neglects a most important source of information, and must unavoidably remain unwise, "not understanding what the will of the Lord is." Eph. v. 17.

In the cathedral church of St. Paul's in London, there is a tablet erected to the memory of Sir Christopher Wren (the architect under whose superintendence that splendid edifice was reared); at the foot of this memento of mortality is the following significant inscription, "*Look around.*" The meaning of which is obvious, that the whole building is his monument, and will remain through future ages a lasting evidence of his genius and his powers. And

may I not take up these words as a motto applicable to the subject we are investigating, and say to the unobservant Christian, "*Look around.*" Look around upon the world in which you dwell, and say, whether the present state of society, the present aspect of the world's affairs, and the general movements of Providence, do not all bear us on to the conclusion, that we are on the eve of a mighty moral revolution—that we are rapidly approaching the period when an extensive transformation may be expected, or in other words, that a vivifying wind is now passing over the face of chaos, preparatory to that promised new creation when the people, who have hitherto sat in darkness, and in the shadow of death, shall feel the enlivening beams of the Sun of Righteousness, and catch the healing virtues which he sheds from the golden plumage of his wings.

The last half century has been prolific with events bearing upon the accomplishment of this great object of our wishes and our hopes; that is, it has in the various Bible, Missionary, Tract, School, and other public institutions of a similar character, called into existence and put into operation a vast moral apparatus, which is steadily undermining the long-established Babel of idolatry and popular superstition, and which will no doubt ere long succeed in bringing it down a headless trunk, like Dagon before the ark of the God of Israel. 1 Sam. v. 4. It is very much to be questioned, whether this subject is viewed in a true light even by the best friends of the Redeemer's cause; that is, whether the vast amount of means now in operation is not by too many of them considerably under-rated. God we are sure does nothing in vain, and if His hand is to be acknowledged (as it certainly ought to be) in disturbing the stagnancy of past ages, and in exciting his church thus to bestir herself, we may then be quite sure that he will not suffer these means to evaporate in empty air, or explode in useless sound.

It is true that our success in the cause of Christian Missions, as far as instances of individual conversion are concerned, has not hitherto been proportionate to the means employed, but it is equally true that we have not been without success; and although this success has been chiefly of a general character, it is all tending, and that most decidedly, to one great point, viz. the subversion of falsehood, and the establishment of righteousness and truth throughout the earth. A period of 38 or 40 years has now elapsed since the first formation of Missionary and Bible Societies, and the other noble institutions of a similar nature referred to above. About the same period transpired, from the offering of the great expiatory sacrifice on Mount Calvary to the destruction of Jerusalem: in that interval the triumphs of the Gospel, the extent of its conquests, and the victories which it achieved, were most astonishing; but great as its victories, and wonderful as its achievments were, we have every reason to believe, that what has been accomplished in the first-men-

tioned period, is scarcely inferior in extent. It is not we admit equally brilliant in all its immediate results; but this we shall perceive is more than counterbalanced when we recollect, that it is more diffusive in its character, more diversified in its nature, and that it indicates more extended and permanent effects.

There is also another fact connected with the history of modern times, which ought to be viewed in relation to this great subject, and which is worthy of more than ordinary attention. The fact to which I refer is, the present political ascendency of nations professing Christianity, over every other. And in this observation I do not include Popery; Popery is not Christianity, it is unworthy of the name, it is nothing but a modification of idolatry, or in other words, it is the idolatry of ancient Greece and Rome, grafted on a Christian stock; it is consequently viewed by the sacred writers as a system hostile to the faith of Christ, and its complete ruin is frequently the subject of their prophetic announcements. By Christianity, taking the term in its general acceptation, I mean the various sections of the Christian church which make the Bible the only ground of their faith, whatever may be their views on minor points of doctrine, or on the much-controverted subject of ecclesiastical polity. It is a remarkable fact that the situation of those countries where the religion of the Bible is thus professed and adhered to, is decidedly superior in the present day to what it was a few centuries ago; this no intelligent observer of modern times can possibly fail to perceive. At that and at various other periods in the past history of the church there has alternately existed either Popish, Pagan, or Mahomedan nations, which were very powerful, and whose influence was so extensive, that the nations which adhered to pure Christianity could scarcely maintain their standing amongst them. But now the scene in this respect is completely reversed; they who were once viewed as the head have now become "the tail" of political influence and power, or rather they have ceased to exert any influence at all. The kingdom and dominion, and the greatness of the kingdom under the whole heaven, is in the present day, as described by the Prophet Daniel, given to the people of the saints of the Most High; Dan. xxvii. 7; that is, it is given to nations which profess the faith of the Gospel according to the definition given of it above. The powerful opposing systems that once existed have all been swept away: potent heathen monarchs, such as formerly existed, have all been deprived of their sceptres—Popery is a mere shadow compared with what it once was—Mahomedanism, like her own crescent, is waning to a total eclipse, and Christianity stands forth the unrivalled sovereign over all: she occupies the vantage ground over her adversaries, and in her present political relation towards them, is placed precisely in that attitude, which

this prophet describes as antecedent to the period when her march to universal conquest would commence.

The assertion that the triumphs of the Gospel will be absolutely universal, and its benignant influence be felt through every corner of our guilty globe, may perhaps by some persons be considered a little too bold, and the truth and propriety of it will probably be called in question. It is however on this elevated position that we take our stand, and we do it without fear, being fully convinced that we have sufficient authority in the word of God to warrant these high expectations.

This is in fact the very point we are endeavoring to prove; and not only so, but to prove at the same time that the passing events of modern times are all most conspicuously leading us on to the full realization of this great desideratum.

It is true that the work which yet remains to be achieved, ere this object of our wishes and our hopes can be fully realized, is of no ordinary character; but if God be for us, who can be against us? let his hand only be kept in view, and then it will be found that we have every reason to anticipate the most extended success —but if this is lost sight of, unbelief may, and undoubtedly will, in such a moment prevail, and even the most exalted Christian may then, under the influence of his incorrect and limited views, be ready to ask, "How can these things be?" and to suppose that the predicted transformation is too wonderful and too glorious ever to be realized.

In reference to feelings of despondency like these, we unhesitatingly say, they are unscriptural, and ought not to be encouraged. Let the individual, therefore, who is inclined to indulge in them bear in mind that "nothing is too hard for the Lord;" and let him also remember that every event which transpires, however wonderful it may be in itself, ceases to be so when it is brought into comparison with the intercession and sufferings of the Son of God. "The great mystery of godliness, God manifest in the flesh," is paramount to all other wonders; and after this, nothing is comparatively wonderful; after this, nothing is too much, too great, or too glorious to be expected.

The universal renovation of the world, it must be acknowledged, will be a most astonishing occurrence, whenever it takes place; and were all the great, the wise, and the good men now upon the face of the earth, combined to effect it, in their own strength, we might well despair of a successful result: but it is said that the God of Heaven will do it, Dan. ii. 24; and if he undertake the work, it must be accomplished; "he has a mighty arm, strong is his hand, and high is his right hand." Psalm xxxix. 10.

On his single arm therefore we may confidently rely, being assured that the omnipotence of his power, and the faithfulness of

his character, warrant us to expect the most extensive fulfilment of the promise.

Let the inquiring reader only look at this country, and compare it in its present state with what it was 40 years ago; and he will undoubtedly see much that is calculated to excite hope, to encourage faith, and to stimulate to action. Although the direct influence of Christian truth has not been very powerful, and we have experienced but few instances of souls converted to the faith of Christ, yet much has evidently been done in the way of sapping and mining; a wide-spreading scepticism, as to the truth of the long-established religion, has become extensively diffused through the vast population, and is day by day increasingly evincing its power, and extending its influence. A considerable number of Hindoos are to be found in the present day, who have openly renounced the religion of their forefathers; and there is a still larger body who merely conform to its outward ceremonies, in order to avoid persecution, and who are only waiting for a convenient opportunity to relieve themselves from the oppressive burdens which it exacts. No great acumen of mind is in fact requisite to perceive, that the liberal system of education which now prevails in Calcutta, must ultimately overthrow the idolatry of the country, and lead in due time to the moral regeneration of all its institutions. The afore-stated spirit of scepticism, like an under current, may continue to flow silently and unobserved a few years longer: but its strength is gradually increasing, and its course continually widening; and, impelled by the power of the Gospel, we have no doubt as to the final result. Supported and accelerated by the word of eternal truth, it will ere long rise to the surface, and then combining all its energies, and no longer restrained by the long-established embankments of popular superstition, it will sweep as with an overwhelming and irresistible torrent the heterogeneous mass of gods and goddesses, with their deluded votaries in their train, into the ocean of eternal oblivion.

The moral dignity of the Missionary enterprise begins to be better understood by the natives of India, and every thing connected with its prospects, to assume a more decided character than it formerly did. Increasing liberality of sentiment on the subject of education and European science is becoming generally prevalent; the means at present employed embrace a wider range, and are better adapted to produce a permanent impression, than those of former years: let the Missionaries of the Cross only persevere in the use of these means, and they may rest assured that they will, by the blessing of God, accelerate the final issue of the contest, and lead on to that period when "the gods which have not made the earth and the heavens, even they shall perish from the earth and from under these heavens," Jer. x. 11; will lead on to that period when igno-

rance and superstition, no longer able to maintain their hold upon the people, shall be compelled to retire before the growing brightness of eternal truth, and every corner of the land be filled with the knowledge of the Lord, the fruits of righteousness, and the works of peace.

The day is coming when the messengers of mercy, who have been so long engaged in arduous conflict with the great enemy of the Redeemer's cause in this land, will have the high felicity to see him retreat from his last strong-hold, and when it will be theirs to erect in triumph the standard of the Cross, and to unfurl the banner of truth in every city, town, and hamlet throughout the country. Already have they laid the foundations of a church, and the glorious superstructure is gradually rising before their eyes, and gradually increasing in magnitude and strength. Sustained by the bright vision which the prophetic page unfolds, they look forward with joyful anticipation to the period when within its ample enclosure, millions will yet be found to hymn the praises of their exalted Lord.

The present state of the country in relation to the cause of Christian Missions, and the prospects connected with the future progress of the work, may perhaps not improperly be illustrated by a circumstance which took place a few years ago at the storming of the fortress of Bhurtpoor. In consequence of the wall of that fortress being of mud, it was found impossible by the use of artillery to make a breach sufficiently large for the troops to enter: it was therefore determined to undermine and blow up the wall. The necessary excavation being made, a number of barrels of gunpowder were deposited in it, and the troops all under arms ready to enter the breach as soon as the explosion should take place. A gentleman who witnessed the scene, thus describes it: "As soon as the match was applied to the train, I fixed my eye on the wall, and immediately perceived a trembling motion in the mass; this was instantly succeeded by a gentle heave; the next moment one still greater, and then came the vast explosion, carrying all before it: in a few minutes the troops entered the breach, and in less than three hours the British flag waved triumphant."

This appears to be a circumstance which strikingly illustrates the present state of things, as it relates to the conflict which the servants of Christ are now carrying on with the powers of darkness in India. When we look at the tracts which are circulating through the country—the schools which have been formed—the extent to which the Gospel has been preached—the rapidity with which knowledge and literature are circulating—the increasing liberality of sentiment—the spirit of inquiry which has gone abroad—the wide-spreading scepticism which prevails in reference to the truth of Hindooism, and other favourable signs of the times, all bearing either directly or indirectly upon the accomplishment of this great

object; it may then fairly be asked whether we are not on these grounds fully warranted to say, that the mine is prepared, that the heaving has commenced:—yes, in the general tone of feeling which pervades all, and especially the higher classes of society, the heaving has doubtlessly commenced; and though it may not proceed with all the rapidity we could desire, yet the final result is not a matter of doubtful speculation. It will, we are persuaded, go on, and ere long be followed by an explosion, which will bring down the great fortress of Hindoo Idolatry—an explosion which will shake its strong bulwarks—level its proud battlements—demolish its high towers—which will make way for the servants of Jesus Christ to enter the very citadel, and lead on to that period when the standard of the cross shall be displayed, and the mighty conquests He has won be celebrated in songs of holy triumph through the land.

And this anticipated victory will not, we believe, be confined to the nations of Hindoostan. An aggressive system, calculated to undermine the old superstition, is going forward more or less in every part of the world, and the result, whenever it appears, will no doubt be equal to our most sanguine expectations. When the destroying angel passed over Egypt, and slew their first-born, the Israelites escaped the sword of his vengeance, because they were under the special protection and favour of heaven; and they had a sign and seal of their security, light in all their dwellings, with the blood of the covenant, which was sprinkled on the post of every man's door: and we cannot reject the exhilirating hope, nor forbear to look forward to a period which we believe to be approaching in the future history of the world, when the destroying angel shall pass from the centre to the circumference of our globe,—to a period when he shall skirt all its boundaries, but shall find no victim, because there will be light in all their dwellings, and the blood of the covenant will be sprinkled on the post of every man's door. We know from Him whose word is characterised by faithfulness and truth, that "to Jesus every knee shall bow, and that every tongue shall confess that he is Lord of all, to the glory of God the Father." Philip ii. 10, 11. He is already exalted to the throne of his mediatorial glory, and he must reign till he hath put all enemies under his feet. 1 Cor. xv. 25. "The kingdoms of the world must become the kingdoms of our Lord and of his Christ, and he shall reign for ever and ever." (Rev. xi. 15.) The world has from time immemorial been his in reversion, and it will ultimately become his in actual and everlasting possession; "the poetry of prophecy will, ere long, be changed into the narrative of fact, and it will be said without a figure, that the world is gone after him."

Perhaps the sentiments here advanced may not be in accordance with the views of all who may peruse these pages; our appeal however is "to the law and to the testimony." We speak the words of

truth and soberness, (Acts, xxvi. 25,) when we assert that the cause is God's and must prevail. "Events with prophecies agree," and it is evident from the united testimony of both, that a great and glorious triumph awaits it, a triumph which will be perfect in character and universal in extent: we are assured by an authority, which is unimpeachable, (?) and why should we doubt it assured that the conflict which was commenced in Gethsemane, and which was completed on Calvary—the conflict which from time immemorial has been the subject of prophetic vision, and the burden of prophetic song, will continue to extend its impression and its influence, until the world with the inhabitants thereof submit to the all-conquering sceptre of the Saviour who died to redeem, and who is exalted to bless them.

"His victories and his deathless fame
Thro' the wide world shall run,
And everlasting ages sing
The triumphs he has won."

IV.—*An Examination and Exposure of the Hindoo Shástras, and Defence of the Christian Scriptures.*

(*Translated from a Telugu Tract.*)

To the Editors of the Calcutta Christian Observer.

DEAR GENTLEMEN,

The accompanying paper contains, with a few *enlargements* and *alterations*, the substance of a Telugu tract, which I accidentally met with. It is a short but excellent exposure of Hindoo Shástras and customs; and embodies some good remarks on the Christian Scriptures, and on some of the Christian doctrines. Its publication may not only serve to shew what Hindooism is, but also afford some plain and unanswerable objections against the popular writings and worship of the Hindoos, drawn from the Hindoo scriptures themselves. Should you agree in thinking that its publication will in any way promote the exposure of error and the interests of truth, its appearance in the Observer, when you may be able to find a place for it, will oblige,

Yours faithfully,

November 9, 1833. C. L. C.

1.—*The three gods, Bramhá, Vishnu, and Siva, examined.*

Having examined your Vedas, Bhágavata, Bhárata and Rámáyana, as well as others of your scriptures, I find it contained in them, that Bramhá is the creator, Vishnu the preserver, and Siva the destroyer of the world.

To these three gods a bodily shape, and many wonderful works are attributed.

The sect of the Sháktas maintain that Kálí, or the original female energy, produced Bramhá and Siva.

Others again maintain that Kálí, the first female energy, was betrothed to them.

And again, the doctrine of the following stanza is received by some as containing a true account.

'As the first power, I am the seed;
As the power of the seed, I am S'iva;
As the power of S'iva, I am Vishnu;
As Vishnu, I am the Universe.'

Now, according to the evidence of this stanza, Kálí, or the original female energy, produced a seed; this seed produced S'iva, S'iva produced Vishnu, and Vishnu produced the world. In this system, therefore, Bramhá has no existence, and so how can he be the creator of the world?

There are others who assert that Kálí, the first female energy, produced three eggs, and from these three eggs the three forms of Bramhá, Vishnu, and S'iva were produced.

And once more, some of your books say, that Bramhá arose from the lotus-formed navel of Vishnu, as he slept upon the waters.

Thus from your Shástras it is impossible to determine whether these three gods have any existence at all; and as to the source of their creation, all is uncertainty.

These numerous and conflicting accounts contained in your books have very much the appearance of human contrivance; and it is discreditable to say that such accounts are from God. If your books had been the true and divine record, they would not have dishonoured the truth, holiness, wisdom, righteousness, and other of the attributes of the Deity by such unworthy and contradictory relations.

But the Bible is maintained to be the true divine record, because in its nature it is holy, and the belief of it produces true holiness in the hearts of those who receive it. The Bible represents God as a spirit, self-existent, immaculate, omniscient, omnipresent, omnipotent, unchangeable, immortal, and infinite. This God is the creator, preserver, and destroyer of the world.

2.—*Examination of the god Bramhá.*

By you it is believed that Bramhá the creator had five heads, but that in consequence of his attempt upon Párvatí, Mahádéva destroyed one of them. Now if he in reality has possessed creative power, why did he not create for himself a new head instead of the one he had lost?

It is moreover related of him, that in consequence of his unchaste desires towards Saraswatí his own daughter, Maríchí, the Rishi, cursed him to become without worship. Now, if he had been the creator, and so had possessed the authority of settling the future contingencies in the life of every individual, how was it that he did not so order events that the curse of this Rishi should not fall upon his own head?

Now, does it not appear from the above instances, that Bramhá is not the creator; he not possessing either the power or the wisdom requisite for such a work?

But the Bible represents God as the creator. God did not commit the work of creation to other hands, but Himself created all things from nothing, by the power of his word and the skill of his infinite wisdom. Therefore is He called God. Now it is evident that if God had created the world by the hands of another, He must have given to him creative power, on which supposition a finite creature must have become infinite, and then there had been another God, which conclusion is blasphemous and injurious to God; for it is blasphemous and injurious to call a creature the creator. It is through your not apprehending this objection that you have left the Creator, and worship the creature.

3.—*Examination of the god Vishnu.*

Your Shástras speak of Vishnu, as appearing in ten incarnations. I have paid some attention to these relations.

In the first place, Vishnu appeared in the form of a fish, a lakh of jojuns in length, in the time of the universal deluge. At this period, and before Bramhá had created the world, while he was fast asleep, Lankásur came and stole away the Védas. Vishnu assumed the form of a fish, and after slaying the giant, restored the Védas to Bramhá. Now, seeing that the whole earth was deluged, and was without a resting place, how was that giant left out of the universal destruction? and where was he? and whence came he?

Afterwards, when the gods churned the milken sea to obtain the waters of immortality, and made the Mandara mountain the churn-staff; this mountain sunk into the depths of the ocean, and Vishnu assumed the form of a tortoise for the purpose of supporting it in the water. Now, how could that mountain churn-staff work without a pillar behind it to support it? And so how could the gods churn the ocean? how could the serpent live? and how could the heavenly prostitutes, and Lakshmí, and Tairavrata the elephant, and Uchchaisrava the horse, be produced from that water?

Also when Hiranya, the silver-eyed giant, stole the earth, Vishnu assumed the form of a boar, and after slaying the giant, he drew up the earth with his tusks. Now, seeing that there was no dry ground, in what manner did that giant exist? where was he? and upon what did he stand to fight?

Next, Vishnu assumed the form of a lion and man, for the purpose of destroying Hiranya-kasyapa, the blasphemer. Now, as to the dreadful form which you say Vishnu assumed, does it not, think you, appear to be the form of Satan, or some demon, rather than a divine form? God is long-suffering and gentle, your Narasing was wrathful and vindictive.

Again, when the king Bali possessed authority over the three worlds, Vishnu assumed the form of a dwarf, for the purpose of giving that inheritance to Indra; to accomplish this, he asked three feet of earth from the king, and seized upon the three worlds, at the same time becoming a porter at his door. Now, after

he had filled the heavens with one foot, and the earth with another, where was Bali? Where did he set the other foot? and where were mankind?

Again, there was a certain Brahman, named Jamadagní, who had a son named Parasurama; which Parasurama, when the king Kaitabhajit (Vishnu) was taking away Jamadagní's cow, fought with him twenty-one engagements, and slew him, his sons, and all the kings of the earth. Now, consider this account, and judge if it were just to punish the guilt of one person by slaying thousands?

The Shástras say, that Srí Ráma was born of Maháraja Dasata. Ráma dwelt in the wilderness, lost his Sítá, and fell into great affliction. Then collecting an army of monkeys and bears, he made war upon Ravana, Kambhákama, Indrajot, &c. and slew them. Afterwards he reigned for some time and then died.

To slay Kansa and other wicked persons, Rám-Krishnu (Vishnu) appeared, teaching theft and robbery. He led astray and defiled 16,000 females of Gópí, married eight females as his own wives, and after having killed all his own children, he was slain by the arrow of Járá the bowman.

Then appeared the Baudh incarnation in three forms, made of Nim-wood, in a temple at Jagannáth Pooree. This is clearly a piece of shameful imposition; for it is known that the temple at Pooree was built about 633 years ago by Indradummond Rája; but the Brahmans to obtain wealth proclaim these blocks to be the Baudh incarnation. See, O ye people, if you have any eyes, whether there are at Jagannáth any marks of the presence of the deity. If God dwelt there, could there remain in the place such darkness, disease, murder, theft, adultery, malice, filthy language, &c., and were Jagannáth God, would he be served with rice by such wicked people? would he be pleased with dances of prostitutes, unclean gestures, filthy songs, &c. This therefore is certainly an imposition practised on your ignorance.

Finally, it is said in your books, that at the end of Kalí-yug, there will be another incarnation, called Kalki. From the beginning this delusive prophecy has been repeated, but neither the end of Kalí-yug, nor the Kalki incarnation has yet arrived, nor ever will, as your books speak of it.

Having well considered the above-mentioned incarnations, they appear to be the inventions of men, and have no signs of their being divine about them. Judging from their performances, they appear to have been kings, and employed themselves in fighting with, and destroying their enemies, and at all events their works are discreditable to God. They married wives, had friends, committed robbery, theft, and murder, and had many other mere human practices. They were devoid of power, small in understanding, without knowledge, and were in other respects like unto mortals. Besides, by them nothing was done to remove the sins

of mankind; and of what use will it be us in this day, to think upon how they slew some wicked kings.

But in the Holy Bible, the incarnation of the Lord Jesus Christ is not after this sort. Jesus Christ, that he might destroy the sins of men, and bring salvation, by the power of the Holy Spirit, took a body in the womb of a Virgin, and became man. This was about 1800 years ago. His incarnation was foretold by a long series of prophecies, and when he came, he proved himself to be God, by many miracles, and in much wisdom did he teach the way of life. He cured the diseases of mankind, cast out devils, raised the dead; and by many more such miracles, displayed the great power of God. Also, as an incarnation of God, he displayed his glory, his compassion, and his holiness before the eyes of men. Moreover, being in the form of man, he offered himself a sacrifice unto God, and by the shedding of his blood, opened a way by which man could draw nigh to God, and now he is the mediator between God and man, and ever intercedes with God for the salvation of all those who believe on his name.

(*To be continued.*)

Poetry.

For the Calcutta Christian Observer.

Saviour! my Saviour! to thy breast
My weary soul would flee;
And there obtain the only rest
From sin and vanity!

Temptations, like a flood, me whelm;
And as a bark, sore toss'd
On the wild sea,—her compass, helm,
And masts, and bulwarks lost,—

Strain'd, buffeted, and broken lies,
The sport of every wave;
So is my soul. O hear my cries!
I sink, dear Saviour, save!

Save, ere I perish! O draw near;
Come quickly to my aid:
Command the waves! thy voice they hear;
Speak! let the storm be laid.

Then Calm shall to my breast be given,
And Peace and Love again;
Then Faith shall lift my thoughts to Heaven,
And Hope my soul sustain.

'For these,' thus speaks thy word of power,
'Shall with the soul remain,
'That calls upon thee in the hour
'Of deep distress and pain.'

So be it, Saviour, unto me!
For unto thee I call,
My sinfulness my only plea;
Be thou my All in All.

†

REVIEW.

Sprague's Lectures on Revivals of Religion.

(SECOND NOTICE.)

"It would," says Edwards, "be such a Revival of Religion as never was, if, among so many men, not guided by infallible inspiration, there had not been many notable errors in judgment and conduct; otherwise our young preachers and young converts must vastly exceed Luther, the head of the Reformation, who was guilty of a great many excesses in that great affair in which God made him the chief instrument. If we look back into the history of the church of God in past ages, we may observe that it has been a common device of the devil to overset a Revival of Religion, when he finds he can keep men quiet and secure no longer, then he drives them to excesses and extravagances. He holds them back as long as he can; but when he can do it no longer, then he will push them on, and, if possible, run them upon their heads. And it has been by this means chiefly, that he has been successful, in several instances, to overthrow most hopeful and promising beginnings." These are the sentiments of a great man, reading the future by the experience of the past; but at the time they earned for him no slight share of suspicion and reproach from many in the church of Christ. While the enemies of Revivals vainly strove to fix on him the charge of enthusiasm, their friends were loud in angry remonstrances against his lukewarmness and overcaution. It was indeed an exciting period. Conversions multiplied amazingly; souls came, as it were by flocks, to Jesus. When the minister looked round on his congregation, it was enough to make his heart burn within him. Every eye was intent; every hearer eagerly drinking in his words; nearly the whole assembly from time to time dissolved in tears: sighing and sobbing rose on all sides, some weeping for their own sins, others with joy or love, others with pity and concern for the souls of their brethren. "In all companies, on all days, whenever men met together, Christ was to be heard of, and seen in the midst of them." Old quarrels were reconciled, old vices given up, taverns deserted, the minister's house continually full of persons, crying, What shall we do to be saved? Some had such an abiding terror of damnation, that they could not sleep at night, and their health was seriously affected by their distress of mind. Many again had their minds so filled with spiritual delight, that their bodily appetites seemed suspended. "And while," says Edwards, "the supreme attention of their minds was on the glorious excellences of 'God in Christ,' and their prospects of the future eternal enjoyment of him; yet all things

abroad, the sun, moon, and stars, the clouds and sky, the heavens and earth, appeared with a cast of divine glory and sweetness upon them. There was no book so delighted in, as the Bible, especially the Psalms, the prophecy of Isaiah, and the New Testament: no time so prized as the Lord's day, and no place in this world so desired as God's house." The last distinguishing mark, which we shall here mention, was an exceeding desire for the conversion of others.

We may readily imagine, that this was not a state of things which Satan would leave untroubled. It was not easy for the most experienced, it was almost impossible for the young minister, amidst such a glorious work, to keep constant watch over his feelings, and to have his imagination sobered down to the true pitch of judgment. He was not a cool spectator; he was an impassioned actor; he was, humanly speaking, the very soul of all he saw around him. Carried beyond himself, perhaps by the fervour of his spirit, he made some animated appeal to the sympathies of his hearers, or he demanded of them some pledge, some out-breaking from the common beat of Christianity, which might in some measure answer to the extraordinary outpouring of the Spirit. It was answered in a manner that surprised him. The tears redoubled, some groaned, others trembled, not a few fell to the earth in a swoon. The Spirit of God was plainly among them: was he "to quench the Spirit," or throw a damp on the work of God? He repeated the appeal; he added to it greater energy, he ventured on measures adapted to produce a more striking effect. The work went forward; and the prediction of Edwards was realized. In other countries the standing objections against Revivals, unremoved until this day, are the excesses by which they have occasionally been disgraced; in America itself the results have been more signally fatal. We refer particularly to the deplorable occurrences in Kentucky, about thirty years ago: we borrow Professor Miller's account of them:

"My impression is, that the most enlightened and sincere friends of vital piety, who had the best opportunity of being intimately acquainted with the Revivals referred to, believe them to have been a real work of the Holy Spirit, or at least to have been productive of a number of genuine conversions. But that this work of grace was attended, and finally overshadowed, disgraced, and terminated by fanaticism and disorders of the most distressing character, will not, probably, now be questioned by any competent judges. This excitement began in *Logan* county, in *Kentuckey*, but soon spread over all the state, and into the neighbouring states. Besides increased attention to the usual seasons, and the ordinary means of religious worship, there were, during the summers of the years just mentioned, large *camp-meetings* held, and a number of days and nights in succession spent in almost unceasing religious exercises. At these meetings, hundreds, and, in some cases, thousands of people might have been seen and heard, at the same time, engaged in singing and prayer, in exhortation and preaching, in leaping, shouting,

disputing, and conversing, with a confusion scarcely describable. This wonderful excitement may be considered as standing related, both as cause and effect, to several other deplorable irregularities*. A love of excitement and of agitation seemed to take possession of the people."

He adds,

"No intelligent Christian, it is believed, who has any adequate acquaintance with the course of the events in question, has any doubt, that these Revivals, on account of their sad accompaniments, *left the churches in the west in a far worse state than they had been before.* Anterior to the occurrence of these scenes, their state had borne chiefly a *negative* character. There was a lamentable *absence* of religious knowledge, privileges, and feeling. But now there was generated a bitter hostility to Revivals of Religion; a systematic, bold, and wide-spread infidelity; and such a division and alienation of the sound materials for ecclesiastical organizations which were left, as to throw them back for many years, as to any desirable religious order."

Thus it was mournfully impressed on the minds of the American clergy, that every thing theatrical, every thing calculated to work on the mere animal feelings, and to produce mere animal excitement, should be carefully avoided. We believe that such scenes still occur, for there are still rash and injudicious pastors, who, to use the language of Dr. Griffin, "find it easier to move the people by impassioned forms, than to bring down the Holy Ghost by the struggles of faith;" but so generally are they discountenanced, that we have before us at present the opinions of more than *fifty* eminent American divines, who were personally engaged in the work, and who have with one voice put their testimony on record against all such questionable excitements. Indeed they are now so rare, that Dr. Davis, President of Hamilton College, Clinton, New-York, writes, "We have known nothing here, except by *report*, of the *new measures* for building up the Kingdom of Christ. We have no machinery for making converts; and we could allow none to be introduced. We should be afraid to make, or suffer an impression upon the young men under our care, many of whom will be ministers of Jesus Christ, that the Gospel can be helped, or the work of the Holy Ghost facilitated, by human devices." This forms part of an account of a succession of Revivals among the students under his care, by which several hundreds were brought to Christ; and he declares that he is not more certain of his own existence, than he is, that these were produced by divine influence. Certain of these *new measures*, however, have attained so much notoriety, that it will not do to condemn them in the mass. We shall therefore select a few of the more prominent, and give, in their own words, the finding of the writers in Dr. Sprague's book, with regard to them.

And first they are unanimous in their condemnation of the use of *anxious seats*. The reasons are briefly stated by Dr.

* See President Bishop's Outline of the History of the Church in Kentuckey, p. 117.

Alexander, at this time, perhaps the most eminent of the American clergy.

"All means and measures which produce a high degree of excitement, or a great commotion of the passions, should be avoided; because religion does not consist in these violent emotions, nor is it promoted by them; and when they subside, a wretched state of deadness is sure to succeed."

"The subjects of religious impression ought not to be brought much into public notice. It ought not to be forgotten, that the heart is deceitful above all things, and that strong excitement does not prevent the risings of pride and vain glory. Many become hypocrites when they find themselves the objects of much attention, and affect feelings which are not real; and where there is humility and sincerity, such measures turn away the attention from the distinct contemplation of those subjects which ought to occupy the mind.

"On this account, I prefer having the anxious addressed and instructed as they sit undistinguished in their seats, rather than calling them out to particular pews, denominated *anxious seats:* and if the pastor can visit the awakened at their houses, it would be better, than to appoint meetings expressly for them. But as this cannot be done, when the number is great, these meetings may be necessary; but instead of attempting to converse with each individual, let the preacher address suitable instruction and advice to all at once; and if any are in any great trouble and difficulty, let them come to the minister's house, or send for him to visit them."

The last part of this extract relates to what are called *inquiry meetings*, which, it will be seen, are allowed only on the ground of necessity.

There is a greater difference of opinions in regard to *camp meetings;* but all seem to agree very nearly with the following statement of Dr. Miller, a presbyterian clergyman and professor:

"I confess I deeply regret that the use of camp-meetings should be resumed in our body. When they are *necessary*, that is, where an assembled multitude cannot be accommodated in any other way,—as was evidently the case with some of the audiences of John the Baptist, and afterwards, in some cases, with those of our Lord,—and as, doubtless, has happened in a number of instances since;—let them be freely employed. I am far from supposing that they are necessarily and always injurious. Far less, that all the converts which have been numbered on such occasions, were of a spurious character. By no means. Wherever the word of God is faithfully and powerfully presented, it never fails, I believe, of doing some good. It has never been my lot to see a presbyterian camp-meeting. But I have had an opportunity of personally witnessing the effects of such a scene, as they appeared among our methodist brethren. And the general impression which they made upon me, was, I acknowledge, by no means favorable. To say nothing of the irregularities and abuses, which it is difficult, if not impossible, in ordinary cases, wholly to avoid, on the skirts, and sometimes in the interior, of such camps;—they have always appeared to me adapted to make religion more an affair of display, of impulse, of noise, and of animal sympathy, than of the understanding, the conscience, and the heart. In short, they have always struck me as adapted, in their ordinary form, to produce effects on our intellectual and moral nature analogous to those of *strong drink* on the animal economy;—that is, to excite, to warm, and to appear to strengthen for a time; but only to pave the way for a morbid expenditure of sensorial power, as we say concerning the animal economy—and for consequent debility and disease."

We come now to the question of *sympathy:* but before entering on it, we must remark, that there seem to be, among American Christians, a decided tone of piety, a warmth of religious feeling, altogether alien from our habits and our experience. We have not read a single account of a Revival, in which whole congregations were not moved to "strong crying and tears;" while careless individuals are often represented as having their bodily strength prostrated, bursting out into audible sobs, or waiting only for the conclusion of the service, to cry before all the people, What shall I do to be saved? Sometimes the pastor hears a low murmur, among the people, as they go forth, saying, "it is good for us to be here!" The same deep sense of religion is carried into private life. We are informed, that it is no unusual thing for a layman, going on a journey, to resolve to speak to every one he meets, as to the state of his soul, and to *do* so: and further, that if a professing Christian, even in a stage-coach, is silent on religious subjects, he is looked upon by worldly people in much the same light as an ungodly clergyman among us. We do not praise *all* this, but we mention it as indication of a higher standard of piety than prevails among ourselves. With such excitable materials, great caution is requisite; and we think the remarks of Edwards on this subject particularly admirable:

"It would be very unreasonable and prejudicial to the interest of religion to frown upon all these extraordinary external effects and manifestations of great religious affections. A measure of them is natural, necessary, and beautiful, and the effect is nowise disproportioned to the spiritual cause, and is of great benefit to promote religion. Yet, I think, they greatly err who suppose that these things should be wholly unlimited, and that all should be encouraged in going to the utmost length that they feel themselves inclined to. There ought to be a gentle restraint upon these things, and there should be a prudent care taken of persons in such extraordinary circumstances. They should be moderately advised at proper seasons, not to make more ado than there is need of, but rather to hold a restraint upon their inclinations; otherwise, extraordinary outward effects will grow upon them, they will be more and more natural and unavoidable, and the extraordinary outward show will increase, without any increase of the internal cause. Persons will find themselves under a kind of necessity of making a great ado, with less and less affection of soul, till at length almost any slight emotion will set them going; and they will be more and more violent and boisterous, and will grow louder and louder, till their actions and behaviour become indeed very absurd. These things experience proves."

We shall suppose, that in a congregation, an individual is moved to tears, or some outward and unequivocal sign of strong feeling. The preacher proceeds. Another and another are added: the contagious emotion spreads, until nearly the whole assembly are visibly under its influence. Shall he appeal to their *sympathy?* shall he make use of it to urge them forward to some decided step,—*to commit themselves*, as it is often called? Dr. Sprague thinks that he should. We confess we think otherwise. When this sym-

pathy proceeds from a fellow feeling of deep concern about eternity, there can be no doubt on the subject: it ought to be fed by every lawful means in our power. But if it spring from that mere animal feeling of our nature, which prompts us to laugh, or weep, or shout with the multitude, in spite of our strongest resolutions, we should hesitate, we should tremble to lay such unhallowed fire on the altar of the Lord. Nothing is easier than to make a man pledge himself as solemnly, and as publicly, as you please, while the excitement is strong upon him: but the morrow comes, and with it his old habits and associations; and, unless the Spirit graciously interpose, the individual runs fearful risk of being a perjurer, or a hypocrite for the rest of his life. We believe that here lies the debateable ground between true and spurious enthusiasm,—the rock on which many have made shipwreck of their reason and their faith. But in justice to our American brethren, we must say that the general feeling among them is decidedly against such a questionable use of sympathy; and that they are ready, and willing to try all spirits whether they be of God.

We shall afterwards notice the *protracted meetings*, being ourselves fully convinced of their efficiency, when rightly conducted, and having to offer, on the part of Dr. Sprague and his coadjutors, an almost unanimous testimony in their favour. In the mean time, leaving behind all questionable matters, we shall shortly mention those measures which the Holy Spirit has more especially honoured, by using them in this glorious work. Of these the first in order, and by no means the least in importance, is *early and careful religious instruction.* This will be better appreciated after reading the following excellent remarks of Dr. Proudfit, of the Associate Reformed Church:

"With respect to the fruits of these Revivals, on which you desire information, I have almost uniformly remarked, that where the subjects had been early and competently instructed, the impressions have been permanent: those of this character who assumed the profession of religion have been enabled to persevere; but in other instances, the excitement has too often been transient as "the morning cloud and the early dew;" the latter class, like those in the parable of the sower, I have frequently seen receive the word with joy; but not having root in themselves, endured for a time, and afterwards returned to the world. From these facts, founded on long observation, I have been particularly impressed with the importance of early instruction.

"We cannot appreciate too highly the establishment of Sabbath schools and Bible classes. They may be considered as constituting some of the brightest features of our distinguished age, and forming a new era in the religious world. Through the instrumentality of the former, many have been raised from the lowest degradation, mental and moral, who are now ornaments to the church; and by means of the latter, the seed has been sown in ten thousand youthful hearts, which will spring up to life eternal: yet in connexion with these I wish to see revived that system of catechetical instruction, which prevailed so extensively among your ancestors in England, and

mine in Scotland. I wish to see means every where in operation which shall secure to the juvenile mind *profound* instruction in the doctrines of religion. No period, since the Apostolic, has been adorned with a generation of professors more intelligent and stedfast, than during the administrations of Owen, and Flavel, and Baxter, and Boston, and the Erskines; and at that time, catechising in the week was considered scarcely less essential to the fulfilment of the ministry, than preaching on the Sabbath."

To the same purport, and still more pointedly, Dr. Sprague writes:

"If it be asked, whence come the greater number of the subjects of our Revivals, we answer, from our Sabbath schools, and Bible classes, and from families in which the parental influence is decidedly religious; and the reason why some have held a different opinion, is, that when a profligate or an infidel is hopefully converted, it excites much attention and remark; and thus the number of such conversions is frequently estimated far higher than it should be. Go into any place you will, where the Holy Spirit has been extensively and powerfully at work, and you will find that the families which have been specially blessed, are those in which God has been honored by the faithful discharge of parental duty, and the general influence of Christian example; while only here and there one is taken from those families in which there is no parental restraint, nor instruction, nor prayer; and in which, as a natural consequence, the youthful mind is pre-occupied with sentiments and feelings most unfriendly to the work of the Holy Spirit."

Another, equally scriptural, more necessary, if possible, and more generally effectual, is the *earnest, faithful, simple preaching of the Gospel.* "By earnestness we do not mean," says Mr. Mc Ilvaine, (an episcopalian clergyman, whose letter on this part of the subject is particularly able and judicious,) "seeking out new and more striking modes and expressions, but to combine in our discourses more prayer in their preparation, and more faith in the power of God, while delivering them." But while we protest earnestly against the introduction into the pulpit of the mere stage trick and machinery of oratory, we would have the manner of the preacher solemn, affectionate, and plainly showing that he deeply feels what he utters. We are no friends to a cold, unimpassioned, scholastic style of preaching, because we see no example of it in the Bible. "If the subject," says Edwards, "be in its own nature worthy of very great affection, then speaking of it with very great affection is most agreeable to the nature of that subject, or is the truest representation of it, and therefore has most of a tendency to beget true ideas of it in the minds of those to whom the representation is made. I should think myself in the way of my duty, to raise the affections of my hearers, as high as possibly I can, provided that they are affected with nothing but truth, and with affections that are not disagreeable to the nature of the subject." But there is much to do, besides preaching. The sick must be visited, comfort given to the afflicted, counsel to inquirers: the first flutterings of the heart towards religion must be carefully discerned and encouraged, the doubting convinced, and the Christian

fed with spiritual food. The pastor must give himself body and soul to his work, and have a high sense of his responsibility, as shepherd over the fold, which Christ has entrusted to his charge. He must be a man of much prayer, and withal, we suspect, must be separated from the world by a broader line of distinction than is common among us. It is of at least equal importance that the people should pay strict attention to the duties and ordinances of religion—attendance at divine worship—keeping holy the Lord's day—family worship—secret and social prayer—universal charity, and sincere endeavours to put away from them every known sin. There must be no turning from the good old way of a holy life and a heavenly conversation. "LET US GET," is the beautiful language of McIlvaine—"LET US GET THE EAR OF SINNERS BY THE ZEAL OF TRUTH AND SOBERNESS, AND THEN FILL IT WITH JESUS CHRIST AND HIM CRUCIFIED."

We have yet to notice the measures, which distinguish a season of Revival from the more common working of God's spirit in the conversion of sinners. We believe these to be *combined and earnest prayer for that special result*, and afterwards, and in a less degree, *the use of protracted meetings*. Every Revival begins in the closet. It is given in answer to prayer; it is upheld and blessed by prayer; and when the knees wax feeble, and the hands hang down, it sinks into spiritual slumber,—into death. We do not mean that a Revival is the work of mere human agency, naturally following from the use of certain definite means: but we do hold, because it is written, that God will certainly listen to the effectual fervent prayers of a sincere Christian. And what is there in this world more deeply imbued with the pure, meek, lovely spirit of Christianity, than to retire into our closets, and having shut the doors, to offer up love-breathings for our brethren, and for the glory of our Redeemer's name, silent, fervent, and unknown of men, yet falling as the dews from heaven, and causing the wilderness and the desert place to rejoice and blossom like the rose? And we would not forget the promise, that "Wherever two or three are gathered together in my name, I will be among them, to bless them and to do them good;" though in the social prayer-meeting there is a far greater mixture of human infirmities. Perhaps it might be best to begin by assembling with a few, whose minds and dispositions were congenial to our own, with whom we took sweet counsel, and entered the house of God together. We are not sure that there may not be something fastidious in this, something not adapted for the rough tear and wear of an earthly Christianity; but alas! religion in all hearts is a tender herb, springing up out of a dry soil, and requiring much care and shelter. We would have union then, the union of lips and hearts mutually helping and strengthening each other; yet after all the most prevailing combination is not the ar-

tificial union of society, but the union of many prayers for one object, whether they rise together in the sanctuary and the prayer-meeting, or wing their way to heaven from the privacies of the closet.

It is when God has begun to bless the prayers of his people that the *protracted meetings* seem called for.

We have already said, that the general feeling among American Christians is in favour of such meetings. But there is one serious objection to them which meets us at the threshold; and which in fact applies with equal force to Revivals themselves. It is said, that they lead men to think lightly of the ordinary means of grace, and to look forward to them as special times for repentance and reformation of life; in short, to regard them as Sabbaths and set times to be kept holy unto the Lord, while the intervening periods may safely be left for the business and pleasures of the world. There is undoubtedly much weight in this: though, we suspect, the meetings are often blamed, when the root of the evil is to be sought for in the struggles of the carnal and the spiritual within us, and in the concealed longings of a sinful nature to turn away from the heavenly manna, after the flesh pots of Egypt. The argument from abuses is often unfair; and here, more particularly, because the same objection may be urged against the Sabbath, the preaching of the Gospel, the Sacrament of the supper, indeed against the whole system of means, by which the Spirit upholds and forwards Christianity. We know that men will abuse them; but if they be in principle unobjectionable, and if the direct good greatly exceed the incidental evil, it is our bounden duty to employ them. Indeed, judging from our own experience, we should say, that the statement was much exaggerated. During the time of a communion, in the country parishes of Scotland, when religious services are continued for five successive days, there is certainly a far greater impression made in regard to religion than at any other time, and a more than usual number savingly converted to Christ: but we have never observed this dreaded after-falling off. Christians enjoy it as a feast of love: converts as a source of unutterable blessings; and its warning is not always lost on the sinner. The Christian's piety is more fervid, not from any artificial excitement, but because he is freed for a season from the cares of worldly business, and has more time for spiritual exercises, and devout meditation: of course he falls back to his ordinary level, but there is no reason why he should fall below it. The tendency is plainly the other way. Again every convert is clear gain, being permanently raised by an immeasurable height above his former condition; while the careless and the indifferent remain where they were before. Men indeed will hang an excuse any where for putting off the thoughts of eternity; but it is equally easy to say, 'I will put off until next year, or until sickness, or old age, or a death-bed,' as it is to say, I

will put of to the next communion, or the next protracted meeting. We class the two together, because they are very nearly identical. Their purpose is the same, to strengthen piety, to follow up good impressions, and to give sinners time for thought, and examples for imitation. They continue for nearly the same time, and are held at nearly the same intervals. They are conducted in the same manner, that is, by the meeting together of several ministers, who are all engaged in preaching, holding prayer-meetings, and conversing with the people on the state of their souls. They agree further in that they are adapted chiefly for a religious community, and in other cases, become too often places of idle gossiping and amusement. The following is the statement of the Rev. Dr. Green, president of the college of New-Jersey, Princeton:

"I am decidedly in favor of protracted meetings, if not *unduly* protracted. I think that we have scriptural examples of them, in the holy convocations of the Old Testament, and in the lengthened attendance of multitudes on the ministry of our blessed Saviour, as received in the Evangelists. But great care should be taken to prevent all abuse of these meetings, and to see that they are conducted with entire sobriety of behavior, and if possible with a pervading and deeply felt solemnity, from the beginning of them to their termination. Their happy effect, under the blessing of God, seems to result from their being adapted to keep the solemn truths of the Gospel, and the realities of eternity, before the view of the mind, long enough to make a deep and lasting impression—an impression not so easily effaced as that which is often made and lost, by the single-day exercises of the Sabbath. They are in fact, only a modification of the protracted sacramental solemnities, well known in Scotland, and in some parts of our country and church.

We think the two countries might borrow from each other with great mutual advantage. In Scotland, from the loss perhaps of that experience which was once gained at Cambuslang and Kilsyth, the impressions produced at such seasons are not always pushed so far as they legitimately might. In America, it would answer the purpose better, and take away many objections, if protracted meetings were *always* joined with the communion, except in frequency of occurrence.

We conclude, firm in the conviction, that a Revival of Religion, in its rise, progress, and results, is manifestly the work of the Spirit of God.

It has been occasionally attended by errors and excesses, which have checked its working, and caused the whole process to be looked upon with jealousy and suspicion. But we are sure, that no Christian, and most of all, no Christian minister, can sit down, and read the appendix to Dr. Sprague's volume, in a calm unprejudiced spirit, without feeling that he has met with something that will materially influence his future conduct; we had almost said, without feeling that he has entered on a new era in his spiritual life. The letters are admirable; sound in judgment, fervent in spirit, mighty in the scriptures, and worthy to be, as they are, *the deliverance of the national church of a great peo-*

ple on a solemn and weighty subject. The errors and mistakes are there shown to have been the work of weak and misjudging brethren, and so far from being essential, they are unanimously forbidden and debarred. The only thing essential to a Revival is the influence of the Holy Spirit; and the only ways in which it is conveyed are the "good old ways." The pastor must be a man of God, an affectionate, and faithful, and earnest holder forth of Christ crucified, lifted up, like the serpent in the wilderness, for the salvation of sinners. But on the people, so far as human agency is concerned, lies the main stress of the work. It is required of them that they strengthen their pastor's hands, by their faith, and self-denial, and love: that they teach their children both by precept and example; that they give diligent heed to the ordinances of the Gospel: and that they often associate together for the exercises of religion, and be much in prayer for their own souls, and the souls of their brethren. Indeed, if we were asked, what was the distinguishing feature of a Revival, we would answer, special prayer for the outpouring of the spirit, either on individuals, or on a particular congregation, frequently and *believingly* offered up. We know of no other essentials. After a Revival has begun, there may be protracted meetings, or any other measures, which sound judgment may prompt; but these, it must be remembered, are *not* essentials; and generally speaking, the more closely we hold to the ordinary means of grace, the better it will be for ourselves, and the better for the work.

We have left ourselves no room for remark. In the preceding sketch, we have merely selected a few of the more prominent features of this work of the Lord. Even these are indicated rather than described: while in their more minute and practical details, in the treatment of cases, in the history and statistics of Revivals, and above all in their glorious results, we have left a large and untouched field for other and abler inquirers. It has been our sole aim to direct the attention of our Christian readers to a work, which in extent, in importance, in evident proofs of the divine blessing, is second to none. Our opinion is of little weight; but we have given in their own words the deliberate judgments of holy and gifted men, high in the ranks of literature, higher in the church of God. If we believe them, we have no choice left; we are called on to take part in the work, and to come forth to the help of the Lord against the mighty. And O what a glorious field, what an abundant harvest is ripening around us! A Revival in India!—but we dare not trust ourselves to the contemplation. We leave the subject for the consideration, and for the prayers of our readers, anxiously recommending it to those, who, by their situation and influence in the church and in society, seem to us called upon to take it up.

M.

II.—*Mr. Marshman's Brief Survey of Ancient History.*

We believe, though in this we may be mistaken, that the established practice with authors is to supply with a copy of their works the editors of such journals, magazines, &c. as they wish to take cognizance of their labours. Through some oversight, we presume, Mr. Marshman omitted sending us a copy of his "Brief Survey," at the time of its publication. We had not, therefore, an opportunity of expressing an opinion of its merits—when such opinion might be viewed as *seasonably* delivered. But though *out of season*, we cannot refrain from bringing this little volume to the notice of our readers:—convinced as we have been from a perusal of it, that it possesses high claims on the favourable regards of all who are engaged in the instruction of youth. We do not here forget, that in the present field, Mr. Marshman was preceded by the Archdeacon Corrie; as we have heretofore hailed the production of the latter with feelings of unfeigned gratitude. But as the object of both works seems somewhat distinct, there need be no interference between their respective claims. Mr. Corrie's work exhibits many more minute details, more especially in the department of Bible History: it is therefore well fitted for Christian schools, or native schools under decided Christian superintendence. Mr. Marshman's work is equally comprehensive, though more compressed, and its sketch of Bible history altogether more succinct: it is, therefore, designed to find admission even into schools, where Christianity, as a system of divine truth, is habitually disregarded. To this latter feature of Mr. Marshman's book we specially advert, because we know that many good people have asked, why the principal facts and events of sacred history have been so slightly alluded to, rather than detailed. The reason is obvious. It was intended that the book should be such that it *might* be introduced into seminaries from which Government pledges, or rather Government prejudices, not less than Hindoo superstition, had excluded all instruction in the Christian scriptures. Now, the books on ancient history hitherto framed under the sanction of Government committees, have been entirely suited to this apparent conspiracy of Christian rulers and heathen subjects, against the oracles of the living God. In them, while the amplest details are given of the ancient kingdoms of Egypt, Assyria, Persia, &c. —and, will it be believed, while minute analyses are given of the absurd and fabulous dynasties of Hindoo mythology, dynasties which must have existed some millions of years before the world was called into being, the true account of the creation of the world and the origin of man is despatched in one short sentence, or omitted altogether! And regarding the series of historical events recorded downwards throughout the pages of the Old Testament, an utter silence is preserved:—as if no such events had ever been

put on record, or as if they possessed far less importance than the mythological fables of the Mahabharat, Ramayan, and all the other Hindoo collections of legendary tales! For the honor of Christians and of Britons, we trust that a course of action so truly heathenish, demanding as it does so large and meaningless a sacrifice of truth, will be, must be, soon abandoned—and abandoned for ever. To remedy this grand defect, and wipe away this foul dishonour on the Christian name, Mr. Marshman sets off at once, and without hesitation, with the primary facts of all ancient history, the creation of the world, the origin and condition of man, &c. as recorded in the authentic pages of sacred writ; and as he advances, he refers, in their proper chronological order, to the more prominent events and circumstances embodied in the Old Testament narrative. He thus fairly breaks in on the former practice, while his references are purposely brief, that he may not at first unnecessarily shock or alarm the prejudices of those who have all along been accustomed to the old, heathenish system of book-making. We think, therefore, that, in the present state of things, much may be alleged in favour of this medium plan. And without further remark, we cordially recommend to the attention of our readers, this "Brief Survey of Ancient History," which to judiciousness in the choice of materials, and comprehensiveness of view, adds the attraction of a graceful and classical style.

"A Brief Survey of Modern History" is promised by Mr. Marshman, and a more valuable boon for Christian and native schools he could neither promise nor bestow. We hope the work is in progress, as we already long to see it.

III.—*The Indian Journal of Medical Science.*

A copy of the first number of this journal, edited by Messrs. J. Grant and J. T. Pearson, has been kindly forwarded to us. It obviously does not fall at all within our province to comment on the merits of such a periodical. As friends of the species, however, and promoters of sound general knowledge, we cannot but hail the appearance of the first Indian Medical Journal, conducted as it is under the auspices of gentlemen, qualified for the task, as well by their large, liberal, and enlightened views on most of the subjects embraced within the range of modern literature and science, as by professional talent. The present number contains much important information and remarks on subjects of popular interest. The greater part of it indeed is level to the comprehension of ordinary readers. A copy of it would be found useful in every house; and no general scholar should be without one. We wish the Editors every success; and were our wish as operative as it is sincere, their success would be unbounded.

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CALCUTTA.

RAO KRISHNA RAO SAHEB'S VISIT TO CALCUTTA IN PURSUIT OF KNOWLEDGE.

It has seldom fallen to our lot, in our intelligence department, to have the means of putting on record so singular, and, all circumstances considered, so interesting a statement as that which we are now to furnish. Rao Krishna Rao Saheb is the youngest son of the hereditary Dewan (prime minister) of the ancient state of Saugor on the Nerbudda. From infancy he evinced an extraordinary thirst after knowledge; and his ardour in the practical pursuit of it was not less extraordinary. Finding that his native language, the Mahratta, supplied no information to satisfy the cravings of his mind, he applied himself zealously to the study of Hindee and Persian. By untiring perseverance, he acquired so thorough a mastery over these languages, that he could write or talk in either of them with as great fluency as in the mother tongue—and the elegance of his diction could not easily be surpassed. The contents of all Hindee and Persian books to which he found access were readily and eagerly devoured: still he was not satisfied. His original desire for knowledge was only inflamed the more. Nor was he merely selfish in the acquisition of knowledge. What he acquired himself he felt anxious to communicate to those around him. Accordingly, when Government, some years ago, sanctioned a certain expenditure for the support of native schools at Saugor, Rao Krishna Rao, superior to the empty pretensions of rank, and desirous of the improvement of his countrymen, voluntarily undertook their superintendance; and this he did, cheerfully relinquishing those flattering official prospects which his rank and attainments justly warranted him to entertain. For one of the schools he surrendered a wing of his own house: one or two of the classes he taught exclusively himself: and over all of them he exercised the most vigilant supervision. The accuracy of his class-list, exhibiting the relative merits of the boys, their times of entry and departure, the nature of their attendance and subsequent employment, would do credit to the European superintendant of a first-rate English institution. Such was the nature of Krishna Rao's employment, when, about a twelve-month ago, his country was honoured by a visit from the Governor General of India. A character and conduct so rarely exemplified in an Indian gentleman, as that of Krishna Rao, did not long escape the keen and penetrating eye of Lord William Bentinck; nor were such praise-worthy efforts on the part of a native of rank treated with a mere passing notice by one so liberal and enlightened in his views. Krishna was received with marked favour and distinguished honour. And after Lord William's return from the upper provinces, an invitation from the Governor General in Council was sent through the British Resident at Saugor, to Krishna Rao, to repair to Calcutta, under the immediate patronage of the Supreme Government, in order that he might commence and prosecute the study of English, for the acquisition of which he now burned with insatiable ardour. A handsome offer was at the same time made on the part of Government to defray a portion of the heavy additional expences incurred by his journey to the presidency. Gladly was this honourable invitation accepted. Krishna Rao shook off all the restraints of home, broke through all the trammels of custom, and entered on *a journey of twelve hundred miles, in pursuit of knowledge.* About a month ago, he arrived safely, with a retinue of 30 or 40 followers, at Calcutta. He was soon commodiously lodged: a qualified tutor was not

long wanting: and he is now from morning till night engaged in mastering an elementary English school-book. His ardour continues unabated: and he vows that he will return laden with the golden fruits of the tree of English knowledge to distribute amongst his famishing countrymen. And who can tell, who can calculate the amount of blessings which he may be honoured, as an instrument in the hands of Providence, to communicate? May the God of Providence regulate his wishes and over-rule his exertions, for the advancement of His own glory.

It might have been added, that Krashna Rao is about 27 years of age, and that he has a natural taste for drawing, which enables him to excel in that delightful art. Considering that he is self-taught—the execution of some of the specimens which he has carried along with him is enough to excite a little astonishment.

THE CHURCH MISSION ENGLISH SCHOOL.

The Lord Bishop presided on Monday morning, at an Examination of the English school for native boys, in the presence of many ladies and gentlemen. The school is under the superintendence of the Church Missionaries. It was formerly attended by upwards of two hundred boys, but since the affair of Brijonath Ghose, there has been a great falling off. The Examination commenced with the fourth class. The third then read a little out of the history of Joseph, and answered various questions on the same. The little boys at the head of this acquitted themselves best. The second class read a page of the English Reader. * * * * * * The first class, however, shewed some proficiency. The first boys readily answered a variety of questions in Scripture history, as well in that of Greece and Rome. This class also possessed a general knowledge of the solar system, eclipses, and tides. They fluently repeated several passages from Scripture. * * * * * On the whole, considering what a number of the boys had been withdrawn on account of the religious prejudices lately excited, it appeared the pupils present had made good progress in their studies.—*Englishman.*

N. B. Not having been present at the Examination ourselves, we have been obliged to make the above extracts from the Englishman.

We are happy to learn, that the Venerable the Archdeacon, who has assumed *pro tempore* the pastoral charge of Vepery District, has commenced a course of Thursday Evening Lectures on the *Lord's Prayer*, in the Mission Church; and that on each successive Saturday Evening, at 5 o'clock, the children and young persons of the District are assembled in the same place, to receive the benefit of his valuable catechetical instructions.—*Madras Christian Observer.*

PROSECUTION OF THE PROPRIETORS OF THE BOMBAY ORIENTAL CHRISTIAN SPECTATOR, FOR ALLEGED LIBEL.

Most of our readers may be already fully acquainted with the whole details of the above extraordinary prosecution. Our limits forbid our entering much into particulars. But for the sake of those who may not have seen the account of the origin and result of the prosecution, we copy part of the ample statement given in the December number of the *Spectator:*

"Supreme Court, Bombay, 15th November, 1833. Plea side—William Morley *versus* John Wilson, Cyrus Stone, and Robert Cotton Money.

"Mr. ROPER appeared for the Plaintiff. Mr. PHILLIPS for the Defendants. The case was called on at half past ten on Friday morning, before both the Judges, and lasted till nearly five in the evening. Mr. ROPER opened the case for the prosecution, by stating the cause of action; the offensive passages, constituting the libels, were contained in the following extracts from the Oriental Christian Spectator, which, though not put in till at the close of the plaintiff's case, we print here for the better understanding of the proceedings."

[*From the Christian Spectator for May*, 1833.]

NOTES TO CORRESPONDENTS.

"We have received a communication from Nuggur, which we shall lay before our readers, who with ourselves must be thunderstruck, that any person, bearing the name of a British officer, could so degrade the British and Christian character, as to build a Hindu temple in commemoration of an impious and illicit connexion—and if true, we sincerely trust that the proper authorities will take cognizance of it. Nor shall

we overlook Dhakji Dadaji, who has attempted to deify himself, and to institute an annual jattra in honour of himself; nor the sordid Brahmans who have co-operated with him; nor the inconsiderate Europeans who have encouraged him. We are determined to make a thorough exposure. We shall give the names of offenders, that they may meet with merited disgrace.

"We have received several communications, which we shall insert, or notice, next month."

[*From the Christian Spectator for June*, 1833.]

SCANDALOUS ENCOURAGEMENT OF IDOLATRY AT NUGGUR.

"In our notes to correspondents, inserted in our last number, we alluded to certain information which we had received concerning a most disgraceful transaction at Nuggur. We now publish it, in the hope that it will excite the indignation which it so justly merits.

"I quite forgot," says our correspondent, "to mention a fact in my last letter, which should by no means pass unnoticed. It is the erection of a new Hindu Temple in Ahmednugnur. The friends of Hinduism will be happy to learn, that in these degenerate days, when so few have the piety or public spirit to build and endow temples, make gods, and feed Brahmans, men of another tongue, from whom they expected little, but feared much, are coming forward to engage in this meritorious work. As I was riding a few days since along the banks of the river which runs a little south of Ahmednuggur fort, I observed, that the temple which has been for some time in the process of building, was completed, and the natives already adoring the god which had been newly set up, with as much alacrity as if other days of olden times had returned, and they were permitted once more to breathe the atmosphere of their forefathers. The shrine of the gods forms rather a singular combination. The reason of this, or rather the appropriateness of it, will appear more obvious in the sequel. They consist of the goddess, the Linga, and the other emblems of Shiva. Curious to know who among this degenerate people had in these latter days called from the dead the spirit of his fathers, I inquired of my ghorawalla, if he knew who built that temple. Will a Christian, will an Englishman believe me, that he did not, as I expected, reply, that a certain Brahman, Maratha, or Mhar, built it. But, said he, (and he seemed to know its whole history,) "it was built by Captain Saheb." I asked him, why a gentleman should build a Hindu Temple? He said, he had built it over the ashes of his *Kali Stri (black mistress)*, as a tribute of respect to her memory. No one, thought I, will deny that the Captain chose a very appropriate way of embalming the memory of the departed. But I had another thought. It was this: that some people, whose conscience have not sustained the chills of the Cape, will have very serious scruples whether the Captain is not a little too zealous in his master's service. This conscientious people are always on the look out, and some say, they not only regard themselves, and others by nature depraved, but are so uncharitable as to believe that depravity is the universal disease of the human race. This class of people (which, thanks to God, seem to be on the increase in India,) will think that he not only is willing to immortalize a practice which is not *every where* well spoken of, but fain would teach generations to come to forsake the invisible, living, and holy God, and to worship the "Image which he has set up."

"I read on the front of this Temple 'Morley's house of worship,' and the same name made part of a sentence inside of the Temple, which none but the worshippers at such temples like to pronounce. These have been written by some person in contempt. The friend of Hinduism may feel encouraged:—but what will these deluded idolaters think of such kind of Christianity?

"In reply to special inquiries which we made on this subject, we have learned the following additional particulars:

"The officer referred to is of the Artillery at Ahmednuggur. I have inquired of many natives, who give me but one account, that is—built it as a tomb over the ashes of his mistress. Doubting the accuracy of what I had heard, I inquired of Ensigns and Cadets, who confirmed all I had heard, and said it was known through the camp. Whether he *ordered* the images to be put in, I know not. But it appears very obvious that he knew they were put there, and did not forbid it. There is no inscription engraven on the Temple, or originally written there. But some European soldiers, who have treated the temple with no little indignity and abuse, by beating the door, and pelting with stones the chunam figures on the top, till they have quite beaten off three of the four placed there, have written with chalk the incription in front of the temple and behind the image. This is the writing to which I referred in the communication."

After counsel was heard at length on both sides, the following is stated to have been the substance of the judgment delivered by the court:

JUDGMENT OF THE COURT.

"The court give it as their opinion, that the matter published was undoubted libel, and the defendants had not proved the facts advanced in justification.—There must consequently be a VERDICT FOR THE PLAINTIFF; but, as the amount of damages depended upon the consideration of many circumstances, they took till the following day to deliberate. On Saturday morning, the court pronounced a formal judgment in favour of the plaintiff, DAMAGES Rs. 350, with costs. The grounds upon which the court gave this judgment, as far as we could embody the remarks of the Chief Justice and Mr. Justice Awdry, were in substance as follows:

"That the matters acknowledged to be published by the defendants were libels on the character of the plaintiff—That the facts alleged by them in justification had not been proved—that the charges made being serious ones, called for serious damages: but as, from the circumstances of the case, it was more easy for the plaintiff to have negatived than for the defendants to have established the charges by direct proof—and as though the defendants had failed in proving the facts charged—yet neither had the plaintiff brought forward his household to completely disprove them as he might have done had he chosen—therefore the case was not one called for vindictive or exhibitory damages."

In his written decision, Sir John Awdry emphatically remarks:—"It is still possibly a matter of doubt, whether the facts may not have been wholly or probably true, for the course which the defendants took rendered *it fully competent to the plaintiff to disprove them, which, if the facts had admitted of it, he might have done by his own associates and domestic servants much more easily than the defendants, who are strangers, could have proved the affirmative.*" Such was the decision of one of the judges, viewing the matter solely on the ground of *legal* evidence! And if so, the *moral* evidence would, in our opinion, go *much farther* in favour of the defendants. The latter, however, may console themselves with the reflection that their judicial defeat was virtually a moral triumph—and that they have on their side the sympathies and congratulations of all who are friendly to the interests of truth and morality.

THE ANNUAL MEETING OF THE LONDON BAPTIST MISSIONARY SOCIETY.

We know that many of the friends of the Society earnestly supplicated that the Divine presence and blessing might attend the present Anniversary; and we rejoice to avow our conviction that these petitions were graciously heard and answered; never, probably, have the services been found more refreshing, instructive, and animating, than on the occasion just closed.

The introductory meeting of the Committee, with their ministering brethren from the country, was held at Fen Court, on Tuesday morning, June the 18th, when the chair was filled by John Broadley Wilson, Esq., Treasurer to the Society. Between fifty and sixty friends were present, including several of our esteemed Missionary brethren, and W. T. Beeby, Esq., who has long been most usefully connected with this Society in the East, as Deacon of the Church in the Circular Road, Calcutta, and Treasurer of the Auxiliary Missionary Society established in that city. The proceedings of the Meeting were opened with prayer by the Rev. James Hoby, of Birmingham, and a variety of information was given respecting the transactions of the Committee during the past year.

The other usual smaller services having been held at Poultry chapel, on Wednesday morning, and Surrey chapel in the evening.

At eleven o'clock a very numerous and respectable assembly attended the annual meeting at Spa Fields' chapel. The Rev. J. SMITH read the 117th Psalm, which having been sung, the Rev. W. GROSER, of Maidstone, engaged in prayer; after which,

The Chairman, J. C. GOTCH, Esq., of Kettering, remarked, that both on account of the inability he felt adequately to discharge the duties of the chairman of such a meeting, and because they were favoured with the presence of an excellent and able senator, whose important engagements would not permit him to continue very long, he should at once proceed to request the Secretary to read the Report, which was done by the Rev. JOHN DYER.

Of the interesting speeches delivered on this occasion, we can find room but for the two following:

THOMAS FOWELL BUXTON, ESQ., M. P., expressed the high gratification he felt in attending such a meeting, and his sincere gratitude for the help which the Society had afforded him in the object to which he had long been devoted. He considered that there was nothing more awful in the whole records of history than the neglect of imparting instruction to the African negroes. It was acknowledged by the bishop of Jamaica himself, that till the year 1826, there was not even the form of education for the slave; while another defender of slavery admitted, that a deliberate plan was formed to expel those from the island who should attempt to teach them. He rejoiced that this Society had sent out men who had stood in the very front of the battle which had been recently fought. He confessed that he did not lament the persecutions to which they had been exposed; for though he had felt his full share of anxiety as to their sufferings, he had ever trusted that the arm of Omnipotence would protect them, and knew, that they resembled the ancient prophet, who said, "More are they that are for us, than those who are against us." Even had they fallen, they would have died in a noble cause. No men had ever borne more reproach than the Missionaries of this Society. Their grief, too, must have been great, when they saw their chapels destroyed, and their congregations scattered. But still he had not, on the whole, lamented it; because he felt that their sufferings and the spirit they had displayed, roused the sympathy and the prayers of Christians in this country, and this had done the work. The holy indignation cherished by all good men had produced a great effect on the government, and animated their measures. He had hoped to have announced to the meeting that the first money voted to the holy cause of emancipation had been given to re-erect their chapels; but the extreme pressure of public business a little delayed the act of justice which *must* shortly be done. He had felt much pleasure in proposing the words "on liberal and comprehensive principles" to the government resolution to educate the negroes, because he thought that in this field all classes of Christians should labor; and he was much gratified to hear from the Secretary for the Colonial Department, that all should be encouraged to do so.

The speaker remarked, that he was unwilling to retire without reminding the meeting, that when the present measures of emancipation were completed, a vastly extended field would be opened to its operations. It was not merely the slaves in the West Indies with whom they had to do; but on the result of Christian instruction, which must be given, would depend the answer to the inquiry, Shall *six millions* of slaves be blessed with their freedom? Of all influence on the minds of slaves, every where, Christian principle was proved to be most powerful. In illustration of this remark, he read extracts of letters from the Rev. Dr. Philip, of the Cape of Good Hope, in one of which, dated in March last, he states that he was residing with 4000 Hottentots, whose former condition had been worse than that of West Indian slaves, but whose present conduct and enjoyments led him to exclaim, "Oh, this is Scotland in its best state!" As then, Christian truth so admirably prepared man to enjoy the blessings of civil freedom, he should close by entreating the meeting to persevere in their holy labour.

The Rev. THOMAS PRICE, of Devonshire Square, submitted the first resolution.

The Rev. W. KEIBB rose to second the resolution, and to take his farewell of the meeting. When he stood before them last year, he was most deeply affected, because he felt that if he did not take the high and firm ground which he then took, he should be unhappy on his death-bed. He had never been influenced by the desire of fame, nor by any motives, but those which he had avowed. He had seen the sufferings, and heard the groans, of the oppressed; he was satisfied that the Christian world alone would relieve them; he had come to ask that relief; and now, having obtained his object, and come with the meeting to the tomb of colonial slavery, he was desirous of burying every grain of animosity to the planter, in the same grave with the system itself. He now committed "ashes to ashes, and dust to dust," without a single wish or hope of a resurrection. The note from the Secretary, which requested him to second this resolution, also called upon him to take his leave of the Society. He apprehended that the meaning was, so far as England was concerned, because he had no wish to leave their service, as long as they were willing to give him a very

moderate support. Nothing could afford him so much pleasure as the letter he soon hoped to receive from the Secretary, saying that his passage was taken, and that he must forthwith return to his labours. Before he went, however, he had a word or two to say about their chapels. He trusted they should soon have better chapels than they had before; and that the Government would let the planters distinctly understand, that when they touched the Missionary property, they did violence to Britain. But long before those chapels could be erected, they would need something to protect them from the rays of a vertical sun. He hoped that for this purpose *tents* would be furnished. These could be raised in the morning, and taken down in the evening. No scene could be more delightful to him than that of seeing his beloved people, when he landed, raising their tent in which they should unitedly adore their God. He no more expected to see them as *slaves*, for Africa should be free! The mother should clasp her own babe in her arms as she sat under the tamarind tree, and teach it at once to pronounce the name of the country which gave it civil freedom, and His adorable name who could make it free indeed?

But inquired the speaker, Would none go with them? Men must be had. Ten or twenty more, at least, should be obtained. Besides which, school-masters would be wanted; some of whom could be found on the spot. Africa would be free, and their work would greatly extend. He must be permitted now to thank his countrymen for their great kindness. In company with his valued brother Carey, who was eloquent in the praise of every one but himself, he had travelled during the past year not less than 6000 miles in the feeble advocacy of his cause, and he had triumphed. He remembered the fears some of the meeting entertained a year ago on the subject; but now, though he was far younger than many by whom he was surrounded, he would say that when we "do justly and love mercy," we may expect the blessing of our God. He was now ready to go. He and his brethren should leave England with regret, for they greatly loved it; but they loved Jamaica far more; and with their churches there they hoped to live and to die. Before, however, he finally closed, he hoped he might be permitted to hint that some testimonial of the kind feelings of the Society towards those who had lost their property and risked their lives in the defence of their Missionaries should be sent to Jamaica. One of these, a worthy churchman, had lost £10,000 currency in this benevolent work. And now, again thanking them for the kind interest in his object, hoping they would have still better meetings than even this, and casting himself on their prayers, he would return to preach to his beloved charge the liberty with which Christ has made his people free.

DOMESTIC OCCURRENCES.

[Where the place is not mentioned, *Calcutta* is to be understood.]

MARRIAGES.

DEC. 1833.

8. At Sholapore, Lieut. Fitz Herbert Williams, 2nd Grenadier Regiment, to Harriet, 3rd daughter of the late Captain Mathews, Madras Army.

30. Lieut. S. B. Goad, 1st Regt. Light Cavalry, to Emma Gordon, second daughter of L. A. Davidson, Esq.

—. Mr. C. St. Leger Kierman, Assistant in the General Post Office, to Miss Susan Hedden.

JAN. 1834.

1. Mr. W. Trotter, Assistant Military Board, to Mrs. Julia Eliza Tresham.

2. At Bombay, Capt. B. N. Ogle, H. M. 4th Light Dragoons, third son of the Reverend J. Saville Ogle, of Kirkby, Northumberland, to Maria Jane, eldest daughter of George Simpson, Esq. of Ogle, in the county of Angus, and formerly of Thornton, in Aberdeenshire, now Naval Store-keeper in Bombay.

4. Ensign A. F. H. Evans, H. M. 26th Foot, to Miss Sarah Evans.

6. Mr. Joakim D'Souza, to Mrs. Anna John Turner.

16. R. Wooldrige, Indigo Planter, to Miss Emma Garden.

BIRTHS.

DEC. 1833.

10. At Chirra Poonjee, the lady of Lieut. R. Angelo, 34th N. I., of a daughter.

17. The lady of Capt. E. H. Wiseham, of a son.

18. At Kurnal, the lady of Capt. J. H. Mathews, H. M. 31st Regt., of a daughter.

23. At Bareilly, the lady of C. Finch, Esq. M. D., 13th N. I., of a son.

29. At Shahjehanpore, the lady of Lieut. J. V. Forbes, 15th N. I., of a son.

—. At Cawnpore, Mrs. Sarah Mosely, of a daughter.

30. At Cuttack, the lady of D. Pringle, Esq. of a daughter.

31. At Meerut, the lady of Major Assistant Commissary General J. Taylor, of a son.

JAN. 1834.
1. The lady of W. R. Young, Esq. of a danghter.
—. At Neemuch, the lady of Lieut. G. St. P. Lawrence, 2nd Light Cavalry, of a daughter.
3. Mrs. Peter Victor, of a daughter.
4. Mrs. J. P. Maillard, of a son.
5. Mrs. J. R. Hayes, of a son.
7. At Chunar, the lady of Officiating Garrison Surgeon A. K. Lindsay, of a son.
9. At Cawnpore, the lady of Capt. W. Burlton, Deputy Commissary General, of a son.
12. The lady of C. Stuart, Esq. of Hurripaul, of a son.
—. At Bankipore, near Patna, the lady of A. Mathews, Esq. of a son.
—. The lady of Dr. A. R. Jackson, of a son.
14. The lady of R. O'Dowda, Esq. of a son.
—. At Baitool, the lady of Lieut. Brown, 18th N. I., of a son.
17. Mrs. J. C. Thompson, of a daughter.
20. Mrs. M. E. Grant, wife of Mr. H. N. P. Grant, of a son.
21. The lady of H. Hughes, Esq. of a daughter.
—. At Berhampore, the lady of Col. Piper, H. M. 38th Regiment, of a daughter.

DEC. 1833. DEATHS.
10. George Sym, Esq. aged 21 years.
22. Mrs. E. Berkely, aged 70 years.
24. At Cossimbazar, Sophia Isabella, aged 17 years, eldest daughter of T. Mainwaring, Esq. C. S.
—. R. McFarlane Ronald, Esq. Attorney, aged 40 years.
25. At Masulipam, Capt. A. E. Spicer, Deputy Assistant Adjutant General in the Northern Division, aged 44 years.
26. At Digah, near Dinapore, C. S. Stratford, infant son of Lieut. G. P. Thomas, Interpreter and Quarter Master, 64th N. I., aged one month and 25 days.
27. Mr. J. Cavoil, of the H. C. C. S. *Duke of Argyle*, aged 28 years.
—. Mr. J. Creighotn, Assistant to the Harbour Master, aged 35 years.
—. Mr. J. Robinson, of the ship *Lord Hungerford*, aged 28 years.
—. F. B. Otto, Commissariat Department, aged 37 years.
28. Mr. J. Hull, aged 27 years.
29. Mrs. R. B. Dormieux, wife of Mr. F. Dormieux, Junior, aged 21 years and six days.
—. At Chinsurah, Mrs. M. Hearly, aged 78 years, four months, and 13 days.
JAN. 1834.
1. Serjeant H. Carr, aged 36 years.
—. At Mhow, in Malwa, Frances Maria, the beloved wife of Capt. F. E. Manning, 16th N. I., aged 28 years.
—. Miss Caroline Mack, aged two months and 16 days.
2. Mr. G. G. V. S. Schraut, Indigo Planter, aged 27 years, 11 months, and 26 days.
—. Master W. A. Francis, son of Mr. C. Francis, Register of the Revenue Department, aged 13 years and 10 months.
3. E. Henrietta, the beloved daughter of Mr. and Mrs. E. W. Lowrie, aged nine years
4. At Futtehghur, the infant daughter of Serjeant-Major P. Lockhart, 15th N. I., aged 15 days.
5. Master J. P. Capstack, son of Serjeant Capstack, aged one month.
6. Catherine, the infant daughter of F. Millet, Esq. C. S., aged three months and three days.
16. Mrs. E. M. Twentyman, wife of W. H. Twentyman, Esq. aged 37 years, five months, and two days.
—. J. Penrose, the infant son of C. B. Frances, Esq. aged 13 months and 10 days.
—. Miss E. D'Costa Pinto, aged 21 years.
17. Miss Amelia Ward, aged eight years.
18. Mr. H. Gowan, H. C. Marine, aged 30 years.

Shipping Intelligence.

DEC. 1833. ARRIVALS.
19. Resolution, (Bk.) G. Jellicoe, from Madras, no date, and Covelong 17th Nov. *Passenger* —Mrs. Jellicoe.
—. Ganges, (Bark,) J. Burgess, from Covelong 21st Nov.

Passengers :—W. Gibson, Esq. and H. Spooner, Esq.
20. Lawrence, (Bark,) H. Hill, from Liverpool 10th Aug.
—. Warwick, (Brig,) J. Gibson, from Liverpool 3rd July and Rio de Janeiro 17th Sept.
—. Thalia, W. H. Biden, from Madras 20th Nov.
—. Nerbudda, F. Patrick, from Covelong 17th Nov.
24. Jane, (H. C. B. V.) J. Royce, from Chittagong 18th Dec.
—. Shawool Hamed, E. Dumont, from Bombay 20th Oct.
Passenger :—Mrs. S. Ley.
28. Navarino, (Brig,) Guerin, from Coringa, no date.
—. Diadem, (Bark,) Thomas Croft, from London 10th June, Cork 7th July, and Colombo 14th Nov.
Passengers from Colombo :—Miss Gamble; Mr. J. Tonham, Assistant Surgeon; and M. A. Gastion.
—. Argyle, J. McDonald, from Maracannan 5th Dec.
—. Spartan, J. Webb, from Covelong 6th Dec.
29. Trinculo, (Brig,) J. Hesse, from Liverpool 25th Aug. and Madeira 22nd Sept.
30. Mary, (Schr.) T. David from Rangoon 28th Nov.

JAN. 1834.
3. D'Avergne, (H. C. C. S.) P. L. Huguert, from London 13th and Guernsey 26th August.
—. Betsey, (Barque,) Charles Noyes, from Madras 19th Nov. and Covelong 4th Dec.
4. Mermaid, P. M. Stavers, from Akyab 29th Dec.
Passengers :—Mrs. Wilson and child; C. McIntyre, Esq. C. S.; Lieut. Wilson, 25th Regt. N. I.; Messrs. Hutchinson, Colvin, and Hoff, Writers; Mr. Chiene, Shipbuilder; one Serjeant, his wife, and four children; one Drummer, 74 Sepoys, 25th Regt. N. I.; J. Lawrence, of the late brig *Frances Ann*.
5. Marion, J. Richards, from Covelong 12th Dec.
Passenger :—Mr. Burridge, Country Service.
—. Lady Clifford, (Barque,) J. Mackenzie, from Covelong 19th Dec.
Passengers :—Mrs. Mackenzie and five children.
6. Isabel, T. Gornal, from Liverpool 6th August.
11. William the Fourth, E. D. O. Eales, from Masulipatam 16th Dec. and Coringa 2nd Jan.
17. Heroine, R. McCarthy, from London (no date) and Sydney 10th Nov.
Passengers from Sydney :—Capt. Scott, H. M. 44th Regt.; Lieut. Lonsdale, Buffs; James Callagaham, Private 44th, and J. Kennedy, ditto, 3rd.

DEPARTURES.

DEC. 1833.
28. Fattle Curreem, (Arab,) Moosa, for Juddah.
—. Drongan, J. Mackenzie, for Madras.
—. Swallow, (Bark,) W. Adam, for ditto.
—. Bright Planet, (Brig,) ———, for Masulipatam.

JAN. 1834.
1. Duke of Bedford, W. A. Bowen, for London.
—. Resource, R. Smith, for Masulipatam.
5. Thetis, C. C. Black, for Singapore and China.
—. Durrea Dowlut, H. G. Moore, for Masulipatam.
—. Attaran, (Schooner,) Richardson, for Moulmein.
9. Edina, (Bark,) J. Norris, for Masulipatam.
—. Caledonia, (ditto,) A. Symers, for Straits.
11. Resolution, (ditto,) G. Jellicoe, for Madras.
—. Cecelia, (ditto,) W. Roy, for Penang and Singapore.
—. William Gray, (Amr.) H. H. Greene, for Boston.
16. Capricorn, (Barque,) R. Smith, for Port Louis.
—. Bombay Castle, R. Wemyss, for Bombay.
19. Thalia, Biden, for the Coast.
—. Belhaven, (Brig,) Crawford, for Madras.
—. Lawrence, (Barque,) Gill, for Liverpool.
—. Henry Merriton, (H. C. Brig,) ———, for Socotra.
—. Abassy, (Arab,) Nacoda, for Muscat.
—. Hammonshaw, ditto ditto, for Juddah.
—. Fattle Rohoman, ditto ditto, for ditto.
20. Royal Saxon, R. Renner, for Liverpool.
—. Fattle Moin, (Arab,) Abdool, for Muscat.
—. Fazarobany, (ditto,) Nacoda, for Juddah.

Meteorological Register, kept at the Surveyor General's Office, Calcutta, for the Month of December, 1833.

Day of the Month.	Minimum Temperature Observed at Sunrise.					Maximum Pressure observed at 9h. 50m.					Observations made at Apparent Noon.					Max. Temp. and Dryness observed at 2h. 40m.					Minimum Pressure observed at 4h. 0m.					Observations made at Sunset.					Rain, Old Gauge.	Rain, New Gauge.
	Observed Height of the Barom.	Temper. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind. Direction.	Obsd. Ht. of Barom.	Temper. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind. Direction.	Obsd. Ht. of Barom.	Temper. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind. Direction.	Obsd. Ht. of Barom.	Temp. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind. Direction.	Obsd. Ht. of Barom.	Temp. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind. Direction.	Obsd. Ht. of Barom.	Temp. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind. Direction.		
1	30,100	63,4	60,7	60,5	N.	,156	70,1	75,3	70,2	N.	,132	72,8	79,6	75,7	N.W.	,082	75,	81,3	77,8	W.	,070	74,8	80,3	76,1	W.	,070	73,7	77,	75,2	N.W.		
2	,066	63,	60,	60,2	N.	,128	70,2	75,	70,2	N.	,096	72,7	79,3	75,3	N.	,032	74,	80,7	77,6	N. E.	,024	74,1	80,3	78,	N.	,036	73,8	77,6	76,2	N.		
3	,038	64,7	61,3	62,	N. E.	,104	71,	77,8	73,	N. E.	,076	73,	80,2	76,4	N.W.	,022	73,4	83,8	79,5	W.	,018	73,8	81,8	79,1	W.	,024	73,	77,5	77,	W.		
4	,072	65,	60,8	60,6	N.W.	,120	72,5	77,2	73,8	N.	,088	73,3	80,6	77,2	S.	,020	75,	84,2	79,8	N.W.	,012	74,8	82,	79,6	N.	,008	74,4	78,4	78,	E.		
5	,036	65,4	64,5	64,	E.	,078	72,	78,8	74,5	N.	,052	73,5	81,	77,8	S. E.	,986	74,5	83,2	80,	S. E.	,978	75,	81,4	80,4	S. E.	,986	74,2	78,	77,4	S. E.		
6	,012	64,7	63,2	63,	CM.	,064	74,3	78,5	76,	S. E.	,008	75,	81,2	77,6	S.	,964	73,	73,3	72,4	N. E.	,960	73,7	74,2	73,8	N. E.	,968	73,4	72,6	72,7	N. E.		
7	..	..	..	..	..	,098	71,5	73,	70,2	N.	,072	72,4	75,5	72,2	N.W.	,020	73,6	78,5	74,6	N.W.	,012	73,4	77,	74,2	N.	,026	73,3	74,6	72,4	N.	0,32	0,28
8	,100	67,2	60,4	60,2	N.	,150	68,8	71,2	68,8	N.W.	,136	69,8	73,5	70,4	N.W.	,078	71,	76,4	73,6	N.W.	,072	71,5	75,	72,5	N.W.	,084	71,	72,5	71,3	N.		
9	,074	66,1	59,7	59,6	N.	,122	67,3	70,5	67,	N.	,088	69,4	73,4	70,2	N.W.	,034	70,8	78,	74,2	N.W.	,024	71,	77,4	72,	N.W.	,016	71,	74,6	71,5	N.W.		
10	,038	60,3	57,2	57,	N.	,076	66,0	71,2	68,7	N.	,052	68,2	74,	70,2	N.	,004	70,	78,7	74,5	N.	,990	70,5	76,	72,2	N.	,022	69,5	73,	73,	N.		
11	,014	60,4	56,7	56,7	N. E.	,066	67,3	68,5	67,4	E.	,040	69,8	77,4	75,	E.	,986	71,8	80,5	78,3	N.W.	,980	72,4	79,	78,5	N.	,996	72,	76,7	76,3	N. E.		
12	,022	67,8	66,5	66,8	E.	,092	76,5	78,7	75,	E.	,070	73,	80,	77,2	E.	,008	74,	81,	79,	E.	,004	74,3	80,6	78,5	S. E.	,042	73,2	74,2	74,8	S. E.		
13	,008	65,8	64,2	64,	N.	,062	70,	74,	71,2	N. E.	,050	71,2	78,8	73,2	N. E.	,016	72,7	83,	78,5	E.	,010	73,1	81,3	78,5	N. E.	,026	72,5	76,3	75,6	N. E.		
14	,005	62,2	60,	60,	N.	,136	68,4	72,	68,	N.	,100	70,1	77,8	73,2	N.	,052	73,2	80,5	77,1	N.	,042	73,6	78,5	76,7	N.	,052	73,	74,7	74,6	N.		
15	,092	64,4	62,7	62,7	N.	,162	67,8	69,6	67,4	N.	,140	69,8	75,3	71,8	N.	,098	71,	78,	75,2	N.	,090	71,5	76,5	74,5	N.	,098	71,	73,5	73,	N.		
16	,128	63,7	62,	62,	N. E.	,184	67,8	70,6	68,0	N. E.	,146	69,4	74,2	70,6	N. E.	,076	71,3	79,	74,2	N.	,062	71,7	77,8	74,4	N.	,060	71,5	73,8	72,4	N.		
17	,036	64,	61,4	61,6	CM.	,082	67,5	68,	66,2	N. E.	,056	69,4	72,4	69,2	N. E.	,028	70,	77,2	72,4	N. E.	,028	70,4	75,4	72,7	N. E.	,046	70,	72,7	71,8	CM.		
18	,048	63,2	59,8	59,8	E.	,102	67,5	67,2	66,	N. E.	,074	69,	71,8	70,5	S. W.	,040	70,2	73,8	70,5	N.W.	,036	70,	72,4	71,	W.	,060	69,4	70,	68,5	N.W.	0,36	0,30
19	,068	63,3	60,3	61,	N.	,124	68,	70,	67,8	N. E	,100	69,4	74,5	72,	N. E.	,046	70,5	78,4	75,2	W.	,036	70,3	76,8	74,7	W.	,040	70,1	74,	73,4	N.W.		
20	,000	63,5	60,8	61,	S. E.	,052	68,3	73,3	69,	E.	,018	69,7	74,6	73,	E.	,960	70,3	71,	71,3	N. E.	,952	69,4	67,	69,6	N.	,966	66,5	62,8	65,5	N. E.		
21	,052	61,6	59,4	59,6	N. E.	,100	65,8	64,7	64,8	N.W.	,064	67,4	68,	67,2	N.	,026	68,8	70,4	69,8	N.	,020	69,	70,3	70,	N.	,032	68,	64,5	62,5	CM.	2,34	2,08
22	,132	63,1	60,	60,2	N.	,190	65,2	67,7	64,5	N.	,164	67,4	70,5	66,2	N.	,128	68,6	74,	72,3	N.	,120	68,3	72,8	71,	N.	,136	68,2	68,7	69,	N.		
23	,158	62,7	59,3	59,6	N. E.	,210	65,	67,4	64,2	N.	,188	67,6	71,8	68,5	N.	,100	69,4	73,4	79,	N.	,090	69,2	71,6	69,4	N.W.	,100	68,5	68,4	68,2	N.W.		
24	,096	61,3	59,	58,3	N.	,134	64,7	67,8	64,5	N.	,100	67,	72,4	70,	N.W.	,034	68,4	75,7	71,6	N.	,022	68,2	74,2	70,2	N.	,040	67,6	71,5	68,3	N.		
25	,012	64,	62,5	63,	N.	,080	66,2	68,3	64,2	N.	,060	67,6	72,5	70,4	N.	..	..	..	..	..	..	..	..	..	..	,986	67,	70,3	66,8	N.		
26	,026	62,2	60,	60,	N.	,096	64,5	65,2	62,6	N.	,090	66,8	69,	65,5	N.W.	,064	70,6	73,6	69,2	N.W.	,054	67,3	70,	65,8	N.	,064	66,3	66,5	65,	N.		
27	,176	57,6	54,8	54,6	N.	,220	61,8	63,7	61,	N.W.	,188	63,8	67,7	64,	N.	,108	65,	69,5	67,	N.	,100	65,3	69,	66,3	N.	,106	65,3	69,	66,3	N.		
28	,128	56,8	54,6	54,8	N. E.	,184	61,	64,	58,5	N. E.	,156	63,4	69,	64,6	N.	,088	65,7	72,8	68,4	N.W.	,066	65,8	79,5	68,2	N. E.	,080	63,5	67,3	66,2	N.		

THE

CALCUTTA CHRISTIAN OBSERVER.

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—*On the Study of the Sacred Scriptures, with the manifold advantages that result from it.*

It forms no part of the design of the remarks here submitted for the reader's perusal to prove the authenticity and divine origin of the Scriptures; these points, so often and so ably proved, will here be taken for granted, and we shall advance at once to shew the duty and advantages of a devout and diligent study of the word of God. Of all the precepts given to man by his Maker, it might be said, *By keeping them there is great reward*; they prohibit nothing which in its own nature is not injurious; they enjoin nothing which does not tend equally to the creature's happiness, and the Creator's glory. It is *especially so* in the duty of studying the Scriptures, where pleasure and profit are so blended with the performance of duty, that it is almost difficult to say, whether it might not be set forth, rather as a privilege than a precept; a reward rather than an injunction: "Blessed is the man who delighteth in the law of the Lord, and in his law doth meditate day and night; he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither, and whatsoever he doeth shall prosper."

The duty and the advantages occurring from it are however sufficiently distinct to be viewed apart, and as it may tend to perspicuity thus to view them, we shall consider them in this order.

The Duty of studying the Scriptures may be established on several grounds, some of which are the following: It has the authority of the positive injunction of the Almighty. "And these words which I command thee this day shall be in thine heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes, and thou shalt write them upon the posts of thine house and on thy gates." Deut. vi. 6—9. Very similar, but still more emphatic, are the words of Joshua: "This

book of the law shall not depart out of thy mouth, but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein; for then thou shalt make thy way prosperous, and then thou shalt have good success." Joshua i. 8. The injunction of our Lord is, "Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me." John v. 39. Paul's advice to Timothy is, "Till I come, give attendance to reading, to exhortation, to doctrine. Meditate upon these things; give thyself wholly to them, that thy profiting may appear to all." 1 Tim. iv. 13—15. The contrast, contained in a passage occurring in the second Epistle of Peter, stamps the Scriptures with a vast importance, and shews no less the duty of Christians to make them the subject of their continual study. Having spoken of the manifestation of the divine glory which he and James and John had seen and heard on the mount of transfiguration, he says, "We have also *a more sure word of prophecy, whereunto ye do well that ye take heed,* as unto a light that shineth in a dark place, until the day dawn and the day-star arise in your hearts. Knowing this first, that no prophecy of Scripture is of any private (self) interpretation: for the prophecy came not in old time, by the will of man; but holy men of God spake as they were moved by the Holy Ghost." The intelligent reader will perceive, from the connection of this passage, that according to the judgment of Peter, an inspired Apostle, the clear and certain light of the Scripture was a surer guide and a brighter light than even visions and extraordinary revelations from heaven: the one by its overpowering splendour, often disqualifying the mind to learn; the other, by its calm, clear, and self-convincing evidence, leaving no room for hesitancy or doubt.

The duty may be established on the dignified character of the Author of Revelation. One of the Psalms of David opens with this sublime and magnificent language: "The mighty God, even the Lord, hath spoken, and called the earth, from the rising of the sun unto the going down thereof." But the same style of expression might be used as a preface to the whole volume of Revelation; for it "came not, in old time, by the will of man, but holy men of God spake as they were moved by the Holy Ghost." From such an Author what may we not expect; from so dignified a Councillor, who is at liberty to turn away his ear? When He speaks, "*let the earth keep silence before him.*"

The admonitions of a parent are read with delight by every dutiful child, and the writings of a man of a vigorous and luminous mind, of a large and powerful grasp of intellect, are seized with avidity by every lover of knowledge: the holy Scriptures are the *true sayings of God;* that greatest and best of beings, that wisest and most affectionate of Fathers. They were indited by his good and infinite Spirit, the spirit of wisdom and understanding;

the spirit of council and might, the spirit of knowledge and of the fear of the Lord, the spirit who searcheth all things, yea even the deep things of God. They are the words of him whose infinite knowledge makes it impossible that he should ever be deceived himself, and whose boundless goodness makes it equally certain he will never deceive others.

The practice of those of God's people, who have been most eminent for wisdom, and for piety, might be adduced as a ground of proof of the duty. The history of the church, whether as recorded by inspired or uninspired writers, scarcely furnishes an instance of a man of exalted and pre-eminent piety, or profound spiritual knowledge, but he has been a devoted and indefatigable student of the word of God. There is not a more remarkable feature in David's character than this. The Scriptures are the perpetual theme of his eulogy, as they were the constant study of his life. "Mine eyes," says he, "prevent the night watches, that I might meditate in thy word: I rejoice at thy word as one that findeth great spoil. I hate and abhor lying, but thy law do I love: seven times a day do I praise thee, because of thy righteous judgments." Almost the whole of the Psalms, from which these words are selected, is in the same strain of admiration of the word of God. Daniel was a man devoted to the study of the Scriptures, and it was from the diligent perusal of them that he was led to set apart a time for special prayer for the restoration of his people. Timothy was acquainted with the Scripture from his youth; and from a passage in the first Epistle of Peter, we learn that the ancient prophets inquired and searched diligently into the meaning of the word of God. And the Spirit of God has declared the Jews of Berea to be more noble than their brethren, because they searched the Scriptures daily, to see if the things they heard were true. How much, it is to be feared, the conduct of those illustrious saints, who had only the Old Testament in their hands, will reprove many professing Christians, who with the volume of inspiration complete, and all the facilities afforded in the present day for ascertaining its meaning, suffer themselves to remain, to a great extent, ignorant of its invaluable treasures. "Light is come into the world, and they love darkness rather than light."

The Advantages accruing from a devout and diligent perusal of the word of God come next to be considered.

There are two things in particular which make any writings valuable, and on account of which they ought to be studied;—either first, because they convey interesting and important instruction; or second, they have a happy influence on our manners;—either inform the judgment, or reform the life. Under these two divisions may be ranged most of the advantages to be obtained from a devout and diligent perusal of the Scriptures. In the first place they are an inexhaustible fund of interesting and important information. We have not used these words at random, but intend to

return upon them for the purpose of illustrating and confirming our proposition.

They are, we observed, a fund of information, and that of the most interesting character. The Bible gives us the history of a period, and that little short of 3,500 years, of which we know little or nothing from any other quarter: and of that period this volume contains a lucid account of events the most stupendous and important, and of characters the most interesting. Of the creation of all things, the formation of man, his nature, his ruin and recovery, of the customs, habits, and religion of the earliest progenitors of the human race, the birth of arts and sciences, the foundation of kingdoms and empires, the general deluge, the repeopling of the earth and by whom, their dispersion into different quarters, with many other points interesting to every inquiring mind. We should have been in next to total ignorance, had it not been for the historical records of Scripture. Herodotus and Thucydides. the earliest historians on whom any reliance can be placed, were contemporary with Ezra and Nehemiah, about 450 years before Christ, and 3,500 from the creation of the world; over that vast sea of time our only chart is the volume of Revelation.

To the same book we are indebted for the earliest specimens, both in prose and verse, of composition. Ages before the period assigned to the siege of Troy, which forms the theme of Homer's celebrated poem, Moses had flung his hand across the harp of poesy, and from its trembling chords brought forth tones of most expressive harmony; chords which still vibrate with sounds of deepest pathos, truest sublimity, and unequalled grandeur.

From the same source we derive our knowledge of several momentous facts relating to the government of God, which serve to illustrate and explain phenomena in the character and circumstances of man, and the general aspect of the world, which would otherwise be inexplicable, such as the prevalence of depravity, disease, and death. Taken therefore on this comparatively low ground, for how much information are we indebted to the sacred Scriptures! It was on this ground that Sir William Jones took them when he said of them, "I have carefully and regularly perused these holy Scriptures, and am of opinion, that the volume, independently of its divine origin, contains more sublimity, purer morality, more important history, and finer strains of eloquence, than can be collected from all other books in whatever language they may have been written."

The information contained in the holy Scriptures is not only interesting, but it is vastly important. It may be said of it as Moses emphatically does of the law, "It is not a vain thing for you, because it is your life." Many of the subjects treated of in the volume of Revelation are such as human reason never could have discovered; and others are illustrated, confirmed, and enforced by

representations, arguments, and motives, to which the mind of man was unequal.

By the enemies of Revelation, strenuous efforts have been made to prove the sufficiency of what they call "nature" to lead man to a knowledge of God, and of his duty. In corroboration of this sentiment, they appeal to the sentiments contained in their own writings, which they profess to have derived from sources independent of the Scriptures. Nothing can be more unfair, uncandid, or disingenuous than such an appeal. Those writers would not, we should suppose, with all their self-esteem, give themselves credit for possessing minds of larger dimensions, or more comprehensive views than many of the sages of heathen antiquity; at least of this we are certain, that their readers will not: but if not, how shall we account for the fact, that whilst on all other subjects they are only humble imitators of those ancient masters, on those of religion and morals they go so far before them? The solution lies near at hand: from their birth these men have been brought up in the midst of that general light and knowledge which the Scriptures, wherever they are disseminated, never fail to produce, so that truths too pure and too sublime for the loftiest flights, or the profoundest research of unassisted reason, become the common property, the general stock of sentiments to a people blest with Revelation; who from their childhood imbibe them, unmindful and almost unconscious of the fountain whence they flowed. You might as well attempt to separate light from a sun-beam, as the knowledge of God existing in a Christian nation from the truths of Revelation. Those truths are blended with our language, our literature, and our laws; with our habits, and customs, and manners; with our arts and sciences; and they constitute a part of our national character. But under such circumstances were these writers brought up; and it is easy to perceive whence they derived sentiments which they unjustly arrogate as the offspring of their own minds; they have stolen materials from the temple of Revealed Truth, with which they have garnished and adorned their own edifice; and their system, like a cloud of mist, is partially illuminated and tinged with splendour by the beams of that sun which it strives to conceal.

We have only to look at the sentiments entertained by the wisest heathens on subjects connected with religion, for a full confirmation of what has been advanced. What did they know of the nature of God and the character of his government? They speak of him as a God of power, wisdom, and justice; but as a God of holiness, of mercy, and of grace, they knew him not. They worshipped and served the creature more than the Creator, who is blessed for evermore. If however of His nature they knew little, of the method of reconciliation to him they knew still less. That they were conscious of the necessity of some expiatory sacrifice is obvious from the rites and ceremonies of almost all people. They al

speak the language of Scripture, 'Without blood is no remission.' Traces of this doctrine are found in the language, the creed, and the monuments of nations far dispersed, or ages ago extinct. But whilst they felt assured that without blood there was no remission, they knew of no blood which would cleanse the conscience from the guilt of sin. They multiplied the number and increased the value of their victims; but still felt that God was unappeased, the wounded spirit was unhealed, and the waters still overflowed the hiding place.

In the Scriptures God appears glorious in holiness, whilst as a God of love, he comes forth in the person of his Son, 'reconciling the world unto himself, not imputing their trespasses unto them.'

To the wisest philosophers the invisible world was an immense chasm, a wide waste of waters, over which reason, like the bird let loose from the ark, wandered with weary wing, seeking rest, and finding none. To them all was doubt, perplexity, and despair.

Their views of futurity were equally vague, indistinct, and unsatisfactory. Some denied its existence, others admitted the future existence of the soul, but rejected the doctrine of the resurrection of the body; whilst their descriptions of the engagements of departed spirits, even when wrought up by the poetical imagination of a Virgil, want dignity: they are mean, contemptible and frivolous. But life and immortality are brought to light by Revelation, and so vividly yet so soberly do the writers of that volume describe the subject, that we appear to have not so much a description in words as a picture of the scene.

Probably the best part of the system of the ancients was their morality, but this was miserably defective; some of the chief virtues in a creature, such as humility, modesty, and patience under insult and injury, are either classed with error, or entirely overlooked: others of an inferior order, are exalted to the first rank; and the whole system wanted motives which should make it operate on human conduct. These, of the most sublime, most powerful nature, the Scriptures supply. They present motives which appeal to man's hopes and fears, his gratitude and self-love, and bring down all the terrors and all the transports of the judgment-day, to bear on the actions of the present moment. Those aimed chiefly to regulate the external conduct, these to transform the heart; those to regulate the streams, these to cleanse and purify the fountain; those to make man fit for a residence on earth, these to prepare him for the skies.

There is another view which may be taken of the information contained in Scripture. Not only is it interesting and important, but inexhaustible; a mine of mental wealth, which runs the richer and the purer the farther it is worked. By diligent application it is possible soon to make ourselves completely master of all the thoughts and views contained in any other volume, and by way of

accommodation it may be said, 'He that drinketh at these waters will thirst again;' but he who comes to the Scriptures, drinks not only living water, but from a fountain which will never dry. Even in portions of the word of God, which we had imagined barren of instruction, how often has the devout reader discovered truths which were the food and solace of his soul! As in all the works of their divine Author, the Scriptures seem to possess a kind of infinitude in either direction: in some sentiments which they develope there is a boundlessness and a grandeur which almost overpowers the limited conceptions of the human mind; and on the other hand, a propriety, and a justness, and a minuteness—a beautiful accuracy of thought, which fills the heart with wonder and admiration. We feel assured from their similarity that they must proceed from that infinite Spirit who garnished the heavens and clothed the lily of the field; breathed intelligence and moral greatness into the mind of an archangel, and formed the insect's wing: who weighed the mountains in scales, and the hills in a balance; and gave fibres to every leaf, and to every blade of grass.

Nor do the Scriptures ever become antiquated; we mean in thought and sentiment. In every department of literature books are constantly being superseded by new discoveries which render the old treatises useless, except as matters of curiosity to teach us what was once thought on the subject: but after all that has been written and discovered in these last days, what single statement of the Scriptures has been disproved? Discoveries which have shone into the darkness—hundreds of volumes of the works of men—have only illustrated, and confirmed the word of God. And for history, for poetry, for morality, but above all for a complete system of religion which shall support the hopes, remove the fears, and satisfy the moral cravings of the human mind, and at the same time, stand the test of the most rigorous investigation of enlightened reason, with what book could we supply its place? "It has remained for ages a splendid and immutable fabric, which time could not crumble, nor persecutions shake, nor revolutions change; which has stood amongst us like some stupendous and majestic Appenine, balanced on the base of its eternity; the solemn memorial of what was, the sublime prediction of what must be."

Secondly. The Scriptures have a happy influence on the conduct.

Few that are accustomed to make observation, can have failed to perceive how much the formation of character depends on the scenes, and society, and sentiments with which the mind is conversant. If the objects of its familiar intercourse be mean, trivial, and unimportant, such will generally be the character of the mind and of the deportment. Hence the importance of having our companions and pursuits of a nature which shall expand, enlarge, refine, and ennoble, rather than degrade and demoralise the soul; hence

also the importance of a judicious selection of the books which we read; for, next to the actual scenes in life, few things exert a more powerful influence on the conduct and the character, than the course of our reading. But with what volume can we make ourselves familiar, where we shall find precepts so just and holy, examples so benevolent and pure, or doctrines so sublime and affecting as the Bible. The natural tendency of these, from the very character of the human mind, must be good, and the attentive reader of Scripture will have observed how fully this tendency is recognised throughout that sacred volume.

But it must not be overlooked, that whilst the Scriptures are admirably adapted as an instrument to effect the purposes designed by them, they are only an instrument; the excellency of the power is of God, and it is only as accompanied by the Holy Ghost that they become the means of salvation. Truth, however excellent, however important, does not operate on the heart and life as a charm or talisman; the heart is renewed and the life reformed by it; but it is truth understood and believed, approved and obeyed, truth carried home to the heart by the Spirit of God. How earnestly should we pray that the Holy Spirit might thus accompany divine truth to our hearts. When thus attended, it becomes the means of *conversion*. The Almighty can effect his gracious purposes by any means: even the wrath of man shall praise him; and the varied dealings of Providence are often employed to subdue the stubborn heart, and to turn the wayward will to God. But the more ordinary method is through the instrumentality of the word of God. "The law of the Lord is perfect, converting the soul." "Of his own will begat he us by the word of truth."

By the same means the soul is *sanctified*, or made to advance nearer and nearer to the moral image of God. "And now, brethren," says the Apostle Paul, "I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them that are sanctified." "But God be thanked," says the same Apostle, "that ye were the servants of sin; but ye have obeyed from the heart, that form of doctrine which was delivered you;—(ye have taken the impression of that mould of truth into which ye were cast.) "Sanctify them by the truth, thy word is truth."

The holy Scriptures are also the armoury of the Christian, from whence he draws weapons both offensive and defensive. Having described the different parts of the divine panoply, the Apostle says:—"Above all, taking the shield of faith, whereby ye shall be able to quench the fiery darts of the wicked; and take the helmet of salvation and the *sword of the Spirit, which is the word of God.*"

They are a source of *consolation in trouble*. Next to prayer nothing probably so allays the perturbations of the heart, calms

the tumultuous passions of the soul, or assuages the sorrows and the anguish of a wounded spirit, like the devout perusal of God's holy word. It is there we learn the design of afflictions, the source whence they proceed, and the manner in which they should be borne: it is there we are taught by precept and by example not to sorrow as those who have no hope, but to anticipate the rest which remains for the people of God: it is there that like Moses we rise to an eminence, from which we can look across the plains, and rivers, and fertile fields of the promised land. We may conclude therefore as we began, "Blessed is the man who delighteth in the law of the Lord, and in his law doth meditate day and night; he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither, and whatsoever he doeth shall prosper."

II.—*An Examination and Exposure of the Hindoo Shástras, and Defence of the Christian Scriptures.*

[*Concluded from page* 84.]

4.—*Examination of the god Síva.*

Many of you worship the God Síva, as he is called. Síva cut off the head of Bramhá, and thereby committed Brahmá-hatyá, or murder of Brahmá; for this fault, in the guise of a mendicant, with the skull-bone cleaving to his hand, he wanders about begging.

Also, it is related of him, that being pleased with the religious rites of Bánásur, he became a porter at his door. It is also related that Bhasmásur sacrificed to him to obtain his blessing, that upon whose head soever he should lay his hand, he should be reduced to ashes. When Síva had given him this blessing, and Bhasmásur came to him to put his hand on his head, that he might destroy him and get his wife, Síva, being afraid of death, fled, and secreted himself in the flower called Sívalingá.

It is also said of him, that he wears a dried skin of some beast, has a snake about his neck, rubs his body with ashes, and dwells in the places of the dead.

Considering these and other things too abominable to be related, it appears, that as is Bramhá, and as is Vishnu, so is Mahádéva. The whole of the works of Síva are contrary to the nature of God, and are disgraceful. There certainly is no intimation or evidence that he is a god. His practices are even below the nature of men. In his life, there is begging, door-keeping, fear of death, lustful practices, murder, and such like mean and shameful works, united to and flowing from him; and such cannot be the works of God.

These are relations fit only to destroy the virtue of the youthful mind.

5.—*Examination of inferior gods, &c.*

Besides these three gods, we must notice some of the inferior ones.

It is said, that Gunésha coming uninvited to a sacrifice of Daksha-prajapatí, a Bírabhadra cut of his head, and that when the gods could not find his head, it having been eaten up by a demon, they placed an elephant's head on his body, and restored him to life. Afterwards, when Párvatí came to the place of sacrifice, she became ashes, and Síva knowing this, came up in great wrath, and created a demon from his bunch of hair, which destroyed the sacrifice, killed Daksha, and all who were assembled with him.

Again, your Kartíkeyasir was born with six heads in one body, from the six sacrifices of the six Kartíkas. These Kartíkas seeing so uncomely a figure, threw him aside, and as Síva and Párvatí passed, they saw him on the grass, and took him up and kept him.

Besides these, you worship several other gods, and many goddesses, as Durgá, Kálí, Shyámá, Chandí, Mangalá, Bimalá, Komalákyí, &c. and presenting offerings of goats, fowls, buffaloes, &c. rejoice in them, supposing you will obtain salvation; but if the foregoing gods be deficient in power to save, how can these deliver you?

Moreover, there is among you the worship of serpents, the worship of the aspen-tree, the worship of tools, weapons, &c. which things you salute; thus have you gods many.

Hear now what Paul said to the Athenians, as related in the holy book, "We ought not to think that the godhead is like unto gold, or silver, or stone, graven by art and man's device;—and the times of this ignorance God winked at, but now he commandeth all men every where to repent." Again, to the Romans, it is written, that "they changed the glory of the incorruptible God into an image made like unto corruptible man, and to birds, and four-footed beasts, and creeping things. Who changed the truth of God into a lie, and worshipped and served the creature instead of the Creator." Again, to the Corinthians, it is said, that "an idol is nothing in the world; and that there is none other God but one. But to us there is but one God the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him." This Jesus Christ is the Mediator.

6.—*Examination of the Gurus.*

Have you examined your Gurus? They appear to travel all about the country for the purpose of demanding gifts from those persons whom they suppose have wealth about them, while themselves are destitute of divine knowledge; and when these Gurus cannot succeed in obtaining the gifts they ask, they make pretences that they will injure the persons who refuse them. They are as wolves

among sheep. These are injurious and not instructed Gurus. From your own books, which well describe the nature and tricks of the Gurus, it appears that they are Gurus for their bellies, and not for the good of their disciples: Jesus Christ says of such, "Beware." Therefore to call such men your gods is certainly not less foolish than wicked.

Moreover, the best instructions of your books your Gurus do not impart, and so they are of no service to you; but when Jesus Christ came, he in a public manner gave out his instructions to the people. The holy book mentions signs of a true Guru, which hear, "If any be blameless, the husband of one wife, having faithful children, not accused of riot, not unruly, not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre; but a lover of hospitality, a lover of good men, sober, just, holy, temperate; holding fast the faithful word, as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers. No novice, lest being intoxicated with pride, he fall into the condemnation of the devil. Therefore, let them be such as are approved of by all."

7.—*Examination of Castes.*

Among you it is said, there are four castes, i. e. Brahmans, Kshetriyas, Vaishyas, and Súdras. You say the Brahmans were produced from the mouth of Bramhá, the Kshetriyas from his arms, the Vaishyas from his thighs, and the Súdras from his feet. This both the Vedas and the Shástras declare. Now if these four classes were thus born in former times, why are they not born in the same way at the present? Again, who is the father and mother of Bramhá, and what is his descent? As Bramhá was of one caste, how comes it to pass that his sons are of four castes? Will not a tree be of the same nature as the root? so, the father being of one nature, how could the children be of another? How is this to be understood? You say the mouth is the place of wisdom, and therefore the Bráhmans were born from thence; the arms are the place of strength, therefore the Kshetriyas were born from thence; the Vaishyas, from their sitting on their thighs to transact their business, were born from the thighs; and Súdras, because they were doomed to labour, were born from the feet. In this manner is the birth of the four classes accounted for. Now, it is clear that this division or classification is according to their employment, and it is therefore improper to say that their descent is different. We see that at the present time the classes of men are still more diverse than they were in the beginning, which has evidently arisen from the persecution of men and the sin of fornication. As these are all from the four classes, so those four classes were of one descent, and only differred in employ. Behold, there are many kinds of deer, of birds, of beasts, &c. and wherever these

dwell, their descent it evident, for according to their forms and colours, they are differently named; but men were never of a different nature, and therefore to call them by different terms is very improper.

Hear then the true account. When God created the world, he made a man, and called him Adam, and then a woman, whom he called Eve, and from these two all mankind have sprung. This the holy book declareth, and hence therefore all mankind are of one descent.

8.—*Examination of various Rites and Customs.*

Among you, it is said, according to the following couplet,—

A Súdra is such by birth;
A Brahman is such by works,—

that by birth all are Súdras, but that by ceremonies people become Dwija, or Brahmans; now according to this doctrine, supposing these ceremonies to be performed on them, any person could become a Brahman. Moreover, if Brahmans will eat from the hands of their own women, who in consequence of their not having attended to the ceremonies for making Brahmans, are no more than Súdras, what is the reason why they refuse to eat from hands of other classes, who are on a level with their own women? Again, if as you say, there is no salvation to be had by practising ceremonies, but that salvation is attached to the cultivation of the knowledge of Bramhá, then why do you not leave the practice of rites, and cultivate this knowledge? However, there is no salvation either in ceremonies or knowledge without devotedness to God, and this some of your own books abundantly declare. To adduce extracts to this effect were endless. Suffice to say, that from many parts of them, it is clear, that extensive knowledge and numerous ceremonies, if unaccompanied with devotion, are as useless as a cow, which eats and drinks, but yields no milk; the cultivators will suffer perdition. The holy book, though in a different way, declareth the same truth. Again, how can it be proper to say that no instruction shall be cultivated, except by Brahmans? for it is right that all men should obtain the knowledge of God. Instead of doing this, and so being ignorant of God, the people of this country serve and worship images; and have made mere ceremonies to serve instead of holiness; but to worship these images, which are made by the hands of men, and to salute them, is certainly very foolish in rational creatures. To perform in the name of such images the ceremony of the bath, to offer lights, perfumes, gold and silver ornaments; perform pilgrimages, observe feasts, institute the dance of profligacy and other vanities, is certainly unworthy of men, and by such means none will ever attain divine knowledge.

However, you say, that your Brahmans possess the images of stone and brass, &c. with life, and the divine presence, by their Jívanyás mantra; now let them try their skill with their man-

tras on a dead corpse, and let them restore it to life. This they cannot do, and therefore it is clear that their pretended life-giving mantras are all a delusion.

Again, your Brahmans perform the ceremony of homa, or the offering of ghee to fire, that they may obtain the enjoyment of associating with the dissolute character named Rhambhá. What a shameful disclosure is this! This ceremony is very likely to remove your sins!

Again, for the salvation of your deceased friends, you, every year, feed the Brahmans, and offer water; but be assured, that they will not so easily obtain deliverance, for God will reward or punish them according to their works.

You bathe, perform the evening and morning ceremonies, count your beads, perform austerities, offer gifts, perform charities, make vows—all these you perform. Also you visit holy places, as Tírúpatí, Shríranga, Kánchí, Kalahastí, Jaganátha, Benares, Raméswara;—to these you make pilgrimages;—also you wash in the Krishná, Káberí, Tungabhadrá, Godávarí, Nermadá, Gangá;—also you build temples, open wells, plant trees, dig pools, give promiscuous feasts, offer different kinds of drink, &c. By doing all these, as well as by gifts of cows, lands, the sixteen kind-gifts and the performance of the sixteen ceremonies, you suppose you will remove your sins, and secure merit: but be assured that by such works your sins will never be removed; the receivers only are benefited by such work. By way of purchase you cannot obtain salvation, for the things of this life are not your own, but you have obtained all from God, and therefore by gifts you can never purchase the kingdom of God, and if you hope to do so you will fall short at last.

Besides, you have different gods, who are constantly disagreeing with each other, so that you do not know either your own acknowledged gods, or the mode of their service. But, come, and I will show you the true path, and do you examine it well. All the forms and ceremonies which have been noticed are outward, and have no effect in purifying the heart. The holy book says, that the kingdom of heaven does not consist in meat and drink, but in righteousness, and peace, and joy in the Holy Ghost.

Jesus Christ will become your instructor. He is the eternal Son of God, and united in his own person godhead and manhood; and in this form became a holy incarnation. He came into the world to destroy our sins; he kept all the holy laws of God, and then suffering the punishment of death, he offered his own blood as an offering to God, that he might appease his anger and deliver mankind. After death, on the third day he rose again, and showed himself to his disciples; and then while they still looked upon him, he entered his glorious kingdom, and now he is there as an intercessor for us.

Moreover, he said to his disciples, Go ye into all the world, and preach the Gospel to every creature: he that believeth, and is baptized, shall be saved; but he that believeth not, shall be damned.

Therefore, think upon what he has done for you, repent of your sins, and by believing in his name, and receiving him as your Saviour, you shall obtain everlasting life. Amen.

III.—*On the Prosperity of the American Churches.*

A former number of your publication contained a pleasing notice of the benevolence and progressive piety of different denominations of Christians in the United States. As it is always interesting to a Christian to contemplate the operations of grace among the children of men, I trust a few remarks additional may not prove unacceptable to your pious readers. Nor is the subject destitute of real importance, for if the American brethren have made enlarged progress in holy living and holy action, others may well be followers of them as they are of Christ. And should the following remarks in any measure confirm the impression of the representations recently submitted to your readers, in the interesting and judicious review of Dr. Sprague's book on Revivals, an important object will have been gained.

In surveying the condition of the American churches, it is obvious that their prosperity is not universal. Many churches in every denomination do not enjoy the special influences of the Holy Spirit; and in many no special means are employed to obtain the blessing of the great Head of the Church; but ministers and people are contented with a formal attendance on the ordinances and services of religion. Yet, blessed be God! in numerous other churches the state of things is widely different. Their "Revivals of Religion" are the subject of inquiry in every Christian land; in hundreds of churches, Christians live in humble and earnest efforts to grow in grace, and to commune with God; while it is hoped that the benighted heathen in all the ends of the earth will yet rejoice in the light which shall radiate from the American church.

From a partial acquaintance with the affairs of those churches, I propose briefly to advert to some of the causes of their prosperity.

1. Obstacles have been taken out of the way. Perhaps in no age of the church has the blessing of the Lord been obtained without a previous work of preparation on the part of the people. Thus it was in the revival of pure religion under Josiah; and thus also, in the days of Nehemiah. John the Baptist proclaimed repentance or reformation, and in later periods of the church the same course has been pursued. Indeed it requires but

little proof to satisfy any serious mind, that when the people of God would have Him to meet with them, they should first prepare themselves to meet with Him. For several years this reforming work has been apparent among the American Christians. Its effects are very manifest in the efforts to promote Temperance, by means of societies, formed on the principle of abstinence from ardent spirits; in the exertions to secure the observance of the Lord's day; and in the enforcement, from the Pulpit and the religious Press, of the Bible principles which forbid conformity to the world.

The assertion is often made, that the free use of distilled spirits prevailed to a greater extent in the United States than in any other Christian country. This statement needs, however, to be qualified; still there can be but one opinion as to the extent of the evil; and it is most pleasing to say, the extent of the reformation is no less astonishing. Not less than 2,000,000 of persons, of every walk in life, it is supposed, "abstain from the use of ardent spirit themselves, and from the furnishing of it for the use of others." The connection of Temperance Societies with Revivals of Religion has been so strikingly prominent as to attract much attention. In the Fifth Report (1832) of the American Temperance Society, one gentleman is mentioned, "who, since October, 1830, has visited three hundred towns, in which especial efforts have been made for the promotion of temperance; and of those 300 towns, 275 have been visited with the special influences of the Holy Spirit." Other facts no less impressive are detailed in the Report, so that the connection, referred to above, is as decidedly established, as it is deeply important.

When a reform has been commenced, consistency requires that it should be made as general as possible. In immediate connection with the temperance reformation, though it is painful to say not to so wide an extent, has been the exertion to secure the Sabbath day from profanation. The petitions, signed by many thousands, which were presented to Congress against the transportation of the mail on the Sabbath, evidenced the existence of a feeling which has induced Christians to look more narrowly at their own manner of regarding the day; and now no pious person of any pretensions to consistency of Christian character, will be found engaged in any kind of secular business, travelling, or worldly conversation, on that holy day. Very many, and the number is increasing, do not permit dinner to be served on the Sabbath, but are contented with a cold collation instead, that the servants may not be detained from church. We cannot doubt that a reform like this is well pleasing in the sight of the Lord, as it would be easy to show from scripture, and from experience.

In regard to the other particular, nonconformity to the world, it should perhaps be traced rather as an effect of increased religious

influence, than as contributing to produce that influence. And yet who can doubt that when the minds of Christians are not permitted to ask, with the world's anxiety of spirit, what shall we eat, and wherewithal shall we be clothed,—they are less encumbered, and more disposed to ask, Lord, what wilt thou have us to do? Much attention to ornament of dress, fashionable style of living, ostentatious entertainments, &c. is nearly as injurious to the growth and activity of grace, as the more censured indulgence in the world's amusements and vain show; while in the former, as in the latter mode, there is ample scope for the exercise of vain and selfish feelings; for the perversion of entrusted talents, whether mind, influence, time, or wealth; and, generally, for great alienation of affection and devotion from God. Most wisely, therefore, do all serious Christians in the U. S. regard conformity to the world as an obstacle, which must be removed before the divine blessing can be enjoyed.

2. But not only have obstacles been removed, Christians of all classes have been urged to greater faithfulness in performing their respective duties. Ministers of the Gospel have been excited to proclaim the simple truth, avoiding unprofitable and curious inquiries, and dwelling on the essential points, such as *immediate* repentance and faith, in view of deep depravity and moral ruin, in their addresses to the unconverted; and progressive sanctification and Christian duty in praying and living for the conversion of men, in their appeals to the communicating members of the church. It is deemed of great importance that the truth should be presented in as plain and pointed a manner as possible, by direct application to the conscience. Besides, the minister's duty is deemed but half performed when he comes out of the pulpit. He must himself exemplify his doctrine; and must also visit from house to house, as did the Apostle Paul, earnestly striving to impress that application of the truth in personal conversation, which sinners, thinking themselves almost irresponsible in the midst of a multitude, are so indisposed to make. The example of Payson, which either is, or should be, well known among your clerical readers, may be referred to as expressing no more than the sentiments entertained by many, perhaps most, American clergymen of pastoral labor and fidelity.

Private or lay members of the churches, also, are taught that they have a most important agency in advancing the common cause, by their example, by conversation, by teaching Sabbath school and Bible classes, by distributing tracts and the sacred Scriptures, by their influence and their property, and especially by prayer. Lay members are found whose great and sole object is to promote the cause of Christ; some there are, and among them men of extensive business, and high in station, who appropriate

he entire avails of their income, (after deducting a suitable sup-
ort,) to aid in extending the influence of the Gospel. And *all*
re taught to estimate their piety, in part, by their zeal and pure
esire to see the name of the Saviour honored in the salvation of
inners. Perhaps it is needful to say to prevent mistake, that
hile the attention of lay Christians is thus directed to promote
he Redeemer's cause, their own progress in the Divine life is not
verlooked; rather their experience of grace in their own souls is
he principle addressed to awaken and call forth their benevolence
owards others.

It is also proper to say, that *all classes* of lay Christians are
rged to be faithful in some or all of these modes, according "to
heir several ability." More than one Sabbath school can be
eferred to where the judge, the member of congress, or the go-
ernor of a state, may be found every Sabbath morning taking his
eat beside a class of boys, and directing to their spiritual im-
rovement the energies of that mind which has been applauded in
he eloquence of the legislative hall, or in the legal acumen of
he bench:—while in the same school may be found others un-
nown to fame, but precious to the Saviour, engaged in the same
easing employment. The same union may be witnessed in Bible
asses and prayer-meetings. Indeed, why should not *all* be em-
loyed in the Saviour's cause? If *honor* be the criterion, what can
e more ennobling than to engage in the same work which He,
ho sits on the everlasting throne, spent a life on earth to accom-
ish? If *usefulness* be the test, how can one man confer greater
essings on another than to aid him in securing the safety and
essedness of the immortal soul? Why should not *all* possess
e Saviour's spirit, imitate the example of the primitive Christians,
d render full obedience to the authority of God? It is believed
at these considerations, not to advert to others, not only autho-
e and justify, but demand the utmost efforts of the entire church
advancing the work of redemption in this fallen world.

3. There is a disposition to honor the Holy Ghost. Doubtless,
is the peculiar office of the Holy Spirit to convince of sin, to
new the heart, and so to apply Divine truth, in general, as to
mplete no less than to commence, the work of grace in the soul
man. The present has well been characterised as the age of
e Spirit's dispensation; its first days were marked with a power-
l display of his influences in the conversion of thousands; and
e promise of God is, that these influences shall be poured on all
sh. (Joel ii. 28; Acts ii. 17.) In no portion of the visible
urch, it is believed, is the agency of the blessed Spirit more dis-
ctly recognised, and his aid more earnestly implored, than in the
. S. His influences are invoked in the beginning, progress, and
se of every effort to serve the Saviour. Special seasons are ob-
ved by many to unite in supplicating his presence, and with the

same design social prayer-meetings are often and generally held, as in primitive times. Acts i. 13, 14; ii. 1; xii. 12. While the ambassador of God is declaring his message to the congregation, the pious are continually offering up their petitions, that every truth may be applied to the conscience. In a word, all classes of Christians are taught to feel that every thing depends on the blessing of the Holy Spirit; and also that it is by their prayers that his blessing is to be secured. Thus they are preserved from the extremes, equally dangerous, of attempting to save the souls of sinners in their own unaided strength, and of supinely sitting still among the dying and the dead. "Revivals of Religion" are regarded both as the evidence and the fruit of the Holy Spirit's presence; they are considered the greatest blessing which the Head of the Church can bestow, and that measure of the Spirit's influence which alone can produce true revivals is sought with all earnestness by prayer and fasting. Christians there believe that unless the work of conversion go forward in the world with far greater power than in the years that are past, it will be long, very long, before the Scripture declarations are fulfilled, and before the Saviour will be satisfied, when he has seen the travail of his soul. They believe also that the promises of the divine word to impart the Holy Spirit, by which this mighty work of salvation is to be efficiently performed, are most free and full. Luke xi. 9, 13; Mark xvi. 7, 15; Joel ii. 28, &c. And they believe farther, that if these promises are not fulfilled to themselves, they deserve the blame; their unbelief alone will prevent in all ordinary cases the Saviour from doing many mighty works amongst them by his Spirit. Hence it is not a mere matter of preference with them, to seek the influences of the Holy Spirit; it is regarded as a most imperative duty, involving the most important of all interests, even those interests which are connected with the souls of their fellow creatures, and which in their importance are high as heaven, deeper than the grave, and lasting as eternity. In consequence, there is an earnestness and depth of solicitude, often, in their prayers, of which persons, who have never been themselves present, can scarcely form any adequate conception, and which is as far removed from all "new measures," "fanaticism," "enthusiasm," &c. as would be the prayers of a father pleading for the life of an only son condemned to death, when he felt that perhaps his prayer would be heard, and his beloved child spared.

This point deserves the greater regard, because, it is fully believed, the *secret* of the church's power, not merely in the U. S. but throughout the world, consists *in obtaining by prayer the influences of the Holy Spirit to accompany the truth*, in whatever way that truth may be made known. Nor is it deemed too much to say, that if the entire church would arise and offer the prayer of faith, continuing therein with one accord, we should very

soon witness pentecostal seasons throughout both the Christian and the heathen world. What cause can be assigned for the partial success which has hitherto attended the efforts made to extend the Gospel, which does not free the throne of grace from impeachment, and the character of God from reproach, who "is not willing that *any* should perish, but that *all* should come to repentance," while it, at the same time, condemns the unbelief and apathy of Christians, and the desperate wickedness of sinners? Who thinks of circumscribing the mercy of God in redemption? Who thinks of setting a limit to the power of the Holy Ghost in the conversion of souls? Who can doubt that God will be as faithful to his promises, as his promises are large and free?

There are two remarks with which I would close this, perhaps, already too-extended paper. The *first* will be apparent from the most cursory perusal of the preceding remarks, that in the causes which have produced such great effects among many of the American churches, *there is nothing peculiarly American.* There has been no principle at work which has not been operative, more or less, in every age and every clime, when the church was in a flourishing state. No means *need* be employed, but what might and should be employed in every Christian church, whether that church worships under the shade of an American forest, or in the city of Calcutta. This remark is obvious as an inference; it need only be added, to confirm the premises from which it is drawn, and to nullify sundry opinions, based on measures which good though perhaps injudicious men have preferred, that the foregoing representations accord with the views expressed in Dr. Sprague's book, particularly in the valuable appendix. Were the writer attempting to obtain a flourishing state of religion in any particular congregation, "a Revival of Religion," he should use no other means than what have been mentioned or implied, fully believing that no others need be, and knowing that in many instances no others have been, employed.

The *second* remark cannot be fully presented. It is, that the good effects attending such a state of religious influence, as is now enjoyed by many churches in the U. S. should induce *all* Christians earnestly to seek the same experience of divine grace. Within a few years there have been large additions to the churches of all evangelical denominations in that country; the Holy Bible has been placed in every dwelling throughout the land where the inmates were willing to receive it; many hundred Sabbath schools with appropriate libraries have been formed; to the feeble and destitute congregations in the south and west, not less than 1000 ministers of the Gospel have been sent, who receive more or less support from the older and abler churches, while many have gone to spend their days in proclaiming "Christ and him crucified," as the only way of salvation to the dying heathen; and many more

are preparing to follow them as they follow Christ, more than 100 having come to that conclusion about a year ago, who are, (at least the greater part,) within a year or two of the termination of their preparatory studies—which in their case are precisely the same as are requisite amongst their brethren who feel it to be their duty to remain at home. These are general facts.

Examples of a more individual character might easily be adduced. In a congregation where about 600 or 700 persons usually worshipped, probably 200 were professedly pious. The congregation was composed of families residing in a neighbourhood of a few miles in extent, and their place of worship was situated in a small village of 30 or 40 families. Great external morality characterised the congregation, and there was much respect shown to the means of grace. The people were chiefly farmers, possessing the ground they cultivated, respectable in their circumstances, all well informed on ordinary subjects, having enjoyed the benefits of the usual English education, and being much better acquainted with the subject of religion than many persons of larger pretensions. There was, however, no very earnest attention to the means of grace, perhaps not much greater seriousness than is commonly apparent in the congregations of this city. In the little village the inhabitants were quite different in their character, many of them being of intemperate habits, and family worship being observed in only one family. Thus matters stood six years ago.

The pastor of the church began to feel that his labors were not sufficiently blessed, as the additions to the number of communicants were few, and not many were inquiring what they must do to be saved. His reflections led to prayer, and prayer to increased faithfulness in duty. One day an aged elder of the church happened to discover him alone in the woods, with his Bible, and weeping. He learned the cause, soon mounted his horse, and went home to his closet. But not to be tedious—a spirit of prayer (not of *conversation* merely) was gradually diffused among the members of the church; and increasing seriousness in the use of the means of grace, and tenderness of conscience, were apparent; often many persons might be seen in tears during the Sabbath services; the pastor felt that the Holy Spirit was with him, and he labored, *using the very same means as before*, "in season and out of season," declaring the truth with all earnestness, plainness, and affection, and soon his soul was rejoiced to see many of his beloved people coming to him for spiritual counsel. They were in the enjoyment of a Revival; and what were its fruits? Upwards of 200 souls gave pleasing evidence of having passed from death to life; in the poor little village every family was reformed, and the family altar reared in every house but one; the daily walk of professing Christians was more serious, consistent, humble, and holy; the death-bed scenes of those who died were more full of

riumph; the church being now too small to accommodate the in-reasing congregation, they erected a new one; their contributions o aid the Bible, Sunday School, Tract, and Missionary Societies ere much more liberal; their attendance on the regular prayer-eetings and monthly concert meeting, more full; a number of oung men of promise commenced to prepare themselves for the inistry; in short, no living man could go into the bounds of that ongregation without hearing, seeing, and *feeling* that the Lord as in that place; unlike good Jacob of old, no one could add, 'I knew it not." The effects of that season of refreshing are ma-ifest to this day in the seriousness, consistency of conduct, and be-evolence of the congregation, and in the frequent admissions to he church.

This example is but one selected from hundreds, embracing very variety of class from the large congregation in the Atlantic ities, where society is perhaps more artificial and intellectual, to he plain country congregation with all its delightful simplicity. Amongst them all, the effects are substantially the same.

These imperfect observations are submitted to the serious reader, n the humble hope that while they satisfy his mind concerning the xceeding desirableness of such a state of piety amongst a Chris-ian community, they may also excite to the faithful use of the eans by which alone we can expect to obtain, for ourselves and or others, those peculiar blessings from above, which Christians egard as all that render life, in this wilderness world, a blessing.

C.

IV.—*The Christian's Joy and the Memorials of Death.*

"I have seen the strong man die,
And the stripling meet his fate."

To the Editors of the Calcutta Christian Observer.

GENTLEMEN,

The imagination, spiritually enlightened, delights to linger in leasing sadness round the dark realities of the tomb, where there re objects far more attractive than can be found amidst the gay ircle of the world. Not unfrequently when the mind is contem-lating the revered fabric of some dear relative, who departed in he faith of the Gospel, it finds itself all at once, as it were, trans-orted from an earthly to an heavenly scene—it views by faith the pirit of the departed, crowned with glory and clad in the white obes of immortality. Thus amidst the contemplations of the xalted enjoyments of 'the spirits of the just made perfect,' the oul rises above earthly sorrow, and only longs to be unshackled rom the bondage of an earthly prison-house, and to join in that

rapturous song which crowns the Saviour, Lord of all. How infinitely more satisfactory are such enjoyments to the mind, than any thing that can be gathered from the amusements and follies of time—amusements, which are sordid in their nature, and fleeting in their duration!

How many, who, in Dec. 1832, moved in the circle of the gay, rejoiced at the jovial party, exulted amidst the merriment of the ball, and banished all thought of eternal realties amidst the follies of theatrical amusements, have since bid an everlasting farewell to them all! How few families are there into which the king of terrors has not entered! We are every day called to listen to the melancholy sighs of the destitute widow, deprived of the partner of her affections, the sharer of her joys and sorrows, and her protector from distress. Nor are we less affected when we see the tears streaming from the eye of the female orphan, left unnoticed and unknown in a merciless world. These solemn visitations of God, although disregarded by many, have still been the means of arousing the sleepy faculties of some; and of enkindling in others an increasing love to the Gospel, so that we have every reason to rejoice that evangelical religion is spreading in Calcutta. We are blessed with so many excellent and consistent ministers, in different denominations, that God will doubtless bless the public preaching of his word, to the advancement of the Redeemer's kingdom. It is true that much is required from a minister of the Gospel; and the language of Cicero regarding Pompey's conduct as a general, is emphatically applicable to every minister—"For, ability in war is not the only qualification we are to look for in a great and consummate general. Many other illustrious talents ought to accompany and march in the train of this virtue. And, first, what spotless innocence is required in the character of a general (a minister)! what temperance in all circumstances of life! what untainted honors! what affability! what penetration! what a fund of humanity!" and I might add to this, what a fund of humility!

We constantly hear of enemies of religion (I mean the religion of the Bible,) declaring that it is calculated to make men unhappy; such individuals must be sadly ignorant of the consolations which the Gospel is calculated to afford. "Grovelling amidst the mists of an earthly atmosphere," they know nothing of that bright and cheering hope which illuminates the darkness of the shadow of death,—nothing of that faith which discovers glories "not seen as yet" by mortal eye,—nothing of that Sun of Righteousness which eradicates the darkness of the night of death, and sheds a lustre over the gloom which surrounds the grave. It is only the reflection of a life consecrated to God, that can make the mind rest in peaceful security amidst the terrors of dissolution. All the resources of a mind dignified by nature, enlightened by science, or exalted by metaphysical research, can be of little avail in the dark hour of

death. But the soul enlightened by divine influence longs to be made free from all earthly trammels, knowing that there awaits it "a building of God, an house not made with hands, eternal in the heavens."

It longs to join "the general assembly and church of the first-born; to survey the glories of the heavenly regions; and to behold the unparalleled excellences of Jesus, the mediator of the new covenant." How foolish must they then be who barter their eternal happiness for a few short-lived pleasures!—Who sacrifice unfading glory for the glory of a world, the fashion of which soon passeth away!

The above simple observations are at your service, gentlemen; publish them or not, as you think proper.

I am, Gentlemen,
Your obedient servant,

Calcutta, Dec. 23, 1833. W. M.

V.—*Chapter of Varieties. No.* 3.

1.—*On the advanced State of Native Improvement at the Presidency compared with that in the Mofussil.*

Most of the European servants of the H. C. on their first arrival in India, are removed to the interior. There, they spend a great part of their professional life in the midst of natives who are still in their original state of ignorance and superstition. Accordingly when they hear of the march of events at the Presidency, they are apt to give way to the surmises of incredulity. Or, if it should be their lot to visit our Institutions, and have ocular demonstration of our proceedings, they seldom fail to express surprise and astonishment. This they do, because in their minds the contrast is between the old state of things to which for years they have been accustomed, and the new state of things to which they are now introduced; i. e. between a state of things where *nothing has been done*, and a state of things where *something considerable has been done*, towards the amelioration of Hindoo society.

On the other hand, when Europeans are from the first located at the Presidency, and become acquainted with the progress of education there, and the condition of its various seminaries, they are apt to draw unfavourable conclusions, and give utterance to expressions of disappointment. And this they do, because in their minds the contrast is between Great Britain and India, i. e. between a state of society where education has been at work for centuries, and a state of society where education is but as of yesterday. The comparison is in all respects an unfair one; since, besides the numerical difference as to time, it leaves out of view all the difficulties encountered in overcoming inveterate prejudices, in allaying suspicions, in establishing confidence, and in creating such a thirst for useful knowledge as must stimulate to the acquisition of it. One who has resided in the mofussil is better able to appreciate the exertions which have been made to elevate the native mind at the seat of Government—better able to estimate the comparatively great success which has attended these efforts. On this subject some light may be thrown by a few extracts from a letter lately received from a talented young man, who is at this moment engaged under the sanction and support of the Supreme Government, in attempting to found an English

seminary in one of the largest and most populous of the provincial cities of India:

"We have been keeping school ten days, but I am concerned to say our commencement has not been encouraging. The first day we opened school, 70 boys or rather more entered their names, and I divided them into two classes. The next day, many did not appear; and on the third day, I had occasion to say they must bring two annas each, for books. To do this they refused; and, would you believe it, after a long discussion, in spite of every thing I could say, *all arose and left the school, except five.* Some of them declared they expected not only books but money; two or three rupees a month, each. One pert little fellow said, he would give two, or even four, annas for a book; but then he would come, and go, and do just as he pleased! However, since this, some have returned, and we have now 30. Perhaps, with care this number may be made 50; and, I think, not more.

"A——d is a large and populous place: the unavoidable conclusion, therefore, is, that there is little desire to learn English. Indeed, I am convinced this is the case, from every thing that has occurred since I came. Perhaps amongst those who are with us, scarcely five are willing to submit to any kind of restraint for the sake of learning. They are a "dour," gloomy, inaccessible set of Mussulmans. Fancy to yourself, collecting 30 khitmutgars for an English school! Ours appears to me exactly a counterpart.

"We may I dare say teach these people *to read English;* but I cannot think they will ever listen to any thing else. You are aware that Mussulmans are less accessible than Hindoos; and all our 30, or nearly so, are Mussulmans. From this, and what I have seen of them, I fear that teaching them a smattering of English is all that can ever be hoped. Perhaps you will think me too hasty in drawing this conclusion; I hope I may some day see its error.

"I have made inquiries concerning the inhabitants, in order to ascertain if some could be induced to send their children. But in vain. I dare say, I might remain here and draw my salary, making just enough shew of a school to get it continued. But I know you will do me the justice to think this would not satisfy me. I would rather have a less salary, than be less useful than I have been. Neither am I sure that the Committee or Government will think it worth while to educate boys here, at an expense of ten rupees per month, each boy, when in other places, so much more may be done at the same expense.

"I have been fagging with about ten men-boys ever since we commenced, and have scarcely got them to learn the alphabet. The very brightest lads in the school are two or three Bengalees. I do not mean to say the people of the place are stupid; but that we have none of the right sort. We want *boys*—such as those of whom I see scores in the streets: whereas we have men so stupid that they have never been able to obtain employments, and therefore now learn English as a last resource. The boys, there is no chance of getting: neither they nor their parents know nor care a straw about English.

"I hear there are some thousands of Hindoos in the neighbourhood, called Pragwallahs, who subsist entirely on the charity of those who come to bathe: such an idle and dissolute set can furnish no scholars. The next class are shop-keepers; but these are entirely indifferent to English, and in fact ignorant of its uses. The third and last class consist of the Government servants, principally Mussulmans, some of whom have told me that *Persian cannot be abolished.* I have inquired after the land-holders, or zemindars, but without success; they are non-residents."

Who can peruse these extracts, and not feel that however backward the state of education in Calcutta may be, when compared with that in Great Britain, it is nevertheless immeasurably in advance of the state of things at

provincial stations? Who can contrast these statements with what we may daily witness around us, and not perceive how much has been done in this place towards the furtherance of native improvement? *There*, little or no desire for learning exists: and submitting to the task of learning at all is to be purchased as a favour received, instead of the facility of learning being paid for as a blessing conferred. *Here*, prejudices have been removed; confidence has been established; a thirst for English literature and science has been excited; thousands have been initiated in the elements, and hundreds have acquired a tolerable competency in the various branches of general knowledge; numbers are willing not only to pay for books, but to pay for tuition also; and several have been aroused to a sense of the privilege and duty of emancipating their countrymen from the yoke of ignorance and superstition. Surely we, who have but newly entered on the field of native improvement, can scarcely estimate the amount of obligation under which the preparatory labours of our predecessors have laid us!

One other word in conclusion: The extracts now presented to the reader incidentally disclose one of the most potent retarding influences, to the cause of native amelioration, in Hindoostan. In vain does the patriot burn and the philanthropist sigh for the moral and intellectual renovation of the great, and the noble, and the influential among the people. One gigantic bugbear stands in the way of enlightening the higher circles of society—crushing all desires, and paralysing every effort. That infinite absurdity is *the Persian language*. We say, Learn English, that you may learn *to live and act* AS MEN: the reply is, *English we will not learn, for, Persian cannot be abolished!* And so, this darkness-creating and folly-perpetuating Persian stands at the portals of knowledge, and, like another Cerberus, grumbles and growls, and scares away all adventurers from entering the Elysian regions that lie beyond! Verily, it is time, that Government should issue "a decree," to the effect, *that Persian must be abolished within a limited time:* then, would all India be in motion after that knowledge, which alone can enlarge and ennoble the minds of her people.

2.—*Mr. Trevelyan's Minute on the Proceedings of the Public Instruction Committee and the School-Book Society.*

Nothing but its great length has prevented us from reprinting the whole of this minute. Though it contains some statements which may be thought liable to objection, and some anticipations which may be deemed too sanguine, we cannot help regarding it on the whole, as a luminous and important document. While it ably exposes the injurious proceedings of those who, through exaggerated ideas of the value of the learned languages of the East, or through a foolish or selfish desire to earn for their country or themselves, a reputation for acquaintance with Oriental Literature, would sacrifice to these subordinate objects the mental well-being of millions, it as ably advocates the cause of popular education. For the present we can only furnish a short notice of part of its contents from the Sumachar Durpun:

Oriental Publications.

"When the former Charter of the East India Company was granted twenty years ago, in the year 1813, Parliament wisely and benevolently directed that one lakh of rupees should be appropriated annually to the education and improvement of the natives. Although the sum thus devoted was small, considering the amount of taxes annually drawn from the country; and still smaller, considering the immense population for whose benefit it was intended; yet it was regarded by all benevolent individuals with unmingled satisfaction; and it was hoped that a system would be framed and brought into operation, calculated to deliver the natives from the bondage of ignorance, and to elevate the native character. Many years however

elapsed before any effectual steps were taken to carry the benevolent intentions of Parliament into effect;—at length, about ten years ago, a Board of Education was created, and the appropriated funds were placed at its disposal. But it was very speedily manifest from the peculiar character and genius of the leading member of the Board, that the funds, however conscientiously disposed of, would not be laid out in a manner most conducive to the welfare and improvement of the country; that in fact, the multiplication of Sungskrit works would be considered more important than the preparation and printing of valuable works in the native languages; and such has been the case. So fatally indeed has this plan been acted on, that after twenty years we are no nearer the possession of an appropriate series of school books in the language of the people through means of the appropriated annual lakh than we were before it was voted. In October last, we endeavoured to draw the attention of our readers, European and native, to this subject, and stated how little had been done for the natives, and how exclusively the funds had been appropriated under the misguided judgment of some of its leading members; that at one time the Board was all for Sungskrit; at another time, all for Arabic; that no sooner had that eminent scholar, Dr. Wilson, quited the shores of India, than the language of the Koran became lord of the ascendant; but that never yet had Bengalee, the language of thirty millions of people, found adequate favour in the eyes of the Board.

"Mr. Trevelyan, in a minute laid before the School Book Society, and printed in the India Gazette of Wednesday last, has confirmed this view, and shewn how exclusively the attention of the Board has been confined to Sungskrit and Arabic. From his statement, we learn the following singular facts, that out of the lakh devoted by Parliament to the improvement of the natives of India, while not one book has been printed in Bengalee, (the language spoken by *one-half* the natives of this presidency,) there have been printed, in Sungskrit, 13,000 volumes; in Arabic, 5,600; in Persian, 2,500; in Hindee 2,000, copies; total 23,100 volumes; from not one of which can the natives of Bengal derive the smallest benefit. We learn also that in the last nine years the Board has expended in the printing of these books no less than *a lakh and five thousand* rupees, a sum which, if discreetly laid out, would have served to illuminate a province with the rays of truth.

"We have not room to enter at large on the subject, and must therefore content ourselves with a passing observation or two. We desire our native readers to notice that if little has been done to unlock to them the stores of European knowledge and science, it has not been for lack of attention on the part of the British Parliament and the Government of the country: that ample funds have been appropriated both by the authorities in England and India; but they have been expended in the printing of works recommended rather by the favourite views of great scholars than by the prospect of public utility; that if the natives of India have been disappointed of those means of improvement which Parliament designed for them, it has not been because the Parliamentary grant has been hoarded up. The money has been profusely distributed among the printers and stationers of Calcutta, but it has been laid out in printing works in the language of the Koran, as though India was under the government of the Shah of Persia, or of the Great Turk, and not under the dominion of the foremost of civilized nations. Some part of the money, a large portion of it too, has been laid out in printing Sungskrit works; but as though it had resolved, that the funds should be expended in a way least likely to benefit the natives of *Bengal*, all these books have been published in the *Deva Nagree* character, which the natives of Bengal do not, and will not, read. This has been pointed out, and it has been noticed, that while *none* of the Sungskrit works published by the Board find a sale, the same works printed on private speculation at other presses in the *Bengalee character*, pay well;—but the answer has been that to print a Sungskrit work in any character but the Deva Nagree, or the character used by the gods, would be an act of sacrilege, and that if the natives of Bengal cannot read Nagree, they ought to learn to read it. And thus the depositary of the Board bends beneath the weight of thousands and thousands of learned volumes, which few of the natives of Bengal can read, and which none will purchase.

Any farther remarks, which we should have felt disposed to have made, have been anticipated by the spirited notices of some of the Calcutta journals. Most sincerely do we trust that the mistaken interests of the few will

no longer be allowed to monopolize the dearest interests of the many, and that the true friends of the race of man, in attempting to enrich others with the blessings of mental light and moral liberty, will be abundantly blessed and enriched themselves.

3.—*Sir James McIntosh, Sir Humphry Davy, and Mr. Locke, on the Danger and Irrationality of Scepticism.*

It is too much the custom with giddy thoughtless people to associate scepticism with mental ability and philosophic research. And various apparently fortuitous coincidences have tended to aid and abet the delusion. It is nevertheless true, that a confirmed habit of "doubting" and "disbelieving" is a dangerous and a depraved one. Such a habit is fatal to steady conviction in all matters where assurance would not fail to form one main ingredient of human felicity:—and in the eye of enlightened reason it seems to involve a contradiction in terms—"a belief that there can be no belief." That a habit so pernicious and irrational may be exposed and abandoned, let witlings and sciolists ponder the solemn deliverances of some of the master spirits of our race on this subject. And if the blush of shame is not suffused on the countenance, let the lips at least refrain from farther utterance.

"Those who are early accustomed to dispute first principles," says Sir James Mclatosh, "are never likely to acquire, in a sufficient degree, that earnestness and that sincerity, that strong love of truth, and that conscientious solicitude for the formation of just opinions, which are not the least virtues of men, but of which the cultivation is the more special duty of all who call themselves philosophers." Again, "A habit of doubt and uncertainty is fatal to decision and earnestness, above all to oneness of purpose, &c. No cause can receive a final judgment; still some arguments must be heard on the other side, which require a re-hearing of the plaintiffs' evidence, and so on in an endless circle of refining, and over-discriminating scrupulosity."

"In my opinion profound minds are the most likely to think lightly of the resources of human reason; and it is the pert superficial thinker who is generally stoutest in every kind of unbelief. The deep philosopher sees changes of causes and effects so wonderfully and strangely linked together, that he is usually the last person to decide upon the impossibility of any two series of events being independant of each other; and in science so many natural miracles, as it were, have been brought to light—such as the falling of stones from meteors in the atmosphere; the disarming of a thunder-cloud by a metallic point; the production of fire from ice by a metal white as silver; and referring certain laws of motions of the sea to the moon—that the physical inquirer is seldom disposed to assert confidently on any abstruse subject belonging to the order of natural things, and still less so on those relating to the more mysterious relations of moral events and intellectual natures."—*Sir Humphrey Davy.*

"We shall then use our understandings right, when we entertain all objects in that way and proportion that they are suited to our faculties, and upon those grounds they are capable of being proposed to us, and not peremptorily or intemperately require demonstration, and demand certainty, where probability only is to be had, and which is sufficient to govern all our concernments. If we will disbelieve every thing, because we cannot certainly know all things, we shall do much about as wisely as he who would not use his legs, but sit still and perish, because he had no wings to fly."—*Locke.*

4.—*The Author of the Natural History of Enthusiasm's Opinion of Socinianism.*

There can be but few in the reading circles of society who have not heard of the "Natural History of Enthusiasm." Its originality of thought, its fine discrimination of principles, its ingenious analyses of character, and withal its elevated and brilliant style, speedily rendered it one of the most

popular works of the age. The author is unknown, but his writings proclaim his intellectual and moral worth. Amongst these we may specify his introduction to President Edward's Treatise on "Necessity and Free Will"—an introduction, on which higher praise cannot be bestowed, than that it is in all respects worthy of the masterly and unanswerable production to which it is prefixed. But the most elaborate work of this anonymous author is "Saturday Evening,"—unfortunate it must be allowed in its cabalistic title, but honoured in being a magazine of noble reflection and still nobler truths. The writer, conscious of his own power, and the solid grounds on which his observations rest, is sometimes apt perhaps to asseverate too dogmatically. Still, whatever falls from a pen like his, must challenge the most serious consideration. Here is the withering glance which he casts on the Socinian heresy.

"It may seem," says he, "to some persons that, if a question is entertained relative to the supposed abatement, at the present moment, of the evangelic function, a prominent place ought to be given to the influence—open or concealed, of the heresy which directly oppugns the doctrines of the Gospel. This would have been proper forty years ago: but not now. There was indeed a time (not yet forgotten) of faintness in the evangelical bodies:—there was a time when not a few whose lips still uttered "right things," were shaken in soul; or had quite lost all inward sense and feeling of the truth. But this season has past away:—the victims of the infection have either fallen from their places, or been restored to life. And if it were asked, how far the Socinian error now checks the promulgation and progress of the Gospel, it would be impossible to make so small a matter palpable in our reply. To affirm that the great principles of religion are at present endangered by the feeble and expiring remains of Socinianism, were much the same as to say that the throne and constitution of Britain are in jeopardy by the lurking attachment of the people to the house of Stuart! Socinianism no more makes us afraid for our religion, than Jacobitism does for our liberties.

The contrary is the fact. We are strengthened by the puny heresy that yet gasps, here and there, about us. The modern history—the fate, and the present actual condition of the doctrine absurdly called Unitarianism, is quite enough to convince any man of sense that the sceptical argument is a mere sophism, even if he knew nothing of the merits of the question. And this edifying history and spectacle does in fact produce a proper effect upon the minds of men, and does actually seal the theological argument as it ought. Is Unitarianism Christianity? Read the story of its rise in modern times, of its progress and decay, and look at the meagre phantom as now it haunts the dry places it has retired to!—is this pitiful shadow Christianity?

It might be well if certain valiant persons among us could find more profitable employment than that of hunting a spectre!"

5.—The Edinburgh Review's Defence of the New Zealand Missionaries.

Who would believe, during the Herculean but anti-religious infancy of the Edinburgh Review, that it was so soon destined to become the friend of Missions, and the advocate of Missionaries? Yet so it is:—

Tempora mutantur et nos mutamur in illis.

That which, twenty years ago, was wild Utopianism, is now pronounced a rational and successful enterprize: and those who were arch-fanatics then, are welcomed as genuine philanthropists now. This change of sentiment seems ominous, and may be accounted one of the "signs of the times." To it may, with propriety, be applied by way of accommodation a remark, which we have somewhere seen made in reference to Constantine's conversion. If we consider the great Northern Oracle as acting from conviction, the cause of Missions has reason to boast of so illustrious a convert. If we consider him as acting from policy, his finding it necessary to pay such a compliment to the inclinations of the friends of Missions is

the strongest testimony to their growing numbers. Be this as it may, we are laid under a debt of gratitude by the following calm and judicious vindication of our Missionary Brethren in New Zealand:—

"There is another class of British subjects who have settled in New Zealand, and acquired an influence over its inhabitants. These are the Missionaries of the Church of England Society, who, in 1814, obtained a grant of 200 acres of land, and have since formed several other settlements. They find, however, by no means the same favour in the eyes of Mr. Earle, who never mentions them but in terms of complaint and sarcasm. Without waiting for any answer from them, we can easily perceive that this alienation arose solely from an entire opposition of temper and habits.

"They treated him, it appears, in a polite and friendly manner, but coldly, shunning any approach towards intimacy. All men have a right to choose their associates; and allowing fully our author's merits, he is plainly not that sedate and sober person who was likely to gain their confidence. He appeared also in intimate association with the whale-fishing crews; whom the Missionaries accused, and apparently with justice, as counteracting, by their example, the moral instructions bestowed upon the islanders. The different views of the parties may be illustrated by our author's narrative of a Christmas excursion. He and several of his companions repaired to the Mission-house, with the materials of a copious bowl of punch, and the determination to have a jovial celebration of the day. As they approached, however, they became most indignant to find the windows shut, and all access denied; and when, instead of the proposed merry meeting, the Missionaries soon after came out to preach. The most serious transaction which he had with them was at a time when the alarm of a general war appeared to place British settlers in extreme danger. On this occasion, he avers, what we are not disinclined to believe, that the Missionaries showed a much deeper concern for their own safety than for his, and even an impression that the preservation of their lives was of more consequence to society. At the same time, we find them asserting, what he does not contradict, that they had made extraordinary exertions to transmit to him an intimation of his danger. They refused, indeed, a boy as a guide across the country; but these boys, being pupils, whom the natives had intrusted to their care, could not very justifiably have been placed in a situation of danger; especially with a guide in whom they had not entire confidence. Indignant at this refusal, he disdained to ask a pair of shoes, which he might probably have obtained. Mr. Earle seems to view as a crime the care which the Missionaries took in making themselves comfortable; but if they did not neglect their sacred functions, this fault was at least venial. Perhaps, indeed, nothing could have tended more to the improvement of the natives, than the example thus set of industry, neatness, and plenty. Even Mr. Earle could not withhold his admiration at the view of their cottages, in a beautiful valley—complete pictures of English comfort, content, and prosperity; and the sight must have been equally gratifying to the eye of a New Zealander. It appears, indeed, that both their employers and themselves have made strenuous exertions to improve the temporal condition of the natives, by introducing the most useful productions and domestic animals. Mr. Earle himself admired the fine fruits which were brought down to the ship; the culture of which is admitted to have been introduced by that body. In visiting an inland chief, he was much surprised to see a very fine bull, cow, and calf, till informed that they were gifts from the Missionaries. It would appear, therefore, that though whale-crews, and muskets may have given the main stimulus to the improved industry of New Zealand, the Missionaries have furnished the models and materials, and the one will perhaps be as essential as the other to its farther progress. Both he and Mr. Cruise agree, that they have failed in producing converts; and it does not appear that they make any boast on that subject: yet, it is admitted, and even complained of, that they have acquired an extraordinary influence over the minds of the people, that the chiefs anxiously desire to have a Mission-settlement on their lands, and readily send their children to its schools, which would scarcely be done if they came out, as is asserted, objects of derision. *One suggestion, however, seems to merit consideration, whether it might not be advantageous to teach them to read in the English rather than in the native language; as very ample stores of information and new ideas, otherwise inaccessible, would thus be opened to them.*"

The Italics in this last passage are ours. The suggestion does merit consideration; it has for some time been acted on in the Indian field of Missionary labour: and it ought to be universally adopted. As it is our intention to embrace an early opportunity of returning to this subject, we shall only request our readers to mark and weigh the suggestion, as embodying one of the most important but neglected lessons in the practical science of education.

6.—*The Piety of Lord Exmouth's latter Days.*

Some scoffers continue to persuade themselves, that the wise and the learned, the great and the mighty, have little to do with religion. And it must be owned, that practically religion seldom finds a retreat amongst these. But this is not because they do not require it, or because it is unsuited to their condition. It is because their wisdom does not tally with the wisdom of God, and their pursuits do not accord with the requisitions of God's law, that we so often see the wise, and the mighty, and the noble of the earth without an altar of devotion, and without a sacrifice for sin. On this account, we rejoice when we behold great and commanding talents consecrated to the service of the Almighty, or high rank hallowed by the serene garb of religious habits. Of both of these descriptions, we have many noble examples in our day. And of the latter we know not a more pleasing one than that which the United Service Journal has put on record, in rehearsing the Life and Actions of Lord Exmouth.

"In the year 1817," continues this journal, "the chief command at Plymouth was conferred on his Lordship, for the usual period of three years; at the conclusion of which he finally retired from the active duties of his profession; and except when attending his more important functions in the House of Lords, he passed the remainder of his days at his beautiful retreat at Teignmouth. There, while enjoying repose in the bosom of his own family, he looked back on the chequered scene of his former services, with unmingled gratitude for all the dangers he had escaped, all the mercies he had experienced, and all the blessings he enjoyed. Retired from the strife and vanity of the world, his thoughts were raised with increasing fervour to Him who had guarded his head in the day of battle, and had led him safely through the hazards of the pathless sea. No longer harassed by the cares and reponsibility of public service, Religion, which he had always held in reverence, now struck deeper root in his heart, and nothing was more gratifying to the contemplation of his family and his most attached friends, than the Christian serenity which shed its best blessings on his latter days.

As he gradually descended into the vale of years, Religion became the habitual guide and consolation of his life; and as he approached his end, no man more clearly saw the miserable error of those who, in their last hour, strive to hush the warnings of a long-neglected conscience by what is called "the retrospect of a well-spent life." More than one conspicuous example of this fatal mistake has been held up to the admiration of our naval officers, but none has been more injurious to their religious principles. The hope of a true Christian, whether in life or death, is founded not on his own merits, but in his Redeemer's atonement. Happily Lord Exmouth well knew the defects of his own heart, and rejected all self-righteousness; and his family and friends have now the satisfaction of his own dying testimony that all his hopes were founded on a rock, "and that rock was Christ."

7.—*Zeal of Propagandism among the Infidels of France.*

Zeal, viewed apart from its object, can scarcely be reckoned good or evil. For what is Zeal? Is it not a state of mind characterized by an ardent devotedness to some object or other? And if so, the propriety or impropriety of the Zeal must depend on the nature of the object by which it is awakened, and the pursuit to which it is directed. No great achiev-

ment, requiring sacrifice or perseverance, has ever been effected without Zeal. Do not poets, and historians, and geometricians, and naturalists, and chemists, and astronomers, often show a zeal that is unquenchable? And where, without Zeal, would have been many of the most brilliant discoveries which have delighted and enriched these latter ages? But Zeal may be manifested as powerfully in the cause of error as in that of truth: and when it is so, its effects must be as disastrous in the one case, as they are beneficial in the other. In proof of this, we extract the following paragraph from one of the English journals:

"The propagators of infidelity in France, previous to the revolution, were so assiduous in spreading it far and wide, that they *annually* expended *nine hundred thousand pounds sterling*, in purchasing, printing, and distributing deistical and other books, in order to corrupt the minds of the people, and prepare them for desperate measures."

After such a statement as this, it surely ill becomes the abettors of infidelity to deride, as they often do, the zeal of Christians, in multiplying and distributing copies of the word of God. Has the zeal of British Christians ever surpassed this enthusiasm of infidelity? Would that it did: for, oh, how different the objects, and how different the results! Infidel enthusiasm would banish the knowledge of God and immortality—render men the shortlived victims of chance,—and deluge the world with anarchy and crime. Christian zeal would disseminate the loftiest views of Him who is Creator, Preserver, and Governor—proclaim the glad tidings of a great salvation—point out the way to an immortality of bliss—and overspread the world with serenity, and peace, and holy joy.

ALPHA.

VI.—*Queries submitted for Reply.*

To the Editors of the Christian Observer.

DEAR SIRS,

Will you oblige me by inserting in the Observer the following queries, in the hope that some of your contributors, may in the shape of answers, scripturally and satisfactorily point out the duty of Ministers and Missionaries in their instructions to sinners.

I am, dear Sirs,
Yours respectfully,
M.

Query 1st. Are the parables of Christ historical or fictitious, or are some of them historical and others fictitious?

2nd. If any of Christ's parables be fictitious, which are they?

3rd. Are teachers of Christianity warranted in employing fiction to explain, illustrate, or enforce Divine truth?

4th. Does Matt. ch. xxvi. v. 29, encourage the supposition of animal gratifications in heaven, involving the existence of gardens, orchards, &c. and requiring manual labour to prepare the fruit of the vine?

REVIEW.

বঙ্গোক্তবাক্য সংগ্রহ । *or Collection of Proverbs, Bengalee and Sanscrit, with their Translation and Application in English. By Rev. W. Morton, Senior Missionary of the Incorporated Society for Propagating the Gospel in Foreign Parts.* MESSRS. THACKER AND CO. *Price 5 Rupees, cloth bound.*

One of our most observant writers, (the Poet Laureate, if we mistake not,) has remarked, that if he wished to influence the mind and manners of a country, he would rather be the author of its ballads and popular poetry, than of its more dignified literature. That the influence of the former class of productions is very extensive, we are fully prepared to admit. Having ourselves in youth been resident for years on the borders of Sherwood Forest, the scene of the exploits of Robin Hood and his companions, a district where the ballad regarding them is universally known, we can well recollect the martial influence which the hearing it continually repeated and referred to, produced on ourselves and those around us; and probably most of our readers from Europe yet recollect the feelings, cheerful or sorrowful, which at the same time of life were excited in their minds by the amusing story of John Gilpin, or the mournful ditty of the Children in the Wood.

Still, however, we are of opinion, that there is another class of productions, which exerts a still more permanent and extensive influence on society in general. We refer to Proverbs, and sententious sayings partaking of a proverbial character. Productions like ballads chiefly influence youth; proverbs influence youth, manhood, and old age alike. The former chiefly supply matter for amusing conversation; the latter form the basis of decisive action. Popular poetical tales, being readily repeated from memory, chiefly, though by no means exclusively, produce their influence among the poor and ignorant, who, being unable to read for themselves, have few other means of access to literary enjoyment; while proverbs exert an influence alike on the rich and the poor, the ignorant and the educated. With the advance of education, the influence of the former class of productions has been gradually reduced at home, and probably soon will be in this country; while it is likely that the influence of proverbs will never cease, or be, indeed, materially diminished. Let any one conversant with his own feelings, or observant of society in general, recollect what he has experienced in his own mind, or noticed in others, and he will be satisfied of the deep impression produced by aphoristic sayings. How often has the selfishness of his own heart been nurtured, or the conscience of the churl his neighbour been satisfied in withholding necessary relief from a destitute fellow crea-

re, by some such proverb as, "Charity begins at home," or "Take re of number one;" and on the contrary how frequently has benelence in himself or others been stimulated to generous deeds, when ded in its appeal to the heart by the recollection or repetition by nother of our Saviour's aphorism, "It is more blessed to give an to receive." How numerous are the examples of that class of rsons, who, through the deeply impressed influence of such a proerb as, "Mind the main chance," (the "main chance" being sadly isinterpreted to mean only the accumulation of sordid wealth,) ave been unhappily satisfied through life in neglecting religious and en moral duties, in order to amass property; while many a man as been stimulated to conduct more becoming an immortal and acountable being by our Saviour's solemn inquiry, "What can a man ive in exchange for his soul?" And if any one wishes to see the fluence of proverbial sayings in the formation of a *national* chaeter, we would with confidence refer him to that of our North merican brethren, which he will find is a complete transcript, oth in its good and defective features, (except as modified by relious principles,) of the sentiments taught them by their great ilosopher Dr. Franklin, in his spirited and intelligent productn, "Poor Abraham."

While therefore we regard proverbs in general as the concentran of much thought, and on this account worthy of attention from very one who wishes to ascertain the grade of intellect of the people mong whom they are current, it is chiefly as indicating and inuencing their moral condition that we are desirous of knowing em, that by this means we may discover the origin of their senments and the springs of their action, and thus be prepared to ter the one, and to purify the other. To all those in a heathen untry, therefore, who wish to understand and improve the moral ndition of its inhabitants, a knowledge of the proverbial sayngs current among them is a great *desideratum*. A large majrity of our readers, we trust, are of this class: they feel deeply terested in the moral improvement of the many millions among hom the Bengáli language is vernacular; and to them, therere, the handsome volume, the title of which appears at the head f this article, will be very acceptable.

To all Missionary labourers in Bengal we hold it to be invaable. We have ourselves felt from experience the importance f the knowledge it is designed to communicate. It has been more an once our lot, in our early efforts at usefulness, to be addressing numerous congregation of native auditors, evidently listenng with intelligent interest to the discourse—and in a moment to se one-half, yea, sometimes almost all our congregation, through e repetition by a mischievous hearer of some proverb, well nown and relished by all the auditory; but which, through the eculiar conventional meaning attached to the leading words in the

sentence, we could not at the moment understand, and to which therefore we could offer no appropriate reply. Imagine the perplexity, mortification, and grief of a Missionary, thus to see his hearers in a body desert him, led captive by the magic influence of a charm which he could no wise resist; and contrast his situation with that of another, well furnished with the aphoristic knowledge which this volume will supply, who, to an attack by a shrewd and cutting proverb, can instantly supply an answer in an aphorism equally known and pungent; and thus, while he gets rid of his discomfited opponent, attracts to himself a gratified congregation, better disposed than before to listen to his instructions. So great is the importance of this kind of knowledge to the Missionary, that a work like the present, so well adapted to communicate it, we regard as among his most important auxiliaries.

The valuable labours of Roebuck and Wilson had already supplied us with an abundant collection of proverbs in Arabic, Persian, and Hindoostanee, but no corresponding effort had hitherto been made to furnish us with an extensive supply of the same kind in Bengáli; so that in this language, the present is the only satisfactory work which the student can consult. Independent of about seventy Sanscrit proverbs, it contains no less than eight hundred Bengáli ones—and those not only with the meaning literally translated, but also their application under different circumstances briefly explained. The following extracts from the preface will exhibit more fully the views of the translator:

"The translation aims more at correctness than elegance, which latter quality is scarcely indeed compatible either with the homeliness of most of these aphorisms, or with the literality indispensable to the object in view in presenting them to the European public. Delicacy and propriety too have sometimes demanded a deviation from the coarseness of the original proverb, which nevertheless it was judged well not to withhold, as serving to the immediate design of the publication. I must not, however, be considered responsible for any sentiments expressed, in many cases so directly at variance with the truth of nature, policy, or science: my office is not to patronize opinions, but to exhibit them, in order to aid an insight into the structure of the native mind; and in doing so, I trust I shall not have been unsuccessfully employed, or have expended, without an adequate result of advantage, the labour, by no means inconsiderable, necessarily undergone.

"The estimates formed of this collection may be various. Some may deem a large portion of its contents mean; and current among an illiterate people, the style is of course often low and incorrect; yet as the actual expression, in customary language, of the national character, and notions, it is only the more valuable. Avarice and cunning, selfishness and apathy, every where show themselves; the sordidness of worldly aims, and indifference to higher, are seen to flow naturally from a base idolatry that confers neither elevation of mind nor purity of heart.

"Hence, however, a greater sympathy with the demoralized condition and superstitious ignorance of a whole people, will probably be excited—and consequently a more diligent and pitying activity exerted, in endeavouring to introduce amongst them the light of truth, the power of a rational piety, a holy and spiritual religion."

These important objects, with the advantage derivable from such a collection, "towards understanding many otherwise obscure passages in books, or concise allusions in conversation," must commend themselves to the approval of the reader; while the following extracts, which we have selected almost at random, will give him an opportunity of judging for himself how far they may be facilitated by the publication in question.

6. ভাত খাও ভাতারের গুণ গাও নাজের।

What! eat a husband's rice, and extol the merits of a paramour!

Said to one who though long supported by the individual who employs him, yet from ill-will to him, sounds the praises of another—like an adulterous wife, who, fed and clothed at her husband's cost, extols the merit of her paramour.

11. বান্দরের গলায় ঘণ্টা।

'Tis the bell on the ape's neck.

Addressed to an incompetent person, charged with an office of importance; resembling the monkey on whose neck a large bell had been fastened, which by its weight disabled him from moving about.

16. এক গাঁয় ঢেঁকি পড়ে আর গাঁয়ে মাথা ব্যথা।

A pestle has fallen in one village, and head-aches are felt in another!

When one is angered or pleased by the praise or abuse bestowed on others.

21. গোড়া কেটে আগায় জল ঢালা।

Cutting at the root, and watering the top!

Spoken to one who pretends to do service where he has before really injured.

31. জাহাজের মাস্তলের ভর কি জেলে ডিঙ্গিতে সয়।

Can the fishing boat bear the ship's mast?

Said when a low person is injured by the attainment of a great charge.

50. সেকরার ঠুকঠাক কামারের এক ঘা।

The goldsmith's hammer taps often, the smith's gives a single blow.

Meaning that an object is by one man effected with much difficulty, which by a higher personage may be accomplished with ease.

83. ভাগের মা গঙ্গা পায় না।

The mother of many never gains the Ganges.

(The sons seeking to throw the burden one on the other, which consequently is sustained by none of them).

Intimating that what has many doers is not soon done, and that many masters ensure mismanagement.

102. তুমি যেন তেঁতুলের ফল।

You are like the fruit of the tál-tree,

(That, in falling off, falls far from the tree it grew on.)

Addressed to servants, &c. who are not to be found when their services are required. Also applied to one who instead of helping his neighbours and kindred, spends his patronage, &c. on those from afar, or on strangers.

126. পরের মাথায় নারিকেল ভাঙ্গা।

Breaking the cocoanut on another's head.

When one aims at his own advantage, through another's detriment.

150. যার হাত কাঁকুড়ের তের হাত বীচি।

A cucumber 12 *cubits long, with seeds of* 13 *cubits.*
(And only a cucumber after all.)

Applied to a great fuss and stir of preparation for a trifling matter or insignificant object, or to lofty pretences and expenditure beyond one's means.

155. দেব গড়িতে বানর হইল।

In making a god an ape turned up.

When something adverse has arisen where advantage was expected.

195. কামারের দোকানে ছুঁচ বেচা।

Selling needles at the ironmonger's!

196. বেদ্যার দোকানে মেকী চালান।

Passing plugged money at the money-changer's!

Both proverbs insinuating that it is not easy to over-reach the cunning, the cautious, or the wary.

215. হাতের ঢেলা ছাড়িলে পাওয়া যায় না।

No getting back the clod once cast from the hand!

Intimating the difficulty of remedying what has been said or done precipitately and without reflection.

311. ও হরিঘোষের গোয়াইল।

'Tis Harighosh's cow-fold.

(An ancient rich man who, at his own cost, found keep in his pen for the cows of all comers.)

Said of a place frequented by men of all sorts, good and bad.

317. মিষ্টি আমেই পোকা ধরে।

Worms breed even in sweet mangoes.

So there are defects and imperfections in persons and things good in themselves and excellent on the whole.

380. বিশ্বকর্ম্মার বেটা বাইশ কর্ম্মা।

Vishwakarmá's son is Baishkarmá.

(Vishwakarmā, the architect of the gods, lit. the maker of all.) This is a pun on his name বিশ্বকর্ম্মা pronouncing it as if বিশকর্ম্মা maker of twenty. It may be rendered thus in English—Twenty-man's son is twenty-one.

Applied to a son who is cleverer than his father.

421. জন্ম হউক যথা তথা কর্ম্ম হউক ভাল।

Be one's birth as it may, let one's deeds be just.

Intimating, that high and low birth are alike of little importance, provided in every case a man's character be upright and his conduct praiseworthy.

462. নায় কড়ি দিয়া ডুবে পার।

Throwing your fare into the boat, and getting over by swimming.—
(The boat having sunk.)

Applied, where there has been a large expenditure, but an unfavourable result.

481. দারিদ্র দোষে গুণরাশি নাশে।

A host of virtues are spoiled by the vice of poverty!

Intimating that a person of many excellent qualities and of good understanding and knowledge, if he be poor withal, is too often unregarded and unknown.

559. কেউ ভেনে কুটে মরে, কেউ ফুঁদিয়া গাল ভরে।

One man kills himself with pounding and beating the grain—another blows on the smoking rice and fills his cheek with it!

Said, when one man having effected an object, another preposterously aims without toil to reap the fruit of it.

616. কড়ি ফুটকা চিড়া দই, বন্ধু নাই কড়ি বই।

Money will bring you rice and curds; therefore no friend like money.

Intimating that money is the universal efficient, while without it nothing succeeds.

621. শরীর বুঝিয়া শাল দেওয়া।

View the criminal's size, and choose the stake for him!

A recommendation used when either one highly culpable has, through the partiality of friendship, been lightly punished, or a venial offender heavily mulcted; or lastly, when a rich person has been severely treated to extort from him a portion of his wealth.

670. ডোল ভরা আশা কুলা পোরা ছাই।

A basket full of hope producing a shovel full of ashes!

An exclamation employed when large expectations have been utterly disappointed.

702. নেংটে ইন্দুর পাহার কাটে।

The little mouse bores through the mountain!

Employed in extolling the efficiency of an ordinary person conducting successfully an important business.

756. ইনি শাঁকারির করাত।

He resembles a shell-cutter's saw,
(Which cuts both ways.)

Said of one who contrives, by cleverness and cunning, to suck his own advantage out of both parties in an affair, while pretending to give counsel and aid to each—as from plaintiff and defendant, or in either event of a suit, &c.

781. ধীর পানী পাথর ছেদে।

Dripping water will eat through a rock!

Intending, that deliberate and patient perseverance will overcome all difficulties and effect all objects.

The Sanscrit proverbs are by no means all which the language can supply. A more complete collection we have already noticed in our first volume*. Those translated by Mr. Morton are merely, as he states, "a few frequently heard from the mouths of the better informed, or met with in the higher (Bengáli) publications." As far as they go, however, they will be very useful, and we are happy they are inserted in the volume. The following are specimens of the selection:

807. গণ্ডুষ জল মাত্রেণ সফরী ফরফরায়তে।

The minute Saphari fish makes a pother in a handful of water!

Said of a low person unduly elated with a small advancement, and so assuming a ridiculous importance.

817. যাদৃশী ভাবনা যস্য সিদ্ধি র্ভবতি তাদৃশী।

As the forethought or apprehension, so is the result.

Intimating, that people successfully accomplish only what they plan with prudence and pursue with zeal; and that success often depends upon our own hope of obtaining it.

822. পতিতঃ পর্ব্বতো লঘুঃ।

A fallen mountain is lightly regarded.

Meaning that, when a person once prosperous declines in circumstances, he ceases to be respected; also that what in apprehension seemed difficult or alarming becomes easy by use or supportable by endurance.

843. একেন চক্রেণ রথস্য গতির্ভবেৎ।

A chariot moves not on a single wheel!

A censure on those who would excuse their own indolence under the notion of an irresistible fate; and intending that Providence and human exertion are always co-operative.

855. শনৈঃ২ ক্রিপেৎ পাদং শনৈঃ পর্ব্বত লঙ্ঘনং।

Proceed onwards leisurely, even a mountain may be crossed by degrees!

Patience and perseverance will overcome all obstacles.

869. মণিনালঙ্কৃতঃ সর্পঃ কিমসৌন ভয়ঙ্করঃ।

Is the serpent not fearful when decked with jewels?

Insinuating the danger of associating with the vicious, though adorned with learning and science.

We close the volume, cordially thanking the intelligent author for the important assistance which he has afforded us, and recommending all our readers who wish a complete acquaintance with the Bengáli language, or with the Hindu character, to avail themselves without delay of his valuable labours.

BETA.

* Calcutta Christian Observer for July, 1832, p. 77.

Poetry.

THE BREAKING-UP OF THE FEAST.

in and concupiscence marry together, and riot and feast it high.—And if you will se their children, and give them whatsoever is dear to you, then you may be ad-ted into the house of feasting and chambers of riot, where sin dwells: but if you have the mother, you must have the daughters; and there is none of you all, that r entered into this house of pleasure, but he left the skirts of his garments in the ds of shame, and had his name rolled on the chambers of death.

Jeremy Taylor.

Spirit, that livest within!
The walls of thy house are shaking;
The revel thou holdest with sin
In discord wild is breaking.
For the lusts of the flesh and the eye
Have risen in anger high,
And the Will holds fiery strife
With the pomp and pride of life:
They had sworn to be thy slaves for aye,
But they cast their cords away.
They leave thy dwelling in high disdain,
For wintry Age's cold and rain
Have stripp'd the gaudy colours away,
That cover'd its walls of clay.
And hark! to the guests of thy heart
How they *curse* thee ere they depart!
Dost shrink from the scoff and the mocking shout?
Fling scorn at the rabble rout,
If thou mayest!

Spirit, ho Spirit, be bold!
There's a fearful one at thy gate;
Darkness, and Silence, and Cold,
And Horror around him wait.
Spirit, away! away!
No time, at the coming of Death,
For question, or delay;
He is doing his will on the flitting breath,
And the perishing walls of clay.
They are old, and batter'd, and cover'd with rust,
And hark! they are toppling in,
There's a heavy rushing of dust to dust.
Spirit, that livest within!
Hast heard of the *sting* of sin?
It has broken thy bonds of clay;
Away, free Spirit, away,
If thou mayest

Who are those that wait thee without,
And hail thee with scoff and shout?
Who are those that weep as they go,
Poor fallen soul! dost thou know?
They came to thee, Virtue, and Faith, and Prayer;
But thou would'st not let them nigh.
They came to thee, Lust, and Sin, and Care;
Thou hast feasted them well and high!
And the grateful hirelings bring
A sceptre and robe for their king.
Ho, don thy kingly gear!
Alas! the robe is remorse and despair,
And the sceptre, a scorpion's sting!
A maddening shriek, a deepen'd gloom,—
A soul has met its doom!

M.

MISSIONARY SONNETS.

Sonnet III.

Up to the Gospel-mount, my soul! and look
From Mecca's gates to China's farthest bound.
What see'st thou from thy blessed vantage ground?
Knees bent in prayer in many a silent nook,—
And, like the far-off glitter of a brook,
A thread of silvery light, now lost, now found,—
Silence and blackness every where around!
Deep terror is upon me, such as shook
The soul of Jonah; many watchers sleep*,
And few are out amidst the dreary night:
Spirit! that brooded'st o'er the rayless deep,
Ere spake the voice of God, and there was light,
O be Thou with us, till the gloom departs,
And the DAY-STAR arises on our hearts!

M.

* 1 Thess. vi. 13, 14.

Missionary and Religious Intelligence.

CALCUTTA.

1.—DEATH OF RAJA RAMMOHUN ROY.

We record with unfeigned regret the death of this distinguished individual. We have watched his career with anxiety; and though it has ended too soon for him, and for our hopes, there is not a brighter on the annals of his country. Others have equalled, or surpassed him, in genius, in learning, even in boldness of thinking; but if they were able to burst their own mental shackles, they used their influence to rivet yet more closely those of their countrymen. He alone, when he rose above the prejudices, rose above the selfish feelings of his class, and devoted his great talents to the general welfare of his country. In this respect, he may be advantageously compared with the most eminent of the ancient philosophers, who, if we except Socrates, seem to have made no practical efforts for the moral improvement of the community. But here the comparison ends. The mind of Rammohun Roy was not, in the highest sense, philosophical. Brilliant, versatile, highly accomplished, and often striking out bold and original thoughts, it was unequal to the higher task of arrangement and generalization; it was wanting in depth, perseverance, and decision. The marks of his country were upon him; opinions, ever shifting, because their foundation is on sand, and a metaphysical acuteness so great as to cloud and confuse the judgment. If these sometimes led him to unworthy compromise, or to rash and hasty decisions, it is matter of sorrow, rather than of blame. At a time of unexampled darkness, he was the first to hail the coming light, and to point it out to others: he laboured incessantly for the mental and political regeneration of India, and, in spite of persecution and reproach, he remained at his post until the end. Amongst his countrymen he has left no successor, and he never had an equal.

There is another, and to us a more interesting point of view, under which this great man may be regarded. It is that of a highly cultivated intellect, without fixed principle of any kind, suddenly brought into contact with modern science, and the pure and heavenly light of Christianity. Truth obliges us to say, that the trial proved too much for him. His mind sunk under it. He was dazzled and confounded; found himself incapable to decide, and delivered himself up to the impressions of the hour. What his religious opinions were, or whether he had any, it is perhaps impossible to discover. We regret deeply on his own account that he was not established in the truth, and the more, that in the all-wise providence of God he had opportunities of benefiting his country, which no other native ever possessed.

On these points, however, we hope to enter at more length, when we receive the Life promised by the Editor of the Reformer, which many are anxiously looking for. In the meantime we take leave of this illustrious individual, as of one whose memory we revere and whose failings we would bury in the grave.

2.—CALCUTTA CHRISTIAN TRACT AND BOOK SOCIETY.

The annual General Meeting of this valuable Society was held in the Town Hall on Tuesday evening, 4th February, W. H. Bird, Esq. in the chair. The Report was read by the Rev. Mr. Gogerly, and occupied much of the time of the meeting. Amidst other interesting matter, it adverted to a new feature in the operations of the Society, and a very encouraging one, inasmuch as it originates in the improved intellectual condition of the native youth. It was stated to be the determination of the Committee, while they used increased diligence in preparing and distributing useful tracts, to translate into the native languages, standard English works of a large size, such as the Pilgrim's Progress, Doddridge's Rise and Progress of Religion in the Soul, and Baxter's Call: and that some of these were in a state of consi-

derable forwardness. For further particulars, we refer to the Report itself, which will soon be in circulation. Several eloquent and stirring speeches were made, and a spirit of harmony and Christian zeal seemed to pervade the meeting. Resolutions were moved and seconded by Rev. Messrs. Dealtry, Mather, Duff, Lacroix, Campbell, Sandys, Mackay and Gogerly, and by Messrs. Woollaston and Hough.

3.—Calcutta Church Missionary Association.

The tenth Anniversary of the Calcutta Church Missionary Association took place on the evening of the 18th Feb. in the Old Church Rooms, when the Venerable Archdeacon Corrie took the chair. It was peculiarly gratifying to see a very large and respectable meeting assembled to celebrate the event.

Resolutions were moved and seconded by the Rev. Messrs. Dealtry, Fisher, Hæberlen and Sandys, Messrs. Mangles, Corbyn and Cooke, Lieut. Dougan, Baboos M. C. Ghose, and K. M. Banerjea.—*Enquirer.*

4.—A brief Notice of the Origin and Objects of the Evangelical Society of Geneva.

A recent number of the London Christian Observer contains some notices of this truly interesting Society. To all sincere Protestants, Geneva, "the cradle of the Reformation," must stand forth prominently as one of the most distinguished cities on earth—a city that must ever be associated with the most hallowed recollections. Great was its glory and widespreading its renown in the days of Zuinglius and Calvin. But it was doomed to experience the fate of the seven churches of Asia. Its light which, for a season, shone so brightly, became soon eclipsed: its candlestick was removed: and it sunk into utter desolation under the blasts of a cold, withering Socinianism. How cheering then the thought that of late, this celebrated city has begun to exhibit symptoms of renovation—that its fallen palaces and ruined walls have begun to be rebuilt—and that it promises fair to rival its original glory. The honour of having originated the work of restoration must be attributed to Mr. Robert Haldane, a Scottish gentleman, who visited Geneva some years ago, and was blessed of God as the instrument in "shaking the dry bones" that lay thickly scattered there as in the valley of vision. But as it is not our present purpose to give a detailed account of the rise and progress of the *second reformation* in Switzerland, we have only to announce the delightful fact that it continues steadily to advance. Of this various circumstances conspire to furnish decisive evidence: and amongst the rest, the recent formation of "the Evangelical Society of Geneva." This Society was instituted in the year 1831, and its pious designs are, by the blessing of God, greatly prospering and enlarging. The Society may be considered as a general union of the friends of Evangelical truth in Switzerland. Its labours are apportioned to several distinct committees, each of which gives in a distinct account of its proceedings at the general annual meeting. In the first report are found the following details: divine worship, and schools, comprising a daily school, a sunday school, an infant school, and a class of catechumens; the distribution of the Scriptures, Tracts, Evangelical Missions, and the School of Theology; and under each of these heads is to be met information of a description highly encouraging.

But passing by these at present, we crave the special attention of our readers to two more recent documents of engrossing interest, viz. 1, "A letter of encouragement and fraternity, lately addressed to the Committee of the Evangelical Society, signed by no fewer than *one hundred and twenty-three* ministers of the national church of the Canton of Vaud:" and 2, "The answer of the Geneva Committee."

The letter from Vaud has been translated as follows:

"*To the Members of the Committee of the Evangelical Society of Geneva.*

"Very dear and honoured Brethren,—It is with lively interest that the undersigned ministers of the holy Gospel in the national church of the canton of Vaud have learned, by means of the circular which you have addressed them, the formation of the school of Evangelical Theology; they feel the need of it, and they consider it a duty to express the joy which they experience.

"You declare that it is your determination, in regard to the condition of man, the grace of God, the nature of the Saviour, the work which he has performed, and that which he still performs for the salvation of his people, to profess the scriptural doctrines proclaimed by the Helvetic Confession of Faith. This assurance is dear and precious to us. Regarding these doctrines as the fundamental object of the Christian faith, and as those alone which are capable of producing in the heart true regeneration, life, and peace, we could not observe without pain these holy truths attacked in writings published by members of the clergy and of the academy of your canton; but soon were our hearts rejoiced; and we doubt not that God, who alone is good, to whom we render thanks, is blessing your labours and those of the servants of Christ occupied in the same field; and is causing the great truths which are the foundations of our common hopes to resume among you their wonted honour, and is rekindling the torch of a simple and vivifying faith in the bosom of a church which for many years made its light to shine in the midst of the reformed nations.

"Our wishes accompany your efforts for the advancement of the reign of our Master and Saviour. We shall remember you in our prayers, and we entreat you not to forget us in yours. The good pleasure of God be with you, and direct the work of your hands."

As might be anticipated, the Geneva Committee lost no time in replying to the above communication. Accordingly, the directors of the School of Theology undertook the task. And in their letter they embrace the favourable opportunity afforded, for giving larger publicity to their profession of Christian doctrines, and for making more clearly understood the real nature of their present situation. The reply enters at great length into their topics: but the following is the Observer's analysis of the doctrinal part of its contents:

"After expressing their joy and gratitude at this mark of Christian affection on the part of so many Christian ministers, the Committee remark: "We have risen up in the name of the doctrine, and we have declared aloud our adherence to the faith of the church universal, and of the reformed church in particular, of which we are members." Then follow explicit declarations in regard to those momentous doctrines which had become nearly obsolete in the Church of Geneva. On the Deity of Christ it is observed.—"We have confessed, with all ages, and with all the churches, that Jesus Christ is really God; and we have done so because we are convinced that if he were only a creature, though the most excellent of creatures, he could not save us. All that obedience which he might thus render to the God who had created him, he would owe to him on his own account; nothing would be left him wherewith to discharge the debts of his brethren. He only can be a true mediator between God and man, who has part on one side in the nature of God, and on the other in the nature of man. To deny the real Divinity of Jesus Christ is to take from man the only means by which he can re-enter into communion with God; that is, to render his salvation impossible." Equally clear and satisfactory are the views which are taken of the nature of man, of justification by faith, and of the conversion of the heart to God. "A man," it is remarked, "introduced, were it possible, into heaven with his old heart, would have no more enjoyment of it than a deaf man would have of an harmonious concert, or a blind man of the magnificence of our Alps and of our lakes; and fain would he flee from a place where there was nothing which he loved." An animated and joyful remembrance that these great truths are such as have been professed by Christendom in general concludes this part of the letter. "Whom, in the whole period of the church's duration, have we against us? Some false teachers: Theodotus the tanner, who at the commencement of the third, or at the end of the second, century, first denied the Divinity of Christ; Nœtius, Arius, Pelagius, Socinus, and some other obscure persons, who appeared on different occasions, to give rise to different heresies amongst believers, and whom they rejected from their bosom. And, on the contrary, whom have we with us? The whole church of Christ, represented by those illustrious teachers who have not ceased to combat the false wisdom of the world; first, Peter, Paul, John, Jude, Luke, and all the Apostles and Evangelists; at a later period, Ignatius, Polycarp, Justin, Irenæus, Tertullian, Cyprian, Athanasius, Ambrose, Augustine, Chrysostom; and when, after a long season of mourning, the church resumes its glo-

ry, Luther, Melancthon, Zuinglius, Farel, Calvin, Knox, Beza. We have with us the church universal of all times; and at this very moment, in confessing these fundamental truths of our religion, we speak not merely in harmony with your national church, dear brethren, but also with the national churches of the whole Protestant world. This magnificent accord of centuries, this voice universal, greatly confirms and establishes us; and whilst we regard this cloud of witnesses which surrounds us, our weakness obtains consolation, and we feel fully convinced that we have not done too much, in lifting up our voice with theirs, and in founding a school for imparting instruction in that faith which they confess."

Next follows a long account of the ecclesiastical relations of the school of Evangelical Theology, &c. but our limits preclude us from indulging in farther extracts. We must therefore conclude with the Observer's closing remarks, heartily echoing our own concurrence:

"Those readers who have mourned over the degenerate churches of Switzerland, without being apprised of the hopeful symptoms of a revival which, by the mercy of God, are now conspicuous, will be no less surprised than gratified at the above correspondence. That so large a proportion of the pastors of the Canton de Vaud should have signed the above address; and that the Geneva reply should display such respectable signatures as those of Merle-d'Aubigne, Steiger, Hævernick, and Galland, (M. Gaussen was absent in England,) is far more than we could have dared a few years since to anticipate. But the arm of the Lord is not shortened, that it cannot save; nor his ear heavy, that it cannot hear; and we rejoice to believe that a work has commenced in Switzerland which will not cease till the once honoured churches of that "cradle of the Reformation" shall again become "a praise in the earth."

5.—Protestant Church in France.

Every thing connected with the efforts now made to disseminate divine truth in its purity, whether amongst Mohammedans or Heathens, Pagans or Paganized Christians, is fraught with interest. On this account, we doubt not our readers will be gratified with the following detached parts connected with the present condition and prospects of the Protestant Church in France:

"There is not in France any thing that answers to the current phrase in this country, of "the religious public." Religious books are few in number, and since the Revolution, new Roman Catholic publications are scarcely heard of. Protestantism, we rejoice to say, is more active; and though, compared with the wants of the people, the religious press has effected little; yet, compared with its feeble exertions a few years since, it is doing much. There are now several religious periodical publications issued in Paris, which are truly Evangelical in their doctrine and spirit; namely, The Sower, the Journal of Missions, and the Friend of Youth; besides the longer established "Archives du Christianisme." The Religious Tract Society has also issued many useful publications. We have not enumerated, "The Protestant," and some other publications, because their doctrine is not Scriptural, but tinctured with Neology.

"Conversions are frequently occurring from Popery to Protestantism. The following is a recent and remarkable illustration. The town of Malaucene, in the department of Vaucluse, which is connected with Avignon, where formerly dwelt the Popes from Clement V. to Gregory IX., has always been under the most bigotted dominion of the Roman Catholic priesthood. On every side are chapels and niches dedicated to papal saints; and the true worship of God had been superseded by the grossest idolatry. Lately, however, some Bibles have penetrated the place, and the perusal of them has been conspicuously attended by the blessing of God. M. Renuous, a pious Protestant minister, hearing that some of the people were assiduously studying the word of God, and were even preparing to throw off the yoke of Popery, repaired to the place, and has been labouring diligently among them in preaching the doctrines of salvation. The attendance at his discourses has already increased from twenty to two hundred: thirty heads of families have sent in a declaration to the mayor, that they are determined to live and die Protestants; and have demanded the protection of the laws as a religious body. M. Renuous describes his discourses as being interrupted with the frequent exclamations of his astonished and delighted auditors; contrasting the blessedness of simple Christian truth, and the offer of free pardon through the blood of the Saviour, with the follies and penances to which they had been accustomed.

The plan of circulating Bibles and Testaments in France by means of the hawkers has had a most beneficial effect; for not only have copies of the word of God been by this means widely diffused, but, in various instances, the perusal of these copies has prepared the way for the stated preaching of the Gospel. This was poor Kieffer's favourite plan, and he wished to extend it as much as possible.

DOMESTIC OCCURRENCES.

[Where the place is not mentioned, *Calcutta* is to be understood.]

MARRIAGES.

NOV.

7. At Muttra, Lieut. Larkins, N. I. to Miss Battely.
— At Malacca, Robert Diggles, Esq. to Eliza, only daughter of Samuel Garling, Esq. Resident Councillor at Malacca.

DEC.

28. At Kamptee, Captain Philip R. Chambers, Mad. Eur. Regt., to Charlotte Catherine, eldest daughter of Lieut.-Colonel J. Wahab, C. B.

JAN.

10. At Bombay, H. F. Owen, Esq., to Mary Stanley, widow of the late Lieutenant-Colonel W. H. Stanley.
20. At Pondicherry, Ensign Edward Slack Master, 13th N. I., to Isabella, daughter of the late Capt. Cameron, of the Bengal Artillery.
21. At Byculla, P. W. Le Geyt, Esq. of the Civil Service, to Pawline, eldest daughter of G. W. Anderson, Esq.
22. Mr. Daniel Isaac, Apothecary, to Miss Mary Gage.
25. John Thomas Corrie, Esq. to Miss Jane Mills.
27. Mr. Thomas Gurr, Honorable Company's Marine, to Miss Maria Dias.
— At Madras, Lieut. E. Roberts, 49th N. I. to Jane, daughter of Capt. Prendergast, H. M. Service.
— At Dinapore, Mr. Thomas Alexander Pereira, to Miss Maria Guest.
29. Mr. B. F. Harvey, to Miss A. M. L. Heberlet.
31. At Allahabad, Capt. Edward J. Watson, 59th Regt. to Jane Campbell, third daughter of the late R. M. Thomas, Esq.

FEB.

3. Capt. William Boothby, to Anne Francis, daughter of the late Mr. Smith, Lambeth, London.
5. At Kurnaul, William Cockson, Esq. Adjutant, 9th Light Cavalry, eldest son of Lieut.-General Cockson, of the Royal Artillery, to Elizabeth Lucy, youngest daughter of Colonel T. G. P. Tucker, H. M. Service.
7. Mr. Patrick Julius DeVine, to Mrs. Elizabeth Nelson.
15. At Dum-Dum, Frank G. Fulton, Esq. to Hariett Frances Georgiana, daughter of the late George Morse, Esq. M. D. of Clifton, Gloucester.

BIRTHS.

DEC.

2. At Sultanpore Factory, Purneah, the lady of A. J. Forbes, Esq. of a son.
11. At Singapore, at the house of J. Conolly, Esq. Mrs. Symers, of a daughter.
14. At Ahmedabad, the lady of Charles Scott, Esq. Medical Establishment, of a daughter.

JAN.

1. At Jaulnah, the lady of Capt. J. D. Audry, Sub-Assistant Commissary General, of a son.
2. At Lall Baugh, in Moorshedabad, Mrs. Anne Burnett, of a son.
7. At Sea, on board the ship *Atlas*, the lady of Capt. George Wright, 10th N. I. of a daughter.
11. At Mhow, the lady of Dacres Fitz Evans, Esq. 16th N. I. of a son.
12. At Allahabad, the wife of Sub-Conductor A. Bethune, of a son.
13. At Trincomalie, the lady of George Rumley, Esq. M. D. Assist. Surg. Ceylon Rifles, of a daughter.
15. At Sattara, the lady of Major G. J. Wilson, of a son.
17. At Chirra Poonjee, the lady of Henry Chapman, Esq. Civil Assist. Surg. of a son.
— At Serampore, Mrs. N. I. Gantzer, of a son.
24. The lady of Lieut. J. R. Bagshawe, 7th Regt. of a daughter.
26. In Fort William, the lady of Capt. Mansell, 39th Foot, of a daughter.

FEB.

1. At Agra, the lady of Lieut. C. S. Reid, Artillery, of a daughter.
7. At Seebpore, the lady of E. Thompson, Esq., of a son.
10. Mrs. L. Mendies, of a son.
14. The wife of Mr. C. L. Vallant, of a daughter.
— Mrs. A. M. Pereira, of a daughter.
16. The lady of R. S. Homfray, of a daughter.

DEATHS.

DEC.

26. At Hansi, Lieut.-Colonel Samuel Pidding Bishop, of the 27th Bengal Infantry, Commanding at the Station. The officers of the 27th, in testimony of their esteem and

respect for their late lamented Commandant, mean to raise a monument over his remains at Hansi.

26. Lately, between Chunar and Benares, on his way to Agra, Mr. J. Davir.

— On his way from Neemuch towards Agra, Major Hubert De Burgh, of the 2nd Light Cavalry.

JAN.

4. At Bareilly, of a bilious fever, G. F. Thompson, Esq. H. C. Civil Service, aged 30 years.

10. At Benares, Mary, the wife of Mr. George Tuttle, firm of Tuttle and Charles, aged 29 years.

13. At Vepery, Mrs. Elizabeth Smith, Governess of the Vepery Seminary.

— At Kunduah, near Kimedy Hills, of wounds received in action, Lieut. Carryer Sherrard, of the 8th Native Infantry.

16. In Camp, at Serrekerrey, Madras, Capt. David Hunter Eaton, of the 2nd Native Infantry.

17. Miss Amelia Ward, aged 7 years and 8 months.

19. At Bombay, Henry Loftus Guillemand, Esq. aged 38 years.

22. At Ahmednughur, of Jungle fever, W. Dent, Esq. of the Bombay Civil Service, aged 33 years.

23. Mr. L. F. Gomes, aged 31 years.

25. At Lall Baugh, in Moorshedabad, Mrs. Anne Burnett, aged 29 years, most deeply and deservedly regretted by her friends and relatives.

— The infant daughter of Lieutenant and Mrs. Bagshawe, 7th Native Infantry.

26. At Bombay, Mr. John Morin, aged 26 years.

FEB.

1. John William Shuttleworth, son of Digby E. Shuttleworth, Esq. aged 8 months.

5. At Bhaugulpore, Louisa Harriet, eldest daughter of Capt. John Graham, Commandant, Hill Rangers, aged 20 years.

7. In Camp, at Secrole, near Benares, Colonel Lionel Hook, Commanding His Majesty's 16th Regt. of Foot.

— Mrs. Mary Sinclair, wife of Mr. John Sinclair, Assistant Military Auditor General's office, aged 29 years.

8. Near Allahabad, Augusta Charlotte, the infant daughter of Major N. Wallace, 62nd Native Infantry, aged 2 years.

14. Mr. John James Palmer, Indigo Planter, aged 40 years.

15. Mr. James Carnegie Low, son of Mr. David Carnegie Low, aged 6 months and 25 days.

Shipping Intelligence.

JAN. ARRIVALS.

25. Arabian, W. Boult, from Liverpool 26th July and Mauritius 14th November.

26. Caroline, A. McDonald, from Sydney 25th September.

Per Caroline.—Mr. John McCosh, the only surviving passenger of the ship *Lady Munro.*

— Eliza, E. Follins, from Bombay 12th December.

— Virginia, (Bark,) J. Hullock, from Bombay 4th and Galle 23rd December.

27. Frances Ann, (Brig,) C. Hay, from Liverpool 9th September.

— Laura, James Taylor, from Liverpool 16th August.

— George Swinton, (H.C. Schooner,) T. A. Corbin, from Amherst 31st December.

28. Roxburgh Castle, W. Fulcher, from London 24th September and Cape of Good Hope 1st December.

Per Roxburgh Castle, from London.—Mrs. Church, Mrs. Davies, Mrs. Bernard, Misses Bernard and Burton; Mr. Church, Penang Civil Service; Captain Davies, Bengal Infantry; Mr. Wheeler, Cavalry Cadet, and Messrs. Lamb and Harris.

— Euphrasia, (Brig,) L'Andebert, from Covelong 13th December and Ramree 18th January.

— Exporter, (Bark,) R. Anwyle, from Mauritius 14th October and Madras 11th January.

Per Exporter, from Mauritius.—Mrs. Anwyl, Mrs. Donovan, and Mr. George Donovan.

— Thistle, (Schooner,) T. Antony, from Rangoon (no date) and Amherst 13th January.

30. Sherburne, (H. C. C. Ship,) J. Corbyn, from London 12th July and Cape of Good Hope 20th October.

Per H. C. C. Ship Sherburne, from London.—Mrs. Mansel, Mrs. Atkinson, Misses Porteous, Nicholson, Isabella Nicholson, Caroline Nicholson, Crichton, and

Caroline Crichton; Captain George Mansel, 16th Lancers; Cornet W. Ellis, ditto; Cornet M. Clerk, ditto; Cornet C. W. Reynolds, ditto; Cornet Richard Pattinson, ditto; Mr. Peter Atkinson, Mr. George Lewis, Mr. Thos. Fergusson. *Children.*—Thomas Atkinson, Sybella Atkinson, 36 private soldiers, 11th Lt. Dragoons, 35 ditto ditto, 16th Lancers, 2 women, and 4 children.

31. Earl of Eldon, E. Theaker, from London 16th June and Bombay 20th Nov.

Per Earl of Eldon, from Bombay.—Mr. J. R. Shum, Midshipman, Indian Navy; William Whitehead and James Simes, Boys; G. Russel, seaman, deserted from the ship *Amherst.*

— Isabella Robertson, (Bark,) J. Hudson, from China 22nd December.

Per Isabella Robertson, from China.—Rev. M. Pratt, C. F. Weber, G. T. Braine, J. A. Durrun, A. D'Souza, L. Pereira, and H. Turner, Esqs. Merchants.

— Young Rover, (Schooner,) G. Baker, from Moulmein 14th January.

FEB.

1. Asia, D. Tonge, from Liverpool (no date) and Bombay 30th November.
3. Mulgrave, J. Coulson, from Bombay 4th December.
4. Donna Carmelita, (Bark,) C. Gray, from Madras (no date) and Ennore 21st January.
6. Sterling, (Bark,) John Buonett, from London 8th September and Mauritius 27th December.

Per Bark Sterling, from Mauritius.—Lieut.-Colonel Thomas A. Cobbe and child, and Captain Edward Worthington.

— Fattle Rohoman, (Arab Ship,) W. Butler, from Madras 15th and Covelong 24th January.

Per Fattle Rohoman, from Covelong.—Rev. Mr. Gregory, D. Bere, 1 Serang, 2 Tindals of the late Bark *David Barclay.*

7. Susan, (Schooner,) J. Emmet, from Rangoon 14th January.
8. Fortune, (Bark,) A. P. Currie, from Glasgow 29th September.

— Agnes, (Ditto,) P. H. Holmes, from Bombay 18th and Mangalore 26th December.

Per Agnes, from Bombay.—Mrs. Biss and child; J. B. Biss, Esq.

10. Hindoostan, G. J. Redman, from London 6th October, Madeira 19th Oct., St. Paul's 1st, and Madras 28th January.

Per Ship Hindoostan, from London.—Mrs. Vibert, Mrs. H. Fergusson, Miss Leslie, Captain Vibert, Cavalry; 12 H. C. Sappers and Miners, and two women.

— Royal William, (Brig,) L. H. Smith, from Liverpool 4th September and Cape of Good Hope 26th November.

Per Brig Royal William.—Messrs. Edward Halliburton and John Vipond.

— Abgarris, (Bark,) T. S. Rogers, from Bombay 18th and Bourbon 28th December.

Per Abgarris.—Captain Tresvant of the Hydroos.

— Sir Archibald Campbell, (Bark,) C. Robertson, from Singapore 3rd and Penang 17th January.

Per Sir Archibald Campbell.—P. J. Philips, Esq.

JAN. DEPARTURES.

25. Catherine, (H. C. C. Ship,) B. Fenn, for London.

FEB.

2. Orient, (H. C. C. Ditto,) T. White, for London and Madras.

Per H. C. C. Ship Orient, for London.—Mrs. F. Bishop, Mrs. Julia Lamb, and Mrs. Marianne Harper, Lieut. Evans, Misses Sophia Harper, Martha Maria Fell, Sophia Adam Fell, and Mary Anne Fell; Masters R. Harper, Jervies Harper, Charles Edward Bishop, Foster F. Robert Bishop, Captain Somerville, and 32 charter-party passengers. *For Madras.*—Col. Casement, C. B., Mr. McNaghten, Major Taylor, Captains Blois, Dalby, Burne, and Dr. Turner.

— Duke of Northumberland, Pope, for London.

Per Ship Duke of Northumberland, W. L. Pope, for London.—Mrs. Colonel Watson, Mrs. Davis, Mrs. Thompson, Mrs. Shaw, Mrs. Warden, Mrs. Atkinson, Miss Watson, Captain Davis, 57th Native Infantry; Dr. Shaw, Rev. T. Procter, Bengal Chaplain; Captain Meader, 3rd Local Horse; Lieut. Lawrence, N. I.; J. Middleton, Esq.; C. Warden, Esq. H. C. Marine; — Watson, Esq., 18 children, and 6 European servants.

3. Bland, Callan, for Liverpool.

Per Bland, for Liverpool.—Mrs. Colonel Dundas, Mrs. Bristow, Mrs. White, Mrs. Crofton, Mrs. Wilson, Mrs. Judge, Lieut.-Colonel Dundas, B. N. I.; Captain R. Younghusband, H. M. S.; Lieut. Piggott, H. M. 31st Regt.; Lieut. Goldie, Engineers; Lieutenant Watson, 25th N. I.; R. Livingston, Esq.; H. S. Phalk, Esq. and 10 children.

8. Futta Salam, (Arab Ship,) Nacoda, for Judda.

— Trinculo, (Brig,) John Hesse, for Liverpool.

Meteorological Register, kept at the Surveyor General's Office, Calcutta, for the Month of January, 1834.

Day of the Month.	Minimum Temperature observed at Sunrise.					Maximum Pressure observed at 9h. 50m.					Observations made at Apparent Noon.					Max. Temp. and Dryness observed at 2h. 40m.					Minimum Pressure observed at 4h. 0m.					Observations made at Sunset.					Rain, Old Gauge	Rain, New Gauge.
	Observed Height of the Barom.	Temper. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind. Direction.	Obsd. Ht. of Barom.	Temper. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind. Direction.	Obsd. Ht. of Barom.	Temper. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind. Direction.	Obsd. Ht. of Barom.	Temp. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind. Direction	Obsd. Ht. of Barom.	Temp. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind. Direction.	Obsd. Ht. of Barom.	Temp. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind. Direction.		
1	30,144	54,	49,8	49,8	N.	,082	61,7	65,8	62,	N.	,068	62,6	69,	66,3	N.W.	,030	64,	73,3	69,1	W.	,024	64,2	70,5	68,6	W.	,032	63,7	67,	66,5	W.		
2	,072	54,	51,2	52,	N. E.	,150	61,5	66,	63,2	N.	,124	62,5	69,5	66,	N.W.	,080	63,7	73,5	69,	N.W.	,064	63,9	71,3	67,6	N.W.	,080	62,	67,6	66,4	N.W.		
3	,068	54,9	50,7	51,2	N. E.	,138	61,4	65,5	61,3	N. E.	,100	63,7	70,6	66,3	N. E.	,036	65,3	72,3	69,4	N. E.	,024	65,4	71,5	69,	N. E.	,030	65,1	66,8	65,2	N. E.		
4	,026	53,8	48,9	48,7	E.	,080	60,8	60,	58,4	N. E.	,064	60,7	58,2	59,	N. E.	,020	58,3	55,	55,4	N. E.	,010	58,3	55,5	55,7	N. E.	,026	67,6	53,6	54,	N. E.		
5	,058	55,	51,5	52,	N.	,114	60,8	64,5	60,2	N.	,100	62,8	68,6	66,3	N. E.	,052	63,	73,7	67,4	N.	,040	63,4	70,4	66,	N. E.	,044	63,	66,2	65,	N.		
6	,162	54,7	49,8	50,6	N. E.	,214	61,	64,7	60,4	N. E.	,200	63,4	70,2	66,5	N. E.	,108	65,7	74,5	68,6	N.	,104	66,	70,6	66,4	N.	,116	65,3	67,8	65,3	N.		
7	,150	56,	52,7	52,	N.W.	,212	60,	64,	58,5	N.W.	,188	63,	67,3	62,4	N.W.	,108	64,5	70,	64,7	W.	,094	64,7	68,6	63,7	N.W.	,110	62,6	65,7	61,8	N.W.		
8	,076	54,5	51,3	51,6	N.	,136	60,2	63,7	60,	N.	,102	63,	70,	64,2	N.W.	,040	65,1	72,9	68,4	N.W.	,030	65,4	71,	68,5	N.	,038	64,	67,8	66,	N.		
9	,048	54,	49,5	50,1	N.	,138	59,8	63,5	57,5	N.	,110	61,6	67,2	62,3	N.W.	,046	63,7	70,5	65,7	N.W.	,036	63,8	70,	66,3	N.W.	,032	63,4	65,9	64,1	N.W.		
10	,052	52,7	49,4	49,	N.W.	,130	58,6	62,3	56,7	N.W.	,108	60,7	67,2	62,6	N.	,046	62,7	71,	65,2	N.	,034	63,4	70,1	66,5	N.	,040	63,1	66,4	63,8	N.W.		
11	,036	52,7	48,5	48,3	N.	,106	58,8	63,8	58,	N.	,092	60,4	68,5	64,4	N.W.	,028	62,8	72,8	68,1	N.W.	,010	63,	71,6	69,	N.	,018	62,8	67,9	66,	N.W.		
12	,052	51,7	49,	49,2	N.	,126	58,4	65,5	59,3	N. E.	,106	60,7	69,3	65,7	N.	,038	63,6	76,5	73,4	N.	,024	64,	75,	72,2	N.	,034	63,6	67,6	68,5	N.		
13	,112	55,4	52,1	53,	N.	,158	62,3	67,5	62,3	N.	,132	66,8	74,4	69,2	N.W.	,070	69,7	77,	70,6	N.W.	,058	69,6	75,5	71,2	N.W.	,058	68,5	70,1	68,3	N.W.		
14	,042	56,3	54,	52,5	N.	,120	61,5	66,5	61,5	N.	,108	62,7	70,8	66,5	N.	,040	65,2	73,4	69,4	N.	..	..	..	..	..	..	..	..	..	..		
15	,106	55,4	53,6	53,	N.W.	,170	60,7	67,5	61,7	N.	,148	62,8	72,2	68,	N.	,096	65,	75,6	70,	N.	,082	65,3	75,2	71,	N.	,090	64,4	68,5	67,8	N.		
16	,108	51,5	49,	49,4	N.W.	,152	60,3	67,8	62,4	N.	,120	62,2	74,3	68,6	N.W.	,052	64,	75,8	69,6	S. W.	,048	64,7	75,6	70,5	S. W.	,052	64,3	69,7	68,4	N.W.		
17	,046	54,6	53,	53,7	S. E.	,180	61,4	67,8	61,	N. E.	,060	64,	74,3	68,6	N.W.	,004	66,4	80,2	72,8	W.	,990	67,	79,	73,5	S. W.	,996	66,5	73,2	70,2	S. W.		
18	,068	60,5	58,8	60,5	N.	,118	64,8	69,6	63,2	N.	,078	68,5	75,5	69,4	N.W.	,018	68,8	79,5	72,4	N.	,010	68,5	77,8	73,5	N.W.	,018	68,	72,	70,1	N.W.		
19	,040	55,5	53,5	54,1	N.	,100	63,6	69,8	62,4	N.	,082	67,5	74,7	68,	N.W.	,036	68,7	78,6	74,7	W.	,030	67,	76,2	73,8	W.	,018	65,7	71,	70,6	W.		
20	,016	54,7	52,8	53,6	N.	,074	63,2	69,	63,	N. E	,046	66,5	74,5	69,8	N.	,000	68,1	78,5	72,7	N.W.	,996	68,3	77,	73,1	N.W.	,000	66,7	70,8	69,8	N.		
21	,010	56,	51,7	52,	N. E.	,066	63,	70,	63,4	N. E.	,040	65,7	76,2	70,4	N. E.	,996	68,2	80,4	73,8	S. W.	,980	68,4	79,6	74,1	S. W.	,000	68,	72,4	71,7	W.		
22	,032	55,6	52,	53,2	N.	,110	64,	72,	64,	N. E.	,100	66,5	77,2	71,7	S.	,022	68,7	81,2	74,6	S. W.	,014	69,4	80,2	75,2	S.	,020	69,2	75,6	72,4	N.W.		
23	,032	58,	56,9	55,6	N. E.	,080	62,4	63,2	62,6	N. E.	,050	65,3	70,5	68,5	E.	,996	68,5	80,	75,2	N.W.	,982	69,	78,1	75,2	N.W.	,988	68,6	73,7	72,6	N.W.		
24	,020	58,8	58,7	56,7	N.W.	,068	68,3	72,	70,5	W.	,036	69,7	76,3	73,7	W.	,990	71,	80,3	76,2	S. W.	,982	71,	80,4	77,3	W.	,990	70,2	76,	73,7	S. W.		
25	,102	60,7	57,5	58,4	N.	,150	66,7	70,3	66,2	N. E.	,106	69,	76,8	71,8	N. E.	,040	70,7	80,6	75,5	N.W.	,026	71,1	80,2	77,	N.W.	,032	70,3	75,8	73,8	N.		
26	,054	67,2	66,2	67,	N. E.	,100	69,4	72,5	69,7	N. E.	,076	71,2	78,3	75,4	S.	,014	72,2	82,7	79,4	S.	,000	73,8	81,5	78,	S.	,008	73,	77,2	75,4	S.		
27	,006	66,5	64,5	63,9	S.	,070	73,6	79,	76,4	S.	,048	75,4	82,2	79,3	S. W.	,994	76,6	86,7	81,5	S. E.	,980	76,7	82,2	81,3	S.	,986	74,	74,6	73,5	S. W.		
28	,072	67,3	65,	65,8	N.	,132	70,	73,	69,2	N.	,110	73,5	78,	73,2	N.W.	,060	75,	82,	75,4	N.W.	,056	75,	80,	75,2	N.W.	,066	74,4	74,5	73,1	N.		
29	,110	65,4	60,2	61,3	N.W.	,174	68,	70,	66,	N.W.	,140	70,6	74,3	69,7	N.W.	,058	71,3	78,6	73,6	W.	,052	71,3	79,3	74,	S. W.	,058	70,	74,5	72,	S. W.		
30	,088	57,5	54,5	54,5	N.	,200	66,	71,3	66,	N.	,150	68,5	75,5	70,	N.W.	,088	70,1	79,	73,5	N.W.	,070	70,1	78,6	74,	S. W.	,084	69,8	72,7	71,6	W.		
																,096	69,8	79,8	73,2	N.	,086	70,	80,	73,8	W.							

THE

CALCUTTA CHRISTIAN OBSERVER.

April, 1834.

I.—*The Bhaugulpore Hill Tribes.—The Country.—The People.—The Priests.—Their Gods and Worship, &c.*

To the Editors of the Calcutta Christian Observer.

GENTLEMEN,

Well known as India is generally to Europeans, little attention appears to have been paid to the numerous people inhabiting the hills between Rajmahal and Bhaugulpore. An attempt was made, a few years ago, by the Rev. T. Christian, of the Propagation Society, to impart religious instruction to them; but on his second or third visit, he fell a prey to the jungle fever which prevails, at certain seasons, in that and similar districts. A little more than a year ago, another Missionary, of the name of Magrath, intended devoting himself to the same people; but after spending some months in Monghyr, acquiring their language, he just reached the base of the hills, and suddenly became a victim to the same malignant disease.

Having, through one of this tribe, whom I met with about two years ago, and who has since embraced and professed Christianity, an opportunity of gaining some acquaintance with their language, I resolved, notwithstanding what occurred to the two zealous men above-mentioned, to visit the hills. The point at which I ascended was very remote from the place which Mr. Christian made the scene of his labours: he having directed his attention to the people near Rajmahal, whilst I visited, as being nearer to me, and more convenient, the hills about 40 miles inland from Bhaugulpore. I consequently heard nothing of that Missionary; and am entirely ignorant of what was accomplished by his labours. It is possible, that some of the seed which he sowed may be found already bearing fruit to eternal life. The few and imperfect observations which I noted down during my visit, as well as a copy of the journal which I kept, I now enclose for you. They may possibly interest some of your readers; and perhaps excite in some division of the Christian church, a more lively interest in behalf of this ignorant people, than has yet been felt.

Your's sincerely,

Monghyr, Feb. 15, 1834. A. LESLIE.

The Country.

The country is divided into eighteen tuppas, or, in the hill language, baywas, to each of which there is a powdar or chief; one or more nybs or lieutenants; and in almost every village one, two, three, or four mujeeays or head-men, usually called manjees by the people of the plains. These are all in the pay of Government;

the first receiving ten, the second three, and each of the third two, rupees monthly. The people pay no direct tax of any kind.

The greater part of the country, from its rocky nature, is unfit for cultivation by the plough; yet there are large tracts of soil in the valleys, and also on many of the hills, well suited for this object. Almost the whole land, however, may be cultivated by what the Scotch call the dibble. The rocks are by no means large; and plentiful portions of soil exist between them. It is, therefore, only necessary to deposit the seed in holes made by the above instrument, which is the mode universally practised by the people. I am no judge of the nature of soils: but from the large heads of Indian corn, gehoon, junaira, and bora, (the only grains they cultivate,) which I saw in their houses, I should suppose the land to be exceedingly rich. It is to be observed, however, that the people never cultivate any one spot of ground more than three years. After this period, they leave it, clear a fresh piece, and never return to the first until the jungle has again risen to a great height upon it. They say, that after three years, the land produces little. But this, I suspect, would not be the case were they to turn up the soil, which they never do. From the great accumulation of waters in the valleys, during the rainy season, I should judge that rice might be raised in great quantities. Indeed, the lands appear fitted for the production of any thing common to India, cotton not excepted. The immense trees, and the richness of the jungle in general, shew that the land is a "fat land." Water, from the many outlets in the valleys, is not abundant: but this might very easily be remedied by the construction of bunds. It would not, in my opinion, be necessary to dig tanks, the hollows being so numerous.

The hills abound in iron-stone; and at one place, a few miles from the base, I saw a large tract of excellent coal. Kunkur or limestone, also, is to be found in extensive beds in the neighbourhood of the coal.

The people know little or nothing of gardening or flowers. Here and there you will find a very few of the vegetables of Hindoostan, and small plots of tobacco growing. In some of the villages they have planted the mangoe and jack trees; the latter of which appears to be completely an exotic. Both, however, grow well. They have likewise a few excellent plantains, and two or three other fruits, which they gather from the jungles.

The scenery, were it not for the almost unbroken jungle which covers both the hills and valleys, would, at some points, be very interesting, but at present the whole has the appearance of a wilderness. The patches of cultivation which present themselves to the eye are few: and it is only now and then that a village shews itself, the greater number being hidden by the trees. Birds too are in small numbers, the people killing them with their bows for food as soon as they appear. The silence, therefore, which reigns

around, together with the idea that tigers, leopards, and wild elephants are near you, produces a melancholy feeling in the mind, and depresses the spirits.

The People.

The people are much the same in size as the Hindoos of the plains, dress nearly in the same way, but differ in features, and are generally darker in complexion. The hair of the men is drawn up all round, and bound in a knot, sometimes at the crown, but more frequently towards the front of the head: that of the women is tied behind with a great bunch of cotton strings of various colors. The latter have also a profusion of metal ornaments. The ear is generally pierced all round, and hung with rings to the amount of eight or ten. Nose and finger rings are also very common, and armlets universal. Their necks are loaded with strings of beads of various colors, but chiefly red, to the amount frequently of ten, twelve, and upwards. How they become possessed of these ornaments I know not: for they have but little money, and manufacture nothing besides their sleeping cots. Their clothing is brought from Bhaugulpore, and given to them, together with grain, by the possessors of land, in lieu of labour in the fields. I suppose the ornaments come from the same quarter, and are given in the same way. Their dealings are mostly by barter. They exchange their surplus of grain with the merchants of Hindoostan for salt, prepared tobacco, iron instruments, cooking and eating utensils, &c. with which, excepting the first two, they seem well supplied.

I visited, within a circuit of ten or twelve miles, nearly thirty villages, and suppose there may have been ten or twelve others, within the same compass, which I did not see. Each village averaged from twenty to thirty houses, and seemed well-stocked with inhabitants; and as the hills are very numerous, occupy a great extent of country, and as almost all are inhabited, the population must be very great. The number of old people is small: but the children did not seem out of proportion to those advanced in life. Few, I understood from them, reach the term of fifty or sixty years; but this may be accounted for by their universal indulgence in intoxicating liquors, and perhaps also by their lack of salt. They seemed in general healthy; although subject to all the diseases common to India. I could not learn that they were ever the victims of anything like jungle fever. Epilepsy is exceedingly common, and leprosy not unfrequent.

Their villages are interesting in appearance, many of them being kept very clean, and all fenced around, both to keep their pigs from straying into their fields, and also to be a kind of barrier, though a very ineffectual one, against the wild beasts. Their houses are constructed of grass, on frames of bamboo, and consist of a large square room, with a small verandah at one, and sometimes at both, ends; and are, on the whole, neater than those of the Hindoos. They universally stand north and south; and

have doors on each side, with the exception of the east. The reason of this uniformity of position I could not learn. They told me, however, that at the time they perform their worship or poojahs, the women invariably enter by the west door; the men, who are pure, by the north, and those who are impure, by the south. In what their impurity consisted they seemed ashamed to tell, and I did not press the question.

When parents have children, somewhat advanced in life, a separate house is constructed for them in which they sleep. At twenty or thirty paces from each dwelling, a small tenement is erected, in which they keep their grain, clothes, cooking utensils, &c. And though neither bars nor bolts are attached to the doors, yet nothing like apprehension of thieves is felt in the smallest degree.

Their temporal circumstances, when contrasted with those of the poorer classes of Hindoos, are much more comfortable. Of fuel they have a superabundance. Numbers of them have cows, goats, and swine; and all keep an ample stock of fowls. They never cultivate their grounds except in the rainy season, but then their crops are generally so heavy that all have plenty for the year. They express wonder at the people of the plains, and actually say, "We cannot conceive how you should toil the year round, and yet have so little: we work four months only, and have food for twelve." The necessary they lack most is salt; and although they well know its worth, and are glad to obtain a little, yet most of them seem to eat their food very contentedly without it.

They are exceedingly fond of all kinds of animal food, particularly of swine's flesh. And when a pig, deer, or cow is killed, the whole village is made joyful by a feast, the owners not being able to preserve any in consequence of the lack of salt. The cow's flesh is boiled; but the sow is always roasted in a whole state. Their usual mode of killing the pig, and sometimes the cow, is by the bow and arrow, at which they are wonderfully expert. They go out frequently in companies into the jungles for the purpose of hunting the wild deer, swine, peacocks, fowls, and birds in general, and I believe, rarely return empty-handed. It is almost incredible with what certainty they will take their aim. Their quivers, or rather their bundles, are always provided with a few poisoned arrows, in the event of their meeting tigers, or any other wild animal.

The greatest evil with which they have to contend, as it regards temporal subsistence, is the destruction sometimes of their crops and granaries by the wild elephants. These huge monsters will occasionally come in droves of fifty and an hundred, and consume in one night all the grain and crops in a district. Famine is the immediate consequence; and the people have no means of defence against them. Poisoned arrows soon put an end to the tigers and leopards, which occasionally carry off their cattle; but are entirely without effect upon the elephant. Rarely, however, is human life destroyed by any of the wild creatures that prowl around.

The people cannot be denominated intelligent. Indeed, they do not seem to have a single thought beyond their daily occupations, food, and drinking. The great world is completely unknown to them, and they to it. Practising no trades, and having no business to transact, many of them hardly ever wander more than a few miles around their native village. We found several to whom villages a few miles distant were as little known as to ourselves. Seldom were we asked any questions; and not many of them evinced much curiosity. They were, however, wonderfully surprised at my watch, and at a burning glass which I had in my possession. When they saw the effects of the latter, they were much afraid, and said, "This is God."

Notwithstanding very frequent and minute inquiries as to their origin, I could obtain no satisfaction. They seem, however, universally to believe, that they are the aboriginals of India, or rather that the people of the plains are sprung from a branch of their family, who always inhabited the hills. They have no historical records of any kind; and I do not believe that there is a man amongst them who is acquainted with any event earlier than the days of his grandfather. Traditions they have none, except that they are sprung from one Beean. They appear to have no ancient poems, and little poetry of any kind; but they have a variety of nonsensical tales, with which they entertain one another, but which do not, as far as I could discover, contain any historical notices. No traces of any thing like fortifications are to be found: and it is likely none ever existed. Their hills and jungles must, at all times, have been protection sufficient against any Indian foe.

Their language is beautifully simple, and regular in all the inflexions of its verbs and nouns: but it abounds in gutturals some of which are very difficult of pronunciation. It seems to have affinity in nothing to any of the eastern or western tongues, except in its adoption of many Hindooee words, to which it gives its own inflexions. It is entirely unwritten; and consequently the very names of letters, books, or writing apparatus, are unknown.

The only mode they have of counting time is by the seasons and moons; for the latter of which they have learned the Hindooee monthly names. But they know nothing of weeks, nor of the divisions of the day into hours or watches. They have, however, a name for mid-day, and for our three o'clock, both evening and morning.

Polygamy is allowed among them: but, from the quarrels and jealousies which such a state ingenders, is not, as one of them told me, much approved; nor, from the poverty of the people, very general. I saw one man, however, who had three wives; and I heard of another who had fourteen.

I saw three of their chiefs; but I could perceive no difference in their persons, demeanor, or clothes, from the bulk of the people. They are generally, from their having more money, greater

drunkards than the rest; and seemed to be very little respected by those around them: at least I could discern no external marks of honor paid them. They exact from their subjects a small tribute in grain at the close of the harvest season, varying according to the quantity reaped.

Hospitality is a virtue universally prevalent. Having no caste, they esteem all as brethren, and readily share with the stranger whatever articles of food they possess. As soon as we entered any of their villages, they voluntarily provided us with one of their huts, (two families retreating into one, as all were occupied,) and brought us abundance of fuel and food; and they look for no return. Money they never expect, as it is almost totally useless, unless they carry it to the plains.

No one, however, can admire their cleanliness. They seem seldom to wash either their bodies or their clothes. And their houses, from their cooking all their food within doors, and from their burning wood during the entire nights of the cold season, are not only black with soot and smoke, but swarm with bugs, and perhaps other vermin. So plentiful are the bugs, that a Hindoo Christian, who accompanied me, said, "Sahib, for two nights I have not slept. In this land is the reign of bugs."

In order to keep themselves warm during the cold nights, they bring several logs of wood, make a great fire in the centre of their room, shut the doors, put their cots around, allow the smoke to escape as it can, and go to sleep—fowls, goats, calves, and people all huddled together. The heat is sometimes almost unbearable, the house being like an oven. This is their universal practice.

With the exception of drunkenness, the people may be said to be generally moral. Unlike the Hindoos, they have nothing of obsequiousness in their manners. They meet you as if they stood on the same level, and as if they were in a condition to befriend you as much, or even more than you could them: and yet they show nothing of disrespect. The women, too, display little of that extreme bashfulness general in Hindoosthan. They shew themselves, without fear; and assemble to listen as well as the men. Nothing, however, like boldness is seen in their conduct. Their whole demeanour is, according to our European notions of propriety, fully entitled to the epithet of becoming. Seldom are either men or women guilty of falsehood: and, not expecting money or any thing else from you, rarely do they shew a covetous or deceitful disposition. Unless in the harems, and when intoxicated, abuse, quarrelling, and fighting hardly ever occur. The crimes of fornication and adultery (contrary to report) are known amongst them; but the perpetrators are generally viewed with abhorrence, and consequently such sins are not common. Theft is so rare, particularly among themselves, that they will point out almost every thief in the country, and the place of his abode. But their

drunkenness is beyond description. They brew two kinds of intoxicating liquors: one from the fruit of the M'howwa tree, and the other from the grain called gehoon-junaira. The last is the most common, and is denominated *tuddee*. They all drink of it—men, women, children, and even infants at the breast. They cannot, however, be called habitual drunkards, as they drink only at set times. Each village appoints its day, previous to which every family prepares its liquor, and invites the people of the adjoining village or villages to unite with them. They, in their turn, again do the same, each village thus inviting, and being invited four or five times yearly.

When all are assembled, the business commences; and a more dismal scene can hardly be witnessed. In every house they are drinking; and as they do not apply the vessel containing the liquor to their mouths, but pour it in from above at the distance of several inches, one frequently doing it to another, their faces, breasts, and clothes become saturated, as well as their stomachs. As soon as the liquor has begun to take effect, the men commence wandering up and down the village in companies, beating, as well as their drunken state will allow them, drums and cymbals, and making a noise like singing. The women sit at their doors on cots, rocking from side to side, and humming a kind of song. And all the children are to be found assembled in a separate house, imitating to the letter the worthy example of their parents. Frequently, too, on these occasions, they quarrel and fight: and as it impossible they can discriminate between right and wrong, the whole mass will, when any two commence their blows, rush in and strike right and left, just like what happens, on similar occasions, in a herd of bullocks. They continue their drunken riot as long as they can keep awake—which generally lasts a day and a night, and often longer.

They have but one kind of tuddee; yet they describe it by two names,—*medicine-tuddee* and *God-tuddee*. The former, they say, they drink for their health's sake; and the latter for God's sake, or in his worship. At all their poojahs they drink. Tuddee is their real god; for without it they cannot worship. And they are not contented with a little. When they drink, it is for the sole purpose of becoming intoxicated to the highest degree.

The Priests.

They have only one class of men of the priestly order, who are styled by the name of Daimno. When one dies, any other man, by remaining in the jungle for a whole night, and returning in the morning with a load of bamboo and plantain-branches, and throwing them on the roof of his house, and allowing his hair to become matted, is recognised at the end of fifteen days, as a daimno. His office is to visit the sick, when called for, and to officiate at all poojahs; for which he is always well paid in cloth, food, cattle, or rupees, according to the circumstances of those employing him.

They are wild-looking in their appearance, some having great heads of hair, platted and rolled around in the manner of many of the Hindoo byraggees; and others having it hanging down in a matted state.

Their Gods and Worship.

In almost every village they have a little hut erected, covering a small mound of earth, with a bamboo standing by its side, dedicated to the Hindoo goddess Kálí. These are of very recent origin, having been introduced about or after the time when cholera became so prevalent in India. The people universally say, that the custom came to them from Nepal: but I cannot see how this could be the case, unless on the supposition, that there were some communications between them and the Nepalese during the war, which is not very likely; or on the supposition, that it was brought to them by some of their countrymen, in the regiment of Hill Rangers, who at the time of hostilities visited that country. This latter supposition, which is the more probable, and which I mentioned to them, was not at all admitted as correct; they constantly affirming, that the worship was brought to them by some of their own people, from the remote villages, who received it from Nepal. Be this as it may, which is mysterious enough, Kálí has, within the memory of every man of thirty years of age, obtained a place in the hills, where she was never known before, and where none of her history is known to this hour.

In imitation of the Hindoos, they daub the mound of earth and bamboo with the red paint called Sendoor, and on their festival, marriage-days, and other particular occasions, sacrifice a fowl at the foot of the latter, and pour blood on the former. Many of them have also, in their houses, the lump of earth called, by the Hindoos, Seerhee-pindee: but I did not learn what meaning they attached to it.

Images they may be said to have none, unless unhewn stones can be called by this name. They do, however, call a stone of this kind an image, and set up one, and oftentimes three, to which they give the names of Maisa, Leela, and Pindoowa, which they say are not three gods but one. They could not give me, though I often inquired, any account of the history of this god or gods. It is always worshipped by breaking an egg upon it, when they enter upon any hunting or warlike expedition.

With the exception of Maisa, Leea, and Pindoowa, they do not appear to have any other country gods. They universally believe the sun and moon to be the Supreme Being, and adore them as such, ascribing to them all that is good; and to three evil genii, their messengers, all that is evil. The names of these genii are Poree, Chumdee, and Nara. The first is the inflictor of the small-pox, a disease very prevalent and fatal among them; the second is the author of the cholera, with which many are carried away; and the third is the cause of all other diseases. These are feared:

but I could not learn that they were worshipped. Outside of one village, I saw a small cart, food, a mortar for bruising grain, a number of cooking utensils, two stones with cloths tied round them, &c. lying; and on inquiring of the villagers what all this meant, I was told, that some time ago, the small-pox had been among them: and that when the disease ceased to rage, the daimno said, that the Poree was willing to depart, but wished to be furnished with every thing necessary for a comfortable subsistence and journey. These were gladly and immediately provided by the villagers: and the invisible Poree, headed by the daimno, was reverentially drawn away sitting on his carriage, and left outside, with all the things prepared for him.

Their different poojahs, or religious-drunken services, as described to me by a daimno, amount to eleven, and are as follows:

1. *Mukoro Chal.* This is a pooja offered at the conclusion of the harvest, by the chief of the district, or, in his absence, by some other principal man, and consists in setting up a small branch of a tree called the chal tree, and sacrificing in front of it, a fowl and a pig. The meaning of *mukoro* is a small branch.

2. *Chuckdaree.* This is the name of the piece of wood with which they pierce the earth to deposit the seeds of their future crop. As soon as they have finished planting, this stick is laid horizontally on the ground, and a fowl sacrificed before it.

3. *Danee Moolgee, Chookeekoortray, Seevree.* This pooja bears these three names, and is performed chiefly with three earthen vessels, at the ingathering of a rich crop, or on the reception of any other particular favour, and consists in offering a fowl and a pig.

4. *Konra Peechee.* The first of these words means corner, and the second, peacock's feathers. The latter are placed, besmeared with sundoor, in the corner of the house, where they remain ever afterwards. Before them a pig and a fowl are sacrificed.

5. *Goommo.* This is the name of the post which supports the roof of their huts. Near this they place another post made of a particular kind of tree, and sacrifice before it a goat.

6. *Chumda.* At this pooja they bring two trees called oodalee trees, from which they peel the bark in narrow long strips. The peeled trunks, then, having something like a head formed on them, are hung round with the strips of bark, in the manner of clothing, one being called man, and the other woman; the relatives of the man and wife belonging to the house in which the pooja is performed, respectively take one trunk, and dance about with it all night. At this pooja they sacrifice a pig.

7. *Dulla.* At this pooja, which consists in offering a goat, the people dance by couples the whole night around a bamboo mat; the most indecent expressions are uttered.

8. *Kailuktray*, an herb. This worship consists in laying some cooked grain on a plantain leaf in front of the herb, and in sacrificing a pig.

9. *Gaytee Poorsee.* This pooja consists in carrying as many things as come to the house on that day, whether tobacco, salt, grain, earthen-ware, &c. to a field at a little distance, and sacrificing before them a pig.

10. *Danee Kanday.* Twelve pieces of a particular kind of tree cut into the form of mortars for bruising grain. Before these, five male goats are sacrificed. This pooja is never performed till five years after the cutting of the trees into mortars.

11. *Paway.* This is a pooja performed previous to commencing any important journey, with the hope of having the way made prosperous. They sacrifice a fowl and a goat.

The daimno officiates at all these poojahs; and in addition to the sacrifices and other things mentioned, tuddee, cooked grain, oil, sundoor, water, eggs, &c. are used at them all. I had once an opportunity of seeing the worship performed; but I never wish to see it again. The people were nearly all drunk. The noise of the drums and cymbals, the howlings, and frightful gesticulations of the daimno, the slaughterings of the animals, and the drinking of the blood mixed with tuddee and cooked grain, were almost unbearable to the sight and feelings.

The principal season for offering any of these kinds of worship, is at the close of the harvest; but they do not confine themselves to any period, neither are the festivals kept by all the people at once, nor at the same time throughout the villages. When any person is sick, has met with any calamity, or been blessed with any kind of prosperity, either this same person or some one related to him, takes a bow, goes into the jungle, sits down, hangs the string on his two hands, allowing the wood to be undermost, and says, "O bow, such a one is sick; if he will recover in the course of a month, or a year, signify the same, and he will perform the worship of Goommo." Or, "O bow, if I next year have a better crop than I had last, I will perform the pooja of Danee-moolgee." If the wood of the bow then moves, the prayer is believed to be heard, and the vow accepted. If the bow remains immovable, the same words are repeated, and the pooja of Chumda promised. And thus they continue mentioning pooja after pooja, until the bow does move. Should it not move at all, or should it move and the person not recover before the time mentioned, or not receive the wished for crop or other favour, the supplicant is absolved from his vow, and no pooja whatever is performed.

They have one or two other objects of worship, but I believe they are not very general. The words in common use, and in which they address their supreme being, are "*O durmairay*

Gosaeen, bairee, bilpay." The word *durmairay* no one could explain; but I very much suspect that it is the Hindoo word, *dhurmee*, holy. If so, the words translated will read thus: "O *Holy God*, (the) Sun (and) Moon."

Customs at Child-birth.

When a child is born, the parents shut themselves up closely in their houses for five days: after which they throw open the doors, and give the child its name. But for a month after both are considered in an unclean state, and consequently neither visit their neighbours, nor are visited; neither do they speak to any one nor are spoken to, unless on occasions of real necessity. The father, also, does not shave himself during the whole of this period.

Should the parents determine to name the child after their principal gods Maisa or the sun, they, in company with some relatives or neighbours, retire, for the whole night, to the jungle, at some place where there is water. About two hours before day they bathe, return to their village, and exactly at sun-rise sacrifice in front of Maisa, or before the sun, a male goat, call upon them, place the child under their protection, and unite in a feast. If this event should take place in the cold-season, they adopt "a more excellent way." Instead of remaining all night in the jungle, they bring from it a number of large branches, and make in front of their houses, a booth, under which they light a fire, and sit comfortably until the time of sacrificing. I witnessed a case of this kind in the village of one of the chiefs.

Purifications.

When the sins of adultery or fornication are committed, the transgressors are purified by the slaughter of a pig, the waiving of it around their persons, and the pouring of its blood, followed by water, on their heads. If the wife be guilty, she is generally after this purification left to her paramour, who marries her; or is returned by her husband to her parents, who are obliged to pay him the sum he has expended on her. If either man or woman be discovered frequently committing these crimes, they are expelled from the village, under the apprehension that the residence of such sinners will bring a curse upon all the inhabitants. And when once expelled, it is no easy matter for the criminal to find a refuge elsewhere; every village being afraid to receive him, and all hunting him out as a wild animal.

Funeral Ceremonies and Superstitions.

Their fear of the dead is so great, that should a death take place in the night, no person will, on any account, enter the house of the deceased, unless accompanied by others; neither will they at any time during the hours of darkness, approach their burying grounds, which are always situated at a considerable distance from

the village. They dig the grave so wide that it may contain the cot on which the person died, as well as the dead; and bury both. Having first anointed the head and mouth of the corpse with oil, four persons carry it to the grave, who, for five days afterwards, are supposed to be haunted or possessed with the ghost of the deceased. On the fifth day, a feast having been made and the company who attended the funeral called together, the four carriers are dispossessed of the ghost by five straws having been dipped in oil, and drawn in a straight line from their heads to their toes, over the front of the body.

Immediately after the interment, four portions of food are laid by the relatives, at different places around the grave,—one for the Nara, or minister of death; and three for the dead, to present to the assembly of departed spirits. They believe, however, that the newly departed is not permitted to dwell in this congregation, till after the lapse of a year; at which time a feast is made by the relatives,—an intermediate feast having also been made at the close of six months. To this latter festival the daimno is called, when he is supposed to be possessed with the spirit of the departed, and recognized and addressed as such by the survivors. Having well fed himself at the expence of the family, he performs a kind of pooja, falls down in an ecstacy, and on being raised up, tells them, that the ghost, having now been so well entertained, has departed for ever, and will no more trouble their dwelling or their persons.

Their belief in, and dread of, ghosts is excelled by no people of whom I ever read or heard; and yet they attribute to them qualities of a very weak description. On the foot-path leading to almost every village, a small fence of stones is to be seen, and underneath a kind of medicine. The former is intended to stop the ghosts in their approach, and the latter to operate as a kind of charm to drive them back; just as if these spiritual gentry could not leap over the stones, or enter the village, unless by the foot-path. They frequently render themselves visible in divers shapes, and cause their unearthly voices to be heard, to the dismay of the poor mountaineers.

They say, that there are two divisions in the abode of spirits; one for the good, and the other for the bad: and that they never intermingle. Both, however, feed on worms. But where the region of spirits is situated, they could not tell; neither could they tell whether they lived forever or not.

In the Tuppah of Pursundah, they bury their dead with their faces towards the ground, whilst in the other Tuppahs around, the faces are uppermost. The reason which they give for this difference is, that should the dead at any time rise from the grave, they will ascend the more easily, from being able, in the first instance, to get up on their knees; and in the next, to push up with their backs the earth and stones which cover them.

II.—*Theory of the Hebrew Verb, No. III.*

According to the order announced in the first number, it is now necessary to consider some of the errors into which grammarians and translators have fallen, through the want of definite and fixed ideas and rules concerning the Hebrew moods and tenses. In making remarks on what appears erroneous in predecessors and superiors, it becomes every one to manifest modesty and diffidence; yet no regard to men, however venerable or learned they may be, ought to prevent any one from exposing their defects when they write or act inconsistently with the truth, or inconsistently with themselves. Only let him do to others as he would wish they should do unto him, and so point out errors as he would wish any person to point out his, and then he will stand free from the charge of rashness and the want of candour.

The great error into which grammarians have fallen, through considering what have been termed the indicative and potential moods as past and future tenses, is the system denominated *vaw conversive.* ו *Vaw* is the Hebrew word for the conjunction *and.* The following is the rule upon which this system is based:

Vaw, prefixed to future tenses, changes them to perfect tenses, and when prefixed to perfect tenses, regularly changes them into future tenses.

To this general rule four exceptions are stated—as,

1. When ו is prefixed to a verb which immediately follows another verb of the same tense, without a prefixed ו, and in the same sentence, the ו in that case is merely conjunctive.

2. If a future tense, put for a preter-perfect tense, (which must be by having a prefixed ו) precedes a preter-perfect tense (having also a prefixed ו), the latter is merely copulative.

3. A prefixed ו does not affect or change any verb or verbs in the future tense which follow an imperative mood in the same sentence.

4. After an interrogation either of the emphatical ה, or of the interrogatory relatives מי or מה, the prefixed ו does not influence any verb or verbs in the future tense.

The following are the reasons which have led to the rejection of this system, after many years labour to understand, practise and support it.

1. It proceeds upon the supposition that the indicative and potential moods are past and future tenses. This has been proved to be incorrect by numerous quotations which shew, that each has a present, past, and future signification; and from the fact that one tense cannot contain in itself three tenses, though a mood may.

2. It ascribes to a conjunction a power which is as unaccountable as it is unphilosophical. The only grammatical and philosophical power of a copulative conjunction is that of uniting or connect-

ing words together. To give to it therefore the power of government and the changing of times and seasons, is to violate the dictates of reason, and submit to a condition which nothing but the most dire necessity should compel.

3. Such use of the conjunction *vaw* is entirely unknown in the Arabic language. So great is the similarity between the Hebrew and the Arabic in words, inflexions and constructions, that any one may feel perfectly satisfied, if the *vaw* had such a predominating power in the Hebrew, some vestige of its authority at least would be found in the Arabic. But since there is not the smallest vestige of such influence in the latter, little is hazarded in saying that it has no existence in the former. At least if any one should still maintain that it has, it will behove him to account for this extraordinary phenomenon.

4. To the general rule that *vaw* converts the past into the future and the future into the past, there are four sweeping exceptions, which taken together, will furnish as many negatives against the rule as there are positives in its favour. All must acknowledge that there is little dependence to be placed on a rule, the exceptions to which are as numerous as its applications. How sad too for a learner to have a rule for his guidance, as variable in its operation as the rules of the almanac relating to the future state of the weather.

5. The second exception involves in it such a contradiction of the general rule as almost entirely destroys its value. It allows that a perfect with *vaw* is not converted after a future that has been converted by *vaw;* only let it be allowed too that a future with *vaw* is not converted after a perfect without one, and then there is an end to the whole system: for that is almost the only other case in which the general rule applies. And what can be more natural than to say, if *vaw in this case* does not convert the perfect, neither ought it to convert the future when it is placed in the same condition?

6. If *vaw* has the power of governing the tenses, then it can be shewn that other particles have the same power, and thus we shall be at a loss to define the bounds of this petty government. We could give many examples, one must here suffice, viz. Joshua, xxii. 1. 'Then Joshua called to the Reubenites and the Gadites.' Shall it be said that יִקְרָא the future is here converted into the past by the particle אָז.

7. In addition to the above objections there is one more, which is, that after the rules and exceptions have all been applied, there is a vast number of instances in which the student will be left in uncertainty. This might be proved by many examples; but it is thought better in this instance to defend the position by authority than by quotation. It has been said by a late learned author, that 'for the use of it (the future) as a past, the conjunction *and*, *so*,

&c. has most unaccountably been made to account, and then has taken the name of *the conversive vaw !* A considerable number of instances, however, occur, in which this tense is so used without any such *conversive vaw :* and what has been done in these cases? Why the instances have been said to present an *enallage temporis*, and there the matter has wisely ended !'

Dr. Lee, the Professor of Hebrew in the University of Cambridge, the writer of the above remark, was the first person who ventured to question the accuracy of the *vaw* conversive system, and to denounce it in his grammar. He appears to have been convinced that it was erroneous, by finding that nothing of the kind existed in Arabic. He seems perfectly right in opposing the old system, but not so in the new one which he has substituted in its place. He considers what had hitherto been denominated past and future to be past and present tenses; this alters, but does not remove the difficulty. It still remains for the learned professor to explain how three tenses can be included in one tense. Arguing against those who consider the potential mood as a future tense, he remarks: "Unfortunately, however, it appears that this *future* is occasionally used as a *present tense* and also a *past*." He maintains it is a *present* tense: to which we can only reply, in his own words, that unfortunately, however, it appears that this *present* tense is used very frequently as a *future* tense and also as a *past*. It is one thing to demolish an old fabric, and another to build a new one. The authority of Dr. Lee will do much for the overthrowing of the old system, but the establishing of a new and complete one will probably require much more labour and investigation, than has yet been bestowed on the subject.

It must be granted, in favour of the professor's hypothesis, that historians do often turn in their narrations from the past to the present tense; and in the New Testament the Apostles do, when writing in the Greek language, sometimes use the present tense in an historical account, when we should have expected the past to be uniformly employed: but it is surely incorrect to make exceptions into a general rule, and that rule at perfect variance with the idiom of the English language. For, did it admit of demonstration that the potential is a present tense, yet it must still be acknowledged, when translated into English in historical pieces, that it must be rendered by a past.

It is now time to notice some errors of a more important nature than those made by grammarians—the errors of translators. The observations under this head will be confined to the English version. It may seem hypercritical to some to find fault with a version so excellent, which has secured the approbation of the learned, and the veneration of the illiterate. There are however spots even in the sun, and all our admiration of its glory should not lead us to deny their existence. It is a pleasure to know that the rules which have

been laid down are those which the translators of the English Bible have followed, though they perhaps never knew them in the form of rules. It is astonishing how far their penetrating judgment and sound sense, have saved them from the errors into which they would have fallen, had they translated according to the rules which have hitherto prevailed respecting the Hebrew verb. But though they have not in general regarded those corrupt rules, yet it is evident that they have been occasionally warped by them, and though not to one-thousandth part of what might have been expected, yet to such an extent as to render them now and then inconsistent with themselves. The remarks here made are not therefore directed against their system, but against their occasional departures from it.

Keeping the order already observed, these variations with regard to the present tense of the moods first demand attention. The verb, whether in the indicative or potential mood, is to be rendered in the present tense, in the delivery of maxims or general truths, and the relation of events which transpired at the time of the writer. In the Proverbs it will be seen in many verses, that sometimes the present and sometimes the future tenses are used, whereas by rule they should have been alike. Take any chapter, say the xii. of Proverbs, and compare the following verses with the English: 'A good man *obtaineth* favour of the Lord; but a man of wicked devices *doth* he condemn. A man *is not established* by wickedness, and the root of the righteous *is not moved*. The words of the wicked are to lie in wait for blood, but the mouth of the upright *delivereth* them. The wicked are overthrown and are not; but the house of the righteous *doth stand*. A man *is commended* according to his wisdom; but he that is of a perverse heart *is despised*. He that tilleth his land *is satisfied* with bread, but he that followeth vain persons is void of understanding. The wicked is snared by the transgression of his lips, but the just *cometh out* of trouble. A man *is satisfied* with the fruit of his mouth, and the recompense of a man's hand *is rendered* unto him. The lip of truth *is established* for ever; but a lying tongue is but for a moment. No evil *happens* to the just, but the wicked *is* filled with mischief. The hand of the diligent *beareth* rule, but the slothful *is* under tribute.'

Had all the verbs marked in italics been rendered as here, in the present tense, the chapter would have been uniform and the translators consistent throughout. In the first two verses there are בָּעַר the indicative mood or preterite as it is called, and יִפְיֹק the potential or future, and both of them rendered by the translators in the present tense, *is brutish* and *obtaineth*. Here then, and in the greater part of the chapter, the rule we have laid down has been exemplified; but in the verses which we have quoted in italics it has been violated, and the like violations will be found in every chapter of the Proverbs.

The above remarks, which apply to the Proverbs, apply also to many of the Psalms. Take for instance the cxii. which rendered uniformly will stand thus: 'Praise ye the Lord. Blessed *is* the man that *feareth* the Lord, that *delighteth* greatly in his commandments. His seed *is* mighty on the earth; the generation of the upright *is* blessed. Wealth and riches *are* in his house, and his righteousness *endureth* for ever: unto the upright there *ariseth* light in darkness. He *is* gracious, and full of compassion, and righteous. A good man *sheweth* favour and *lendeth*; he *guideth* his affairs with discretion. He *is not moved* for ever; the righteous *is had* in everlasting remembrance. He *is not afraid* of evil tidings; his heart *is fixed*, trusting in the Lord. His heart *is established*, he *is* not afraid, until he sees his desire upon his enemies. He *disperseth*, he *giveth* to the poor, his righteousness *endureth* for ever; his horn *is exalted* with honour. The wicked *see* it, and *are* grieved: he *gnasheth* with his teeth, and *melteth* away; the desire of the wicked *doth* perish.'

In the first verse יִרְאָ the potential, and חָפֵץ the indicative are both rendered by the translators in the present tense *feareth* and *delighteth*: there cannot therefore, if this is acknowledged to be correct, be any objection against rendering all the following VERBS in the same manner; but by comparing the above translation with the English version, it will be seen that they have not all been so rendered.

In the book of Job, when his friends advance their moral maxims to describe the character of the wicked and the hypocrite, and when he describes his actual condition, all the verbs ought to be rendered in the present tense. In very many instances the passages are so translated; but in others the rule is neglected, as in chapter xviii. from the 5th verse. 'The light of the wicked goeth out, and the spark of his fire shineth not. The light is dark in his tabernacle, and his candle is put out with him. The steps of his strength are straitened, and his own counsel casteth him down. He is cast into a net by his own feet, and he walketh upon a snare,' &c.

This last line is rendered correctly in the present tense, and the same rule, by which the indicative שְׁלַח and the potential יִתְהַלֵּךְ are here rendered in the present by *is sent*, and *he walketh*, requires all the succeeding parts of the chapter to be rendered in the like manner.

Again, in the third chapter of the Lamentations, the prophet Jeremiah describes his own condition at the time he was writing, which by rule should be rendered in the present tense. In one part of this chapter the rule is regarded: in the following verses it is violated. They are here so rendered as to make the whole which relates to his then present condition uniform.

"I am the man that seeth affliction by the rod of his wrath; He leadeth me, and bringeth me into darkness and not into light;

My flesh and my skin he maketh old, he breaketh my bones; He buildeth against me, and compasseth me with gall and travail; He setteth me in dark places, as they that be dead of old; He hedgeth me about that I cannot get out, he maketh my chain heavy; He encloseth my ways with hewn stone, he maketh my paths crooked; He is unto me as a bear lying in wait, as a lion in secret places; He turneth aside my ways, and pulleth me in pieces; he maketh me desolate; He bendeth his bow, and setteth me as a mark for the arrow; He causeth the arrows of his quiver to enter into my reins; I am a derision to all my people, and their song all the day; He filleth me with bitterness, he maketh me drunken with wormwood; He breaketh my teeth with gravel stones, he covereth me with ashes. And thou* removest my soul far off from peace, I forget prosperity; And I say, My strength and my hope are perished from the Lord. Thou dost not pardon, thou coverest with anger and persecutest us, thou slayest and dost not pity; Thou coverest thyself with a cloud, that our prayer may not pass through: Thou makest us as the offscouring and refuse in the midst of the people; All our enemies open their mouths against us."

There are comparatively few mistakes in the use of the past tense of the verb occurring in the English Bible. All historical events that occurred previous to the time of the writer are given in the past tense. On this head we have no fault to find, and as the greater part of the Old Testament comes under this head, we are happy that our theory corresponds with the practice observed by our translators.

The few instances in which mistakes may occur are in those passages where it is not easy to determine whether they are historic or prophetic, as in Psalm cxviii. 10 to 14. If these verses are taken historically, they should be rendered thus. "All nations compassed me about; but in the name of the Lord I destroyed them. They compassed me about; yea, they compassed me about; but in the name of the Lord I destroyed them. They compassed me about like bees; they were quenched as the fire of thorns, for in the name of the Lord I destroyed them." If taken subjunctively, they should be rendered thus: "Should all nations compass me about, yet in the name of the Lord would I destroy them. Should they compass me about, yet in the name of the Lord would I destroy them. Should they compass me about like bees, they would be quenched as the fire of thorns, for in the name of the Lord would I destroy them." The former rendering appears the preferable one.

The theory adopted by the learned Dr. Lee, in which he regards the potential mood as a *present tense*, makes more than half of the historical relations in the Bible to be incorrectly rendered. Our translators in historical accounts have constantly

* In the Hebrew, the second person is here used for the third; an idiom peculiar to the sacred poets; but which oftentimes cannot be retained in prose composition without marring its beauty.

translated the potential in the past tense when connected with the indicative in the past tense, and *vice versa*. This, which agrees with our rule, Dr. Lee contends to be wrong; and says, if we understand him rightly, it should be rendered in the present tense. Thus he would render the first chapter of Genesis:—"In the beginning God created the heaven, and the earth. And the earth was without form and void." Then from verse the 3rd, when the potential is introduced, thus:—"And God *says*, Let there *be* light, and light *is*. And God *sees* the light that it is good. And God *divides* between the light and between the darkness. And (hence) the evening *becomes*, and the morning *becomes*, day one." The practice of all translators, both ancient and modern, as far as we are acquainted with it, is opposed to a theory leading to such results, and we think no Englishman would like his Bible to be altered throughout according to this plan. From Professor Lee's Grammar it appears that the celebrated Arabic Scholar Baron De Sacy is opposed to this view of the case, but we are not informed what is the ground of his objections. With all due respect therefore for the Professor's superior abilities as a linguist, we do think in this particular that he is mistaken, and that our English translators are in the right.

Having noticed the application of the rules to the present and past tenses of the moods, it remains only to consider it in reference to the future. In this, as in the other part, no complaint is alledged against the principles that have generally guided the English translators, but only against those passages in which they have violated their own acknowledged principles, and so far have been inconsistent with themselves. Instances have been already given in which they have used the indicative in the future tense, when particular stress has been laid on a future event as absolutely certain; but in a number of the prophecies this rule is violated in the English version.

In the prophecy delivered by Jacob to his sons, (Gen. xlix.) a mixture of the present, past, and future tenses is found, when all ought to have been uniformly future. Take the prophetic character of the tribe of Judah as a specimen. We give it first as in the common version, and then as altered by rule.

Judah, thou art he whom thy brethren shall praise: thy hand shall be in the neck of thine enemies; thy father's children shall bow down to thee. Judah is a lion's whelp; from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion; who shall rouse him up? The sceptre shall not depart from Judah, nor a lawgiver from between his feet until Shiloh come, and unto him shall the gathering of the people be. Binding his colt unto the vine and his ass's colt to

Judah, thou (art he) whom thy brethren will praise: thy hand will be on the neck of thine enemies; thy father's children will bow down to thee. Judah will be a lion's whelp; from the prey, my son, thou wilt go up; he will stoop down, he will crouch as a lion and as an old lion; who shall rouse him up? The sceptre will not depart from Judah, nor a lawgiver from between his feet until Shiloh come, and unto him will be the gathering of the people. He (Judah) will bind his colt unto the

the choice vine; he washed his garments in wine, and his clothes in the blood of grapes. His eyes shall be red with wine, and his teeth white with milk.

vine, and his ass's colt to the choice vine; he will wash his garments in wine, and his clothes in the blood of grapes. His eyes will be red with wine, and his teeth white with milk."

Through all the succeeding parts of this beautiful prophecy the same confusion of the tenses appears, and all for want of adherence to a rule, which had been already conceded in Gen. xvii. 4, &c.

In Psalm lxxxv., verses one to four should by rule be rendered thus: 'O Lord, thou wilt be favourable to thy land, thou wilt bring back the captivity of Jacob. Thou wilt forgive the iniquity of thy people, thou wilt cover all their sin. Thou wilt take away all thy wrath, thou wilt turn thyself from the fierceness of thine anger.' On these verses as in the common version, Bishop Horne remarks: 'The first three verses speak of the deliverance from captivity, as already brought about, whereas in the subsequent parts of the psalm, it is prayed for and predicted as future.' How then does the Bishop propose to get rid of the difficulty? By rendering the verses in the present tense, 'Lord, thou art favorable to thy land, thou bringest back the captivity of thy people, &c.' This, however, does not remove the difficulty; beside which, there is no rule for such rendering: but we have the acknowledged principle of the Hebrew language, and of our translators, for rendering in the future tense, any future event which is expressed as absolutely certain by the indicative mood. It is plain that the writer of the psalm, first expresses his firm conviction that the event will take place, and then proceeds to plead with God, and pray for its speedy accomplishment.

The next passage to be noticed, is the celebrated prophecy, Isaiah ix. 6th. 'For unto us a child *is born*, and unto us a son *is given*, and the government *shall be* upon his shoulder, and his name *shall be called*, &c.' In this example there is not only a violation of sense, but a violation of the rule which the translators have admitted on many other occasions. If the statement is regarded as an historical fact, the rules they have observed in the first chapter of Genesis would require it to be rendered thus: 'For unto us a child *was* born and unto us a son *was given*, and the government *was* upon his shoulders, and his name *was called* Wonderful,' &c. But as it is a prophecy, the first two verbs of which are put in the indicative past tense with the design of expressing the absolute certainty of the event, it ought to be expressed by the future tense in English, thus; 'Unto us *will* a son *be* born, unto us *will* a child *be* given, and the government *will be* upon his shoulders, and his name *will be* called Wonderful,' &c.

Other instances of the like nature occur, among which may be noticed the wonderful prophecy of the liii. chap. of Isaiah. The extraordinary events foretold in this prophecy, are expressed in English partly in the future, partly in the present, and partly in the past

tense, which produces a strange confusion; whereas by the rules both of grammar and of sense, the parts which relate to the Messiah ought to have been uniformly expressed in English by the future, from the 13th verse of the lii. to the end of the liii. chapter thus. 'Behold, my servant will deal prudently, he will be exalted and extolled and be very high; as many will be astonished at him; his visage will be more marred than any man's, and his form more than the sons of men, so will he sprinkle many nations; kings will shut their mouths at him: for that which had not been told them they will see, and that which they had not heard will they consider. Who will believe our report, and to whom will the arm of the Lord be revealed? For he will grow up before him as a tender plant, and as a root out of a dry ground. He will have no form nor comeliness, and when we shall see him, there will be no beauty that we should desire him. He will be despised and rejected of men; a man of sorrows and acquainted with grief, as one hiding the face from us; he will be despised, and we shall not esteem him. Surely he will bear our griefs and carry our sorrows, yet we shall esteem him stricken, smitten of God and afflicted. But he will be wounded for our transgressions and bruised for our iniquities; the chastisement of our peace will be upon him, and by his stripes we shall be healed. We all like sheep do go astray, we turn* every one to his own way; but the Lord will lay on him the iniquity of us all. He will be oppressed and afflicted, yet he will not open his mouth: he will be brought as a lamb to the slaughter, and as a sheep before her shearers is dumb so he will not open his mouth. He will be taken from prison and from judgment, and who shall declare his generation? for he will be cut off out of the land of the living; for the transgression of my people will he be stricken. And he will make his grave with the wicked, and with the rich in his death, though he will do no violence, neither will deceit be in his mouth. Yet it will please the Lord to bruise him, he will put him to grief. When his soul shall have been made an offering for sin, he will see his seed, he will prolong his days, and the pleasure of the Lord will prosper in his hands. He will see of the travail of his soul, and be satisfied; and by knowledge of him will my righteous servant justify many, for he will bear their iniquities. Wherefore after he shall have poured out his soul unto death, and have been numbered with the transgressors, and have borne the sin of many, and made intercession for the transgressors, I will divide him a portion with the great, and he shall divide the spoil with the strong.'

The prophecy thus uniformly rendered appears much more beautiful; and the accuracy of such rendering is established by an acknowledged rule in the Hebrew and Arabic languages, and by the authority of the English translators both in the close of the 52d chap-

* Note. This being a general truth applicable to all times, is in the present tense by rule 1.

ter and in other places where the indicative past is rendered by an absolute future.

Once more, the potential mood seems often to be rendered in the present instead of the future tense, to the great injury of predictive language. This mood is rendered in many hundred cases in the future; and if among these, there was one that could justify such rendering, it would be in the delivery of prophecies where the events described are manifestly future; yet in very many instances of this nature, the potential is rendered in the present, or like the imperative mood. This, besides being contrary to sense and rule, is also exceedingly grating to the ear, as it makes the prophet, while predicting future evils, appear like an angry man venting his private feelings and cursing his enemies. Thus, 'Let death seize upon them, and let them go down quick to hell.' How much more consistent with the character of the prophet to say, 'Death will seize upon them, and they will go down quick to hell.' The following verses in the cix. Psalm are exceedingly harsh in the English version; they contain a terrible prediction, and should be thus rendered: 'Thou wilt set a wicked man over him, and Satan will stand at his right hand; When he shall be judged, he will be condemned, and his prayer become sin; His days will be few, and another will take his office; His children will be fatherless, and his wife a widow; His children will be continually vagabonds and beg, and seek bread out of desolate places; The extortioner will catch all that he hath, and strangers spoil his labour; None will extend mercy to him, neither will any favour his fatherless children; His posterity will be cut off; in the generation following their name will be blotted out; The iniquity of his fathers will be remembered by the Lord, and the sin of his mother will not be blotted out; They will be before the Lord continually, and he will cut off the memory of them from the earth; As he loved cursing, so it will come unto him; as he delighted not in blessing, so it will be far from him; As he clothed himself with cursing as with a garment, so it will come into his bowels like water and into his bones like oil; It will be unto him as the garment that covereth him, and for a girdle with which he will be girded continually. This will be the reward of mine adversaries from the Lord, and of them that speak evil against my soul; They may curse, but thou wilt bless: When they arise, they will be ashamed, but thy servant will rejoice; Mine adversaries will be clothed with shame, and they will cover themselves with their own confusion as with a mantle.'

The last two verses of the Psalm, are translated in the future, and the rule by which they were so rendered required all the verses given above to be rendered in like manner. It is no objection to this translation, that in the 1st of Acts one of these verses is quoted in the imperative; for the Apostle, taking the quotation from the Septuagint, put it as he found it, which faithfulness required.

It would be easy to adduce a multitude of other passages by which the rules given are confirmed, and many others in which they are violated; but it is hoped that those given in the first part, will be sufficient to prove their correctness, and those given in the last, to shew the necessity of applying them more uniformly to the interpretation of the sacred text. From what has been said, it will be evident that the indicative and potential moods, when employed to describe *moral and religious truths*, should be rendered in the present tense; when employed to describe *historical events*, which transpired before the time of the writer, in the past tense; and when employed to describe future *and prophetic scenes*, in the future tense, so that in determining how they are to be translated, we have only to ascertain whether the subject is moral, historical, or prophetic. There will be few instances in which it will be difficult to determine that point; and when that is determined, the rules that have been given will be found as easy in their application, as they are simple in their nature.

III.—*On the Present State of Religion in England.*

In considering the state of religion in any country, we may view it either in its general effects on the sentiments and conduct of the great body of the people, or in its more direct and genuine influence, on the hearts and characters of its sincere professors. In England the great mass of the people, cannot even in the present day be regarded as Christianized. A few of the general truths contained in the Bible are indeed almost universally acknowledged, and the name of Christian assumed; but vast multitudes are yet ignorant of the real nature and design of the religion of Jesus, while their hearts and conduct are uninfluenced by its renovating power.

Some good men think religion has been retrograding, and others think that, of late years, it has been advancing with rapid progress. This diversity of sentiment often arises from persons calculating merely from the state of their own sect or denomination, and not extending their view to all the sections of the Christian Church, which, though differing on some points, generally retain, in common, the grand essentials of 'the faith once delivered to the saints;' and which, though not all equally pure in discipline or correct in sentiment, can each exhibit many members of undoubted piety and excellence of character.

Though the writer of these remarks is not of the number of those, who regard religion as on the decline, he is very ready to admit that there are some appearances, which at first view seem almost to indicate that its progress, if it is progressing, is but small and doubtful.

The unusual audacity of unbelievers, the shameless part assumed by irreligion, the increase of crime, the constant attacks made on religious institutions long venerated, the remarkable growth of

fanaticism, and the light and trifling character of multitudes who profess religion, cannot certainly be easily regarded as signs of the advancing state of real Christianity. But on considering these facts attentively, we shall find that they are far from proving any thing like a decline of religion in the country, though they shew that an immense work still remains to be accomplished before England can truly deserve the name of a "Christian land."

Nothing is more customary than to talk of the vast increase of infidelity. That it has increased in the number of its unhappy votaries is perhaps true; but it has done so, not by making inroads on real Christianity, but by drawing from the ranks of ignorance, vice, and irreligion. But though its professors may have increased, its moral inference has vastly sunk. Little more than half a century ago, nearly all the literature of the country was in the hands of men, who, if they did not assume the name of infidels, took little pains to conceal their scepticism. Philosophers, historians, and poets, seemed always to take it for granted, that Christianity was something fitted only to keep the vulgar in awe. Genius, learning, and reputation were almost universally engaged, directly or indirectly, on the side of scepticism. Principles subversive not only of Christianity, but of all piety and morals, were speciously blended with the more subtle truths of philosophy, so as to be generally received, even by believers of the gospel, and that often, alas, to the shaking of their faith and the ruin of their hopes. But where are now the champions of infidelity in England? Their names are seldom heard of, unless in police reports. The infidelity of England is too low and disgusting to do any harm to Christianity, though for a time it may prey on the unhappy beings, who through the neglect of others are unfortunately too ignorant to detect its sophistries, and too viciously inclined not to welcome it, as an agreeable release from the alarms of conscience.—We do not mean that no infidels are men of talents or learning; but wish to shew that the influence of Christianity is so great over the public mind, that a man who hopes by his abilities or character to obtain a share of public favor will rarely venture so far as to impugn the authority of the Bible. Public writers generally follow the public taste, and were not that decidedly in favor of Christianity, the cause of scepticism would soon call forth able and eloquent pens. It must also be remembered, that this bias of the public mind in favor of Christianity exists at a period when every one has perfect liberty to express his opinions, and when the veneration of the people, for long established systems and institutions, is weaker than ever it was before. Without the aid of racks or gibbets the simple moral energies of Christianity have laid all its enemies, who were worthy of notice, prostrate at its feet. A noisy, but insignificant party remain, whose mental and moral characters are sufficient to prevent their sentiments from making progress, unless among the ignorant or vicious.

Thus the powerful agency of the press in England has been nearly neutralized, or turned more or less in favor of Christianity. Infidel publications there are, and many works of pernicious tendency are constantly appearing; but still all the leading writers of the day are professed Christians, and in all their works, take for granted the truth of the Gospel, and are more or less cautious not to advance any thing subversive of its claims, while almost all the productions of the contrary description are too insignificant to be objects of serious apprehension to an enlightened Christian.

The bold part assumed by irreligion is often taken as an evidence of the decline of real piety; but that there is actually more irreligion now than in former times is far from certain. At every period of English history there has existed a vast body, who openly scoffed at every thing like serious piety: and though now some of this class may go rather further, in rejecting even the form of a religion of any kind; yet there can perhaps be no evidence adduced to prove that they have increased in number, or that their enmity to real Christianity has become more virulent. The increase of direct crime is undeniable, but the consideration of its causes is of too complicated a nature to be satisfactorily entered upon in our present limits: still we are convinced that it might be accounted for, by an examination of the present state of society, without leading us to conclude that it has arisen from any decline of religion.

The extraordinary spread of fanaticism can be no proof of the decrease of sober and real religion, but might easily be shown to be the contrary, however much we may lament the existence of the thing itself. Fanaticism has always appeared at times when a greater than usual proportion of people have had their attention turned to religious subjects. It is like the foam which rises on the surface of the agitated waters, which never appears when all is still and motionless. Were there not a large body of the people deeply interested about religion, we never should have heard of the unknown tongues, or of the other countless absurdities of the day.—Some years ago a great many young men who had entered the church before they began to think seriously about religion, became decidedly pious. Finding themselves possessed of pulpits, but destitute of theological knowledge, they began to study the Scriptures; but not being possessed of sound principles of interpretation they plunged at once into the most difficult subjects, and often fancying they had made some new discovery, when their own understandings were quite bewildered and their notions crude and inconsistent, they began to announce them to their congregations with all the zeal and energy of new converts. The ignorant and wrong-headed began to speculate. The millenarian and other systems equally gross, were revived by some of the leading characters of this wildfire school of theologians, and hosts of the preachers and hearers of the same class received with delight all the theories of

the modern prophets in succession. From this source most of the strange vagaries, of which so much has of late been said, have sprung; and it is easy to see, that to a great extent they have arisen from the very rapid increase of pious and zealous, but ill-informed, ministers, and their more ignorant followers, and not from any decline of real religion. In this respect, the present day in some measure resembles the period of the Reformation, when the interest about religion became so general and exciting, that out of the agitated wars of mind it was no wonder that wild and monstrous systems were produced.

That in England a considerable increase in the number of real Christians has taken place, within the last few years, there is every reason to believe. In a great majority of those Churches or congregations, where the external evidences of real Christian character are made the test for admission to membership, a great increase of members has taken place, and the number of such churches has been about doubled within the last twenty years.

In the Established Church, it is well known that a very great increase of pious evangelical ministers has taken place; and though it has been chiefly among this class that the millenarian and other strange notions have spread, yet a large body have continued sound in the faith, and have been eminently successful in their labors. In fact, the Church of England never had, even in what are usually called her best times, so great a number of faithful and devoted ministers. That the Church is hard pressed in its relations with the state is evident; but as a body of religious instructors, her clergy were perhaps never more efficient, though it must at the same time be admitted, that a very large class, and that too the most influential, are still sadly defective in many of the most essential qualities of ministers of the pure and holy gospel of Christ. The improvement has however of late years been great, as it respects many, particularly of the lower clergy, and its effects on the advancement of piety among the people have been manifested.

Among the various bodies of Methodists considerable improvement has also taken place. The Wesleyans especially have increased rapidly, and among their leading ministers a more sound and enlightened system of teaching has become prevalent. Their preachers in general are now far superior in knowledge and moderation to what they were formerly, while they retain a large portion of that ardour and zeal through which they have been so successful among the lower orders. Still it must be confessed that among the Methodists, while there is much real piety, there is a good deal of rant and enthusiasm, the absence of which would enable us to estimate better the real amount of solid religion.—It is true genuine piety may often co-exist with a considerable portion of enthusiasm, (we use the word in its worst acceptation,) but it is always degraded

; have declined, while the Orthodox have been extending
hurches in every direction, and daily augmenting the num-
their members. The ministers among these bodies of Chris-
rere perhaps on the whole never so effective and influential,
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The reins of fancy have been put into the firm and steady
of enlightened Biblical Criticism, and the result is, that the
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, in their own simple and majestic character, while men are
: to draw their systems of belief more directly from the vo-

ing, among the ministers; in the production of a more liberal and enlightened piety, among the people; and in the promotion of that spirit of active zeal and Christian benevolence, by which the present day is peculiarly distinguished.

The piety of our forefathers had in it much of the spirit of mechanism. It was of a seclusive, austere, and sometimes even of a forbidding nature. That of the present day, if not more sincere, is at least of a more publicly active and benevolent character. Men are always given to extremes. There is no great evidence of real piety, in leaving the walks of social usefulness, to live retired from the world, apparently absorbed in the concerns of one's own salvation, to the neglect of that grand principle of Christianity, by which every one is in a certain sense called to be his brother's keeper; nor is there much evidence of real religion, in the bustling activity of some, who seem too much taken up about the eternal interests of others, to have any time to care for their own: yet, on the whole, we think that though the purity of primitive Christianity has not been reached, its spirit has been in some degree revived, by the general practical recognition of the fact, that next to our own eternal salvation, we are bound to promote that of our fellow-men.

This principle, though theoretically acknowledged, had for ages almost entirely lost its influence. The clergy, it was supposed, were the only class who were bound by duty to seek the spiritual good of others. But now the change is great, and by the simple principle to which we have alluded, the most extensive system of agency ever employed for the moral renovation of the world has been called into operation, and is increasing in a ratio of which our fathers could have formed no idea, and acting through such a variety of means, as renders it quite impossible to calculate the amount of good already effected.

By means of voluntary combination, in England, for religious purposes, the aspect of society has been completely changed; and from the review of the few years of its past operation, we already feel a complete confidence of its future success, not only in the religious improvement of our own country, but also in the entire subjugation of the world to the dominion of the cross.

Through the same means Christians of all parties have been brought into closer connexion, and their charitable feelings towards each other increased. They have been formed into a great and powerful body, having the same general objects in view, and have obtained a weight and influence in society which they did not before possess. And though many have been, from various causes, led to join in the different objects of Christian benevolence pursued by the pious, who are not themselves the subjects of true piety—yet there has been, on the whole, a great increase in the number of real Christians, and a more marked distinction between the Church and the world.

Many are the evils yet to be deplored, and great indeed must be the improvement in religion, before England can rise to that high state of Christian purity which has been sometimes claimed for her; but it is cheering to the pious mind to be able to observe unequivocal marks of religious improvement While she is looked up to as a pattern to other nations, as it respects her civil institutions, it is pleasing to contemplate her, as exhibiting an example of increasing national piety, and as that great centre from which are emanating the rays of pure Christianity to cheer and illuminate the nations of the earth. B.

IV.—*On the Possibility, the Practicability, and the Expediency of substituting the Roman in place of the Indian Alphabets.*

The discussion respecting the substitution of the Roman in place of the Indian Alphabets has recently been revived, in consequence of the publication of Mr. Trevelyan's Minute on the proceedings of the Education Committees in Calcutta. Mr. Trevelyan advocated the substitution: Dr. Tytler opposed it. The Minute of the former is the exposure and appeal of a sweeping reformer and ardent philanthropist: the rejoinder of the latter, with the exception of a few awkward attempts at sarcasm, is the production of a sober minded gentleman and accomplished scholar.

It is not my present intention to follow the remarks of either of these. Long before the recent discussion arose, the subject in dispute was forcibly brought home to my own mind, in connection with various plans for the amelioration of the people of India. And the result of my own inquiries was a decided conviction in favour of the views that have been so ably propounded by Mr. Trevelyan.

The subject I conceive to be one of far greater importance, in the *present* stage of native improvement, than most people are willing to admit, or rather than those who have not made it an object of study, are capable of comprehending. On this account, I should rejoice to see the whole question traced in all its bearings—to see it agitated in the public press, and presented in every possible form to the public mind. With the view of adding my mite to the general cause, I shall now furnish a few facts, and offer a few cursory observations.

I. *Is the proposed substitution possible?*

One party replies, yes: and another, no. Those who answer in the negative dwell chiefly on the circumstance that, in the oriental languages, there are *peculiar* sounds, i. e. sounds *unlike* any which occur in the languages of the West. How then, ask they triumphantly, *can* these sounds be represented by Roman characters? Now, it must be owned that if these characters were of the nature of pictorial delineations, like the Mexican paintings now to

be found in the Bodleian library; or of the nature of expressive symbols, similar to the Egyptian hieroglyphics; or of the nature of verbal representations, like the encyclopædic letters of China;—it would not be easy to divert them into *new* channels. But the case appears totally different when we find that alphabetical characters, like the Roman, are merely *arbitrary or conventional signs of sounds*, i. e. any character, bearing, as it does, no resemblance to the sound itself, may become the sign of any sound. All that is required is, that there be a mutual understanding amongst those that employ a letter of any figure, as to the sound which such letter is intended to represent.

Since then all letters are, or ought to be, the arbitrary signs of certain *elementary sounds*, and since, in *all* languages, the *greater part* of the elementary sounds are the *same*—it follows that the *greater part* of the alphabetic letters of any language may be *directly* represented by Roman characters. Next, as to *peculiar* sounds, it may often be found, as in the Indian languages, that they are not *radically diverse* from all that find a place in the languages of the West. That which is said to be *peculiar* in the former, may be only *some particular modification of an elemental sound that* enters essentially into the latter. The difference, instead of being a radical one, may be only a difference in the tone, time, or mode of enunciating the same elementary sound. In this case, the Roman character, with some mark, above or below it, would, if agreed on by mutual consent, sufficiently distinguish the peculiarity.

This was the deliberate opinion of Sir William Jones; and as his authority ought to weigh much with even the profoundest orientalists, I shall here quote his words. "*By the help*," says he, "*of the diacritical marks used by the French, with a few of those adopted in our own treatises on fluxions, we may apply our present alphabet so happily to the notations of all Asiatic languages, as to equal the Deva Nagari itself in precision and clearness; and so regularly, that any one, who knew the original letters, might rapidly and unerringly transpose into them all the proper names, appellatives, or cited passages, occurring in tracts of Asiatic literature.*"

So positive and unhesitating an opinion, delivered by such a man, may be reckoned decisive of this part of the subject. But if any lingering doubt still remain as to the possibility of representing all *peculiar* sounds by means of Roman letters with diacritical marks, there is still the expedient of effecting this end by *particular combinations of letters*. Without reverting to the excessive simplification of Wachter, who maintains that *ten* distinct characters would suffice to express all the elementary sounds that belong to the human organs; or to the more moderate opinion of Harris, who declares that "to about *twenty* plain elementary sounds we owe that

variety of articulate voices which have been sufficient to explain the sentiments of such an innumerable multitude of all the past and present generations of men;" let us adopt what some would reckon the still more reasonable conclusion of Bishop Wilkins, that 34 separate characters would be requisite for the purpose, and what follows? That the Roman alphabet, being both defective and redundant, could never be made to express the sounds *not peculiar* to it? No such thing. Let any one consult the Bishop's alphabetic table, and if not satisfied with the extension of Roman letters with diacritical marks to denote *all* peculiar sounds, he cannot fail to be convinced that the object can be fully and satisfactorily accomplished, by an appropriate combination of two of the existing letters.

It is a mere fallacy to talk of the inadequacy of simple Roman letters to express *certain peculiar* sounds. No one has said that, barely and nakedly by themselves, unaccompanied by any mark or uncompounded, they can. What has been alleged is, that the majority of Indian letters can be represented *directly* by corresponding Roman characters, and that the remainder can be *adequately* represented by Roman characters with diacritical marks, or Roman characters suitably combined.

And after what has now been advanced may I not fairly conclude that *such* representation is in all respects *possible?*

II. Admitting the *possibility* of substituting Roman characters, under certain prescribed conditions, in place of all the Indian letters, the next question is, can such substitution be held to be *practicable?*

Those who regard it as *impracticable,* generally ask in a tone of defiance, Has such a thing ever been done—has such a thing been known or heard of?

Now, I may surely assert that, though we could not appeal to a single example in the history of the past, this would be a sorry argument. While I hold the maxim to be a sound one, that "what man *has* done, man *may* do again,"—I must hold it to be at once unsound and injurious to lay down the principle that "what man *has not* done, man *cannot* do." And yet this is the principle, on which in the present instance much of the opposition, on the score of impracticability, rests. The argument put in plain terms amounts to this: 1st, No people ever employed the characters of a foreign language to express the ordinary and extraordinary sounds of their own: *therefore,* the attempt to accomplish this is not practicable:" 2nd, "No people ever substituted the appropriate characters of another language in place of those peculiar to their own: *therefore,* the attempt to accomplish this is not practicable." This is palpably very bad reasoning, since if allowed to be valid, it would lay an arrest on all possible improvement. Applied to the inventor of the steam engine, it would stand thus: No people ever made use of steam, as an impulsive force: *therefore*

the attempt to do so, is not practicable." And so of every other invention in art, and every discovery in science. In all these cases, and in all alike, would not the proper course of procedure be: "Is the thing in itself possible? is it, as to its object, desirable? If so, let us make it practicable."

But we have conceded too much to our opponents. Past history is *not* wholly a blank in respect of examples. And as *facts* seem to weigh with them more than arguments, on abstract possibility and desirableness, I shall indulge them with a few statements of facts.

First, As to the employment of the letters of one language to express the peculiar sounds of another.

The language of the Tonga Islands has various peculiar sounds; and yet these have been successfully represented, by a judicious application of the Roman letters.

The old Celtic, or Gaelic language, which is nearly the same as the old Irish, and is still spoken universally in the Highlands of Scotland, has several *peculiar* sounds, i. e. sounds to which there are none perfectly similar either in the English, or in any other of the European languages,—and yet, these sounds have been successfully expressed by Roman letters. No diacritical marks have been used. Only 18 of the Roman letters have been selected, and by a skilful employment of these, not only the common, but all the *peculiar*, sounds in the language have been represented in a way that is perfectly intelligible to every Highlander.

Ought not these facts to demolish the bugbear of impracticability on this head?

Second, As to the national substitution of one set of characters in place of another widely dissimilar in form.

In Europe, these substitutions have been notoriously frequent from the earliest ages.

Before the conquest of Gaul by Cæsar, the old Gaulish letters, which somewhat resembled the Gothic, were alone used in that country. After the subjection of the Gauls to the Roman yoke, the letters of the conquerors, though extremely dissimilar, were universally introduced, and substituted in place of their own. Towards the close of the sixth century the Roman Gallic letters were again changed by the Francs, into what was called the Franco-Gallic, or Merovingian. This was succeeded, a few centuries afterwards, by the German mode of writing, which had been improved by Charlemagne. In the 12th and 13th century, the modern Gothic, the most diversified, complicated, and barbarous of all alphabets, supplanted the German letters. And at the time of the Reformation, the Roman once more usurped the place of the existing alphabet, and has ever since maintained its ground.

In England the changes were not less numerous. At one time the German mode of writing prevailed; at another, the Saxon; at another, the modern Gothic, &c. and finally, the Roman.

In different parts of Ireland and Scotland, similar dialects of the old Celtic language have been spoken for at least 18 centuries. There were peculiar letters, of a form distinct from that of other alphabets, to express all the elementary sounds of this ancient language. These letters, having been used chiefly by the Irish Celts, are commonly known under the designation of the "old Irish character." Now, when, about a century ago, great efforts began to be made to improve the condition of the Scottish Celts, the alphabet that contained appropriate letters to express the ordinary and peculiar sounds of their language, was set aside, and the Roman notation of letters universally adopted. And in that character have all works ever since, without one single exception, been printed.

Whether the practice be as yet uniform, I cannot tell, but I have also seen translations of the Bible and the confession of faith into the Irish dialect, published in the Roman character.

In Spain, during the earliest period of its history, letters were used, somewhat similar to the Greek. After the Romans became lords paramount of the soil, they introduced the general use of their own letters. When the country was overrun by the Visigoths, they abolished the Roman and substituted their own very different form of writing. In the 11th century, by the decree of a Synod held at Leon, the alphabet of the Visigoths was superseded by the restoration of the Roman characters.

In Italy, from the vicissitude of its fortunes, the mode of writing was often changed. At one time, the Lombardic mode of writing entirely set aside the use of the Roman letters, being adopted even in the Bulls of the Popes: at another, the modern Gothic, &c.

Though in most of these cases, the forms of the letters were as widely different as can well be imagined, it may still be objected, however absurdly, that they all belong to the languages of the West. Of the people of the East, their languages, manners, customs, &c. unchangeableness has been predicated!

In removing even this cavil, the following *facts* may be of some service:

Who more tenacious of every thing Jewish, than the descendants of Abraham? And yet it is generally allowed that the old Hebrew character, now known under the name of the Samaritan, was abandoned during the time of the Babylonish captivity, and that the Chaldaic form, which is vastly different, was substituted in its place, and has been ever since retained.

Originally the Arabic alphabet, as asserted in the learned Dr. Hales' analysis of Chronology, was the same as the Syriac, which differs as much from the modern Arabic alphabet, as it does from the Chaldaic and old Hebrew. This total change in the order and form of the Arabic letters took place about the commencement of the Mohammedan æra.

The old Persian or Zend, which is said by Jones to approach to perfection, was superseded by the Arabic alphabet, which has been adopted by all nations that have embraced the religion of Mohammed.

But, what some may think still more to the purpose, has not the Persian character been often practically employed in representing Indian words, particularly in the Upper and Western Provinces? And, *vice versa*, has not the Nagari character been employed in expressing Persian and Arabic terms? The Oordoo, which is a compound of Persian and Indian words, has been represented indifferently by Persian or Nagari letters. And if so, why not this, and other Eastern languages by the Roman*?

Rather, if so many and such radical substitutions of one form of letters, for another totally dissimilar, have actually taken place in the West, and in the East, does not the voice of history loudly and emphatically protest against the baseless notion, that to substitute the Roman, in place of the Indian letters, is impracticable? Does not the testimony of experience, as it rolls along different ages and different countries of the world, perfectly demonstrate that such substitution is, and must be pronounced to be, in every point of view *practicable*?

III.—On the supposition of the possibility and practicability of the proposed change, is it *expedient* to substitute the Roman, in place of the Indian letters?

Those who oppose the expediency of the substitution often argue thus: "Look at the English orthography; Jones himself pronounces it to be disgracefully, and almost ridiculously imperfect: Look, on the other hand, at the Indian orthography; its precision, clearness, and regularity cannot well be surpassed:—would it not then be most inexpedient to disturb the beauteous order of the latter by introducing the irregularities of the former?" and this sort of

* I have been told by a friend, who has derived his information *direct* from M. Alexander Csoma de Körös, the celebrated Hungarian, who has thrown so much light on the language and literature of Thibet, that the *general structure* of the Hungarian language is so *very unlike* the parent stock of any of the dialects of the west, and so *exactly like* the Sanscrit, that he doubts not the Hungarian and Sanscrit are essentially connected as to their *original source*, if not, as Primitive and Derivative. And this conclusion, deduced from the striking *similarity of structure*, is greatly confirmed by the equally striking *similarity* in the *names* of the *most common objects*. M. Körös is of opinion, that the Huns had undoubtedly an original Alphabetic character of their own when they first invaded Europe, and that it was retained by them till their conversion to Christianity, when *they adopted the Roman character*.

If this be the case, and the peculiar philological attainments of M. K. render his opinion worthy of the highest possible respect, what a remarkable *corroboration* does it afford of all that has now been advanced? A language possessing originally a peculiar alphabetic character of its own—and what is more, *a language radically Indian in its structure and terms—has for ages been successfully represented by Roman characters*?

reasoning is backed by what some account a few good jokes and pithy sarcasms at the expense of our poor English orthography. But it will not do to pass off this subject by mere orthographical jokes and sarcasms. There is a radical fallacy in the reasoning of these gentlemen. They suppose that we really wish to introduce the absurd anomalies of English orthography into the East, and without this supposition, their argument is good for nothing. Now this *supposition* is a *most barefaced assumption. It cannot be conceded, because it is not true.* We do *not* wish to see the anomalies of *English* orthography incorporated with the languages of the East. Neither do we wish to see superfluous Roman characters employed. If, in the East, one alphabetic letter uniformly represents one elementary sound, *let the Roman letter substituted in its place be invariably appropriated to the expression of that sound.* This is what we propose: and, in this way, I should like to know where a corner can be found for a single anomaly—or how the greatest possible clearness, precision, and regularity may not be attained? In this view of the case, the potent arguments of our learned Orientalists must fall with deadly effect on *their own false premises.*

If then the reasons usually urged *against* the expediency of the substitution be utterly *groundless*, let us now state a few reasons *in favour* of it.

1. The substitution is expedient, because thereby we should obtain an alphabet more perfect than any of our Eastern alphabets —more perfect even than the Deva-Nagari.

This may startle the idolizers of Sanscrit; but nevertheless, it can be proved to be true. What are the requisites of a perfect alphabet? Without specifying the whole I may remark that, by the common consent of the soundest philologists, the following are of the number:—As every separate elementary sound ought to have a separate character to express it, so none but separate elementary sounds ought to have separate characters. Elementary sounds, radically the same, but differing somewhat in the tone, time, or mode of enunciation, ought not to have representative characters wholly different in form.

Now, in *both* these respects, the Deva-Nagari is exceedingly imperfect.

Consonant sounds, such as the two *ds* and two *ts* marked by Jones *d* and *d'*, *t* and *t'*, though radically the same, and differing in the *tone* of pronunciation, are represented by characters totally different.

Vowel sounds, such as the long and short *a*, the long and short *i*, &c. which of course differ only in the *time* of their pronunciation, are expressed by separate characters.

Sounds *not* elementary, i. e. compound sounds, which ought surely to be expressed by a combination of the elemental or simple sounds that compose them, are represented by separate letters. Of this description are *all* the *aspirated letters*, which form so large a

proportion of the Deva-Nagari and other Indian alphabets. Who can say that this is not a very *unnecessary multiplication* of alphabetic characters? How vastly more rational and philosophical the simple expedient of having *one* clear *mark*, or *letter*, for the aspiration, which could be applied to *all* vowels and *all* consonants. This is the expedient, not less admirable in theory than convenient in practice, which has been resorted to in the European alphabets. And if, after this truly philosophical model, the Sanscrit and other Indian alphabets were framed anew, we should at once get rid of a great number of very *superfluous* characters.

2. It follows from this that the proposed substitution is expedient, because, by rendering the Indian alphabets more perfect, and thereby getting quit of *many wholly useless letters*, the *complexity* which at present characterizes these alphabets would be greatly diminished, and the *progress* of *every learner* in the *same degree* facilitated.

3. The substitution is expedient, as it would remove one grand impediment to the free reciprocation of sentiment and feeling among the millions of Hindoostan.

To illustrate this, let me revert to an example. If a book in Latin, English, French, Spanish and Italian were presented even to an unlearned Englishman, in the Roman character, he would readily perceive that numberless words, and roots of words, were the *same* in all; and would conclude that the study of one, two, or more of these might be a comparatively easy task, in consequence of this *palpable radical similarity*. But were the book presented in Roman, Modern Gothic, Old Gaulish, Visigothic, and Lombardic characters, he could scarcely be persuaded that under forms so wholly different there could lurk any similarity at all. And the study would be regarded a forbidding, difficult, if not, a hopeless one. So actually stands the case in India: the number of *dialects* is immense: and each dialect must have letters of a different figure. Let then a specimen of each be presented to an unlearned Hindoo: what must be his conclusion?—What *can* it be, except that his country abounds with totally *different languages*? And if so, the attempt to hold any communication with natives not of his own province, must be abandoned as hopeless. Now were the whole presented, in *the same character*, it would be *seen* and *felt* that the natives are not divided into so many sections of foreigners to each other—that they have *all fundamentally* the *same* language—and that without much difficulty a community of interest and a beneficial reciprocation of thought might be effected to an extent at present unknown, and from the repulsive aspect of so many written characters, deemed utterly impracticable.

4. It is expedient, as it would tend mightily to encourage the study of the English language.

In the present state of things this is a matter of paramount importance. Of all earthly boons, the bestowment on a native of a sound English education, is beyond all question the highest and the noblest. It is by the quickening impulse of the knowledge to be derived through the medium of English that we are to expect the *first* awakening of the national mind from its present lethargy. Now by the universal introduction of Roman characters, every Hindoo might become familiar with them from infancy. The study of English would no longer be looked upon as *entirely new*, nor the language *entirely foreign*. It would appear in all respects more inviting: yea, it would allure thousands to engage in it who are now scared away altogether from the task.

5. It is expedient, as regards the enriching of the Indian languages.

If there must be an infusion of a vast number of *new ideas* into the languages of the East, ere the dense *mass* of the people can be elevated in the scale of moral and intellectual being, there must be a corresponding number of *new terms* to express these. Now, while it is conceded that the Indian letters are well suited to the expression of Indian sounds and words, every Orientalist must bear me testimony in saying, that they are *very ill adapted* to the expression of sounds and words in foreign languages. By the adoption, therefore, of Roman characters, the incorporation of *new terms*, implying an accession of *new ideas*, may go on indefinitely, without any difficulty, and without any confusion.

6. The substitution is expedient, as it would save much valuable time and useless trouble to hundreds, and thousands, and tens of thousands of our fellow-creatures.

It cannot be doubted that soon great numbers in every province from the Himalaya to Cape Comorin, will be engaged in the study of English. These, of course, *must* become acquainted with the Roman character. Besides, it will always be the lot of many to study more than one of the Indian dialects. What a prodigious saving of time and trouble must it then be, to multitudes in every province of Hindoostan, to be possessed of *one common alphabet*? Our *great* Orientalists, our Philological giants, I know, will convert this into a subject for derision or scorn, because *they* can master a new alphabet in a week:—but I cannot help it. In spite of *their* thundering *canons*, I must be allowed to assert, without fear of contradiction, that the *majority* of mankind cannot in the course of a week, acquire the *same facility* and *speed* in *reading* and *writing* a totally *new* set of alphabetic characters as they enjoy in reading and writing those with which they have been long familiar. No: *such* acquisition is *generally* the result not of five or six days' practice, but of at least as many months. Why, then, *waste* so much precious time upon *nothing*? He who, in acquiring *new* languages or dialects, would *voluntarily* choose a *new* set of letters for each, instead of adopting one already known,

appears to me to act the part of the foolish traveller who, on reaching every *new* river, instead of availing himself of the established ferry-boat that awaited his arrival, would prefer lingering on the banks in order to construct a *new* one for himself, in which to cross to the other side.

7. The substitution is expedient, as thereby a prodigious amount of expense will be saved to the community.

It is a fact, that, from the intricacy—the complexity of most of the Indian characters, it is utterly impossible to reduce them to so small a size as the Roman may be, without rendering them altogether indistinct, or even illegible. In this way, twice the quantity of typal matter, twice the quantity of paper, and nearly twice the quantity of binding materials and labour, must be lavished for nought. Now, considering that we have to provide books for a hundred millions of people, this surely is a consideration of too grave and important a nature to be overlooked.

On the whole, I conclude from principle and not from prejudice, in favour of Mr. Trevelyan's scheme. And not until the preceding facts are proven to be untrue, and the inferences unsound, shall I cease to advocate the posibility, the practicability, and the expediency of substituting the Roman, instead of the Indian Alphabets. ALPHA.

P. S. To render this paper complete, a representation of the Nagari and Persian alphabets, (the two principal ones used in India) in Roman characters may be given in the next number of the Observer.

V.—*The Address of a private Soldier to his Companions in the near prospect of death.*

To the Editors of the Calcutta Christian Observer.

GENTLEMEN,—As your valuable miscellany has in view the diffusion of spiritual knowledge, I feel assured, that the following extracts from letters addressed by a private soldier, when afflicted in hospital, to his fellow-soldiers, who made a profession of Christianity, will not prove unacceptable to you. Although the language and composition is in some instances imperfect, the spirit of genuine Christianity which the letters breathe cannot fail to interest the Christian.* I am, Gentlemen,

Your's, &c. J. W.

" Worldly men will be true to their principles, and if we are true to ours, the visits between the two parties will be short and seldom !" NEWTON.

" Now brethren, it has been a matter of pain to me, stretched as I am upon the couch of affliction, to learn, that this beautiful maxim of Mr. Newton's has not been altogether adhered to by you. But cogent and beautiful as I esteem the language of Mr. N. I would with greater earnestness call your attention to the language of heaven, ' Come out from among them

* The communication is very creditable indeed to the head and hear of the author. Our worthy correspondent J. W. should forward to us the other pieces of which he makes mention in his note.—ED.

and be ye separate, saith the Lord,' &c. It cannot be possible, that he who feels in his heart the transforming influence of the love of Christ, can feel pleasure in the company of the drunkard, the blasphemer, and the hater of God's people; as well might we expect to see the sun shining in darkness. I have always felt impressed with the fact, that there was a Judas amongst the twelve Apostles; and that a Demas deceived an injured Paul. I solemnly call upon you, by all the solemnities of death, and all the terrors of judgment; by all the glories of heaven, and all the attractions of a Saviour's cross, to examine yourselves, lest there be a Judas or a Demas amongst you. Recollect the day is coming, when the hypocrite in all his hideous forms shall be unmasked—when the false garb, with which he has clothed himself, in order to deceive men, shall be burnt up by the fiery test of judgment. But, you who have kept your garments clean, I would urge to consider your exalted privileges, as sons of God, and as expectants of everlasting glory. You are not of the world, even as the Captain of your salvation is not of this world; therefore, consider the exalted station which you hold, and bid an eternal farewell to the deceitful pleasures of time. Consider that you are through endless ages to contemplate, with ceaseless rapture and adoring delight, the unveiled glories of your exalted Saviour—that you are to stand on the banks of that river, where grows the tree of life, and where blossoms the plant of renown—that you are to participate in that river of everlasting love, the stream of which makes glad the city of our God—that you are to sit at the marriage supper of the Lamb, and feast on redeeming love—that you are to stand nearer the throne of Heaven, than the highest archangel, yea, and to sing a song that angels cannot sing, 'to Him who redeemed us with his blood,'—and that you are to be clothed in the immaculate robe of the Saviour's righteousness.

'Angels have not a robe like this,
A robe like Jesus' righteousness.'

"Oh! neglect not your privileges as soldiers of the cross. You are not to get to heaven on a bed of roses; no cross, no crown; no trial, no victory; no victory, no reward. Put on the whole armour of God. Read much the 4th chapter of Paul's Epistle to the Ephesians; there, the apostle compares the Christian to a soldier, fully accoutred for the field of battle, contending with 'principalities and powers, the rulers of darkness.' You have had as yet but little trial: stand, I beseech you, to your post: forget not the watch-word, 'Who comes there!' Should this affliction terminate my earthly career, how it will rejoice my soul in the day of judgment, to see you clothed in the robes of a Saviour's righteousness, and shouting the everlasting victory through the blood of the Lamb—

'And when our files are all complete,
We'll ground our arms at Jesus' feet,
We'll praise him, wonder and adore,
When time itself shall be no more!'

NOTICES OF BOOKS, &c.

1.—*India's Cries to British Humanity relative to Infanticide—British Connection with Idolatry—Ghaut Murders—Suttee, Slavery—and Colonization in India. By* James Peggs, *late Missionary at Cuttack, Orissa.*

We have been favoured by the author with a copy of this work. It is the *third* edition, revised and enlarged, of an invaluable publication.

As a brief but comprehensive collection of facts and authoritative evidence on the various important subjects which it embraces, it stands without a rival in the English language. By his zealous and indefatigable labours, in bringing to light, in a form that defies contradiction, the horrid cruelties and consequent miseries under which India groans, the author has laid every friend of humanity under a lasting debt of obligation.

Happily for India, some of the atrocities here exposed to public view no longer exist. Thanks be to God who has over-ruled the exertions of his servants, the murderous abomination of Suttee is only heard of as " a thing that was." And it is the success with which the abolition of this inhuman rite has been achieved, that ought to arouse the energies of the philanthropist, and suffer him not to relax one single effort, till *all* the odious and destructive practices of a wicked superstition be " buried midst the wreck of things that were."

In accomplishing an end so glorious, we cannot doubt that the present work is destined to continue, as it has already been, no mean instrument. Its circulation at home seems to be immense. One gentleman alone has subscribed for 20 copies of the *new* edition; a second, for fifty; and a third, for one hundred and fifty. And we say nothing beyond the genuine merits of the work, when we express our conviction that no friend of humanity in India ought to be without a copy. A considerable supply, we have understood, has reached Calcutta; and a copy may be had at a very moderate charge, by applying at the Baptist Mission Press.

2.—*Scripture Geography, containing an account of the various places, mentioned in the Old and New Testament, alphabetically arranged. By* Henry Bowser, *Head Master of the Military Orphan School, Allipore.*

In his preface, Mr. Bowser truly remarks, that Palestine is associated in the mind of the Christian with all that is dear,—all that is holy: or, as Dr. Russell observes, every part of its varied

territory, its mountains—its lakes—and even its deserts, are consecrated in his eyes, as the scene of some mighty event.

As the title indicates, Mr. B.'s work is not a systematic treatise on Sacred Geography, which can be studied separately by itself: it is in the form of a small Dictionary, which is designed to be a *companion* to the Bible. The *plan* is thought by the author to be *original*. Wherein the *originality* consists, we cannot well perceive. But this does not detract in the least from the merits of a work, whose excellence must chiefly depend on the judiciousness with which its materials are selected and arranged under the different heads.

The work is intended more especially for young persons; and we think the author has succeeded in producing a little volume, acceptable and useful. The names of all places are divided and accented, in order to enable the mere English scholar to pronounce them accurately. The account given of every town, district, &c. seems proportioned to the relative importance of each. Occasionally, such observations are appended as have been naturally suggested by the subject, and are likely to prove interesting to the young. In connection with particular places, such as Babylon, Egypt, &c. care has been taken to point out the astonishing fulfilment of prophecy. The chronological part of the book exhibits the most important events recorded in Sacred and Church history. Altogether, the letter-press and scripture references must include nearly all the leading facts and circumstances detailed or alluded to in the Sacred Oracles. And the author has evidently spared no pains in putting himself in possession of the most accurate information, as his varied references abundantly testify.

On the whole, we conceive the work to be one of considerable merit, and well calculated to be useful in Bible classes and private families.

The work we perceive is dedicated to Captain Young, the Deputy Governor of the Military Orphan Society;—and to no one could it be dedicated more appropriately, if assiduous persevering attention to the laborious and unpaid duties connected with the management of a great public charity, entitle a man to the respect of the community which he voluntarily serves. We observe also, in the preface, what we deem a well-merited tribute of affectionate gratitude to the late excellent Chaplain and Secretary of the Military Orphan Institution, the Reverend Walter Hovenden—than whom we knew not one more deservedly beloved when living, nor more sincerely regretted when numbered with the dead.

3.—*A Lecture on the Vendidad Sade of the Parsis, delivered at Bombay on the 19th and 26th June*, 1833. *By the Rev. John Wilson, of the Scottish Mission.*

This lecture forms part of a short series of discourses which the author delivered on the Parsi religion. And it is published in compliance with the expressed wish of a number of respectable individuals who are attached to that faith, in the hope that it may

contribute, in some degree, to lead them into such inquiry as may issue in the rejection of error and the embracement of truth.

The Vendidad Sade, Mr. Wilson imforms us, is the work to which the Parsis attribute most importance. It exists in the original Zend language. Part of it has been translated into Sanscrit. All of it exists in Gujarathi, though it has not been published in that tongue. It was translated into French by Anquetil du Perron, and along with the other works forming the Zend-Avesta, was published by him in 1771.

Our Author shews in a concise and satisfactory manner that the Vendidad Sade, has no claim to be considered as a divine revelation.

1. There are no proofs either of its authenticity, genuineness, or credibility. It is ascribed to Zoroaster, who is said to have flourished in the reign of Darius Hystaspes, but there is no proof even of its existence long after his day. And whether it be the same as when originally composed, no man can tell. Its narratives, which refer to the early peopling of the world, are entirely destitute of that sobriety and consistency which are the characteristics of truth. All that those who profess to believe in them, can allege in their favour is, that they have heard them from their parents, or have read them in books.

2. As a rule of Faith the Vendidad Sade is very defective. Though alleged by its reputed author to be "unalterable," the greatest part of the Avesta is lost. And the Vendidad Sade is a mere fragment of the work.

3. The Vendidad Sade robs God of all his glory. Zorwan, or the first cause of all things, is spoken of as "time without bounds," and as "wholly absorbed in his own excellence." He is in fact represented as wholly inactive, as disregardful of the concerns of the universe, and as having surrendered the administration of affairs to Hormazd, the chief of the Amshaspands, or Archangels.

4. It gives a highly irrational account of the origin and operations of natural good and evil. Hormazd was opposed by Ahriman, "the chief of death—the chief of the Dews, or devils," in all his works. When Hormazd created the Eriene Viejo, Ahriman produced in the river the great adder or winter: when he created Saghdo, abundant in flocks and men, Ahriman created flies, which spread mortality among the flocks: when he created Bakdi, pure and brilliant in its colours, Ahriman created a multitude of ants which destroyed its pavilions; when he created any thing good, Ahriman was sure to create something evil.

5. The Vendidad teaches and recognizes the deification of the elements, and other inanimate objects. Now besides the idolatrous delusions which such deification tends to encourage, it originates such absurdities as the following: "Zoroaster asked, Does the water destroy man when he is drowned? Hormazd replied: It is not water which destroys man, the Dew Astoniad binds him

who falls into the water, and while he is thus bound, the fish attack him: the body rises afterwards and then descends again."—"Does fire attack men? Hormazd replied: Fire attacks not men—it is the Dew Astonied that binds him, and when he is thus bound the birds attack him, and the fire consumes the bones which confine the soul of this man." Thus, fire and water are so venerated, that they are supposed to be incapable of being the instruments of any injury.

6. The Vendidad gives an erroneous view of the natural state of man. In opposition to the voice of universal experience, it sanctions the belief that "from the day that a man's parents bring him from a world replete with light, into this even surpassing it in splendour, a mortal keeps his heart as pure as crystal, yea purer, until the season when he becomes acquainted with the habits of the world."

7. The Vendidad contains gross scientific blunders. This section, however, is rather meagre in its present form, and scarcely meets the expectations raised by the "heading."

8. The Vendidad prescribes an immense number of ceremonies, to which an absurd power or influence is ascribed. Thus, "he who walks upon the stones taking the Berashnom, if he is in poverty, shall have abundance: he shall have children, if he has none: if he has no wealth, he shall be rich, &c."

9. The Vendidad represents ceremonial observances, as more important than moral observances—ceremonial impurity, as more ruinous than moral impurity—ceremonial works, as more excellent than good moral actions.

10. The Vendidad contains some passages directly opposed to morality;—of such a nature that they cannot well be quoted.

11. The Vendidad proposes no reasonable scheme of salvation. It merely enjoins the practice of foolish rites—the performance of acts of kindness to priests, dogs, birds, &c.—the infliction of certain penances—prayers for the dead, &c.

12. The Vendidad gives no becoming account of a future state. Its observations regarding it are exceedingly confused, low, or ridiculous—wholly unworthy of a holy God and of holy souls.

From the preceding statements, which are supported by satisfactory quotations, well may Mr. Wilson, and well may his readers draw the conclusion, that the Vendidad Sade has no claim to be considered as a divine revelation.

4.—*The Christian's Hope. A Sermon preached in the Old Church, Calcutta, on Sunday morning, December* 1, 1833, *on occasion of the death of the Rev. J. Edmond. By the Rev. T. Dealtry, L. L. B.*

The text is chosen from Jude, 21st verse: "Looking for the mercy of our Lord Jesus Christ unto eternal life." These words are regarded as expressive—

1. Of the ultimate end and aim of every Christian.
2. Of the medium through which he looks for the attainment of his hopes.
3. Of the habit of mind with which it is constantly contemplated by him.

Each of these heads is illustrated with the author's usual warmth of feeling, piety of sentiment, and faithfulness of admonition. There is much to sooth and edify the believer—much also to arrest and allure the unbeliever.

But, from the more general parts of the discourse, we hasten to that portion of it that affords a brief but lucid sketch of the life and character of Mr. Edmond. The leading particulars are the following.

Mr. James Edmond was born of pious parents, in March, 1759. His childhood and youth, however, were passed in forgetfulness of the God of his father—a circumstance which afterwards cost him many painful reflection, and many a sorrowful tear. Looking back on this godless period of his career, he remarks that he "never was affected with any thing belonging to religion, except a dislike to it;—that in all things it was a task and wearisomeness to him, and he was driven to the Bible and to the Catechism, like a slave to his labour, but was fond of any history or romance." Dissatisfied with the quiet habits and wholesome restraints of home, and full of visionary dreams of "seeing the world," he, in imitation of the prodigal son, left the bosom of his family, went to Edinburgh, and, at the age of nineteen, enlisted in the artillery. A few days afterwards, as he was coming down to the castle gate to go to the city, he suddenly met his kind and affectionate father—who had left home in pursuit of his darling son—and was dreadfully abashed and confounded. For a while the father too could not speak, and on going up to the castle, and coming to a spot of green grass, he threw himself down on his face in an agony. The parting interview is truly affecting. "My father," says Mr. Edmond, "experienced all the bitterness of the loss of his first-born, for he thought that in the way in which I was going on, my soul was lost; and in giving me some articles of dress, which my sorrowful mother had sent, he said in the bitterness of his grief, 'Had it been the will of God to take you to himself, I would sooner have followed you to your grave, than the way in which you are going.' I went with him a mile or two out of town, and he went into a field behind a hedge, and we kneeled down, and he poured out his soul in prayers and tears for the hardened prodigal. I felt only pain and sorrow for his being so troubled at what I did not repent of—so he took a sorrowful leave of me."

Next succeeded several years of vanity and sin—during which he embarked for this country in the service of the East India Company—was brought repeatedly to the gates of the grave—made resolutions of amendment under threatened death, and as often broke them after restoration to health.

When his engagement with the Company ceased in 1794, he determined to return to Europe. By this time the scenes through which he had passed, and the losses that had been sustained in his family by death, had made a considerable impression on his mind. He now prayed frequently; he began to read the Bible alone; he could not take his food without first imploring the divine blessing, and afterwards offering thanks; he walked and meditated much in private:—all which things seemed like the beginnings of that work which ultimately issued in complete conversion.

On reaching his native land, he found that his father was dead, that his mother was a widow in bad health and in poverty; who, besides her husband, had followed eight sons and daughters to the grave. Under the pressure of so many appalling bereavements, his mind became more penitent and humble than ever. But it was when removed to a situation in Manchester, that he became seriously and vitally impressed with a sense of divine things. A sermon preached by Mr. Wilks, from London, was blessed of God as the instrument of subduing his soul into genuine contrition. After a severe struggle he bade a final adieu to the vanities of the world. Clouds and darkness did at times overshadow the brighter joys and hopes of Christian faith. He was perplexed with doubts and harassed with fears. Still he clung to his Bible. "I was surprised," says he, "to find it such a blessed book. I have turned it up in my hand, and said with great emotion, Is this the book that I thought so little of before, and that I thought I knew all about." The word of Divine Truth came home with peculiar power into his soul. "I believe," says he, "if the greatest infidel in the world had experienced the power and effect of one text of Scripture upon his heart, as I then did of different texts repeatedly, he must have been constrained to receive the Bible as the word of God, and not the word of man." Nor were his convictions of truth unproductive of good *fruits*. "I found no difficulty," he observes, "in beginning to speak on religion at any time: if I went into the country, and saw any person on the road before me, I would soon be up with him, and contrive to introduce the subject."

But the most signal proof of the sincerity of his profession is to be found in his resolution, after many doubts, fears, hindrances, and prayers, to devote his life to the cause of missions. Bengal, in which he had spent many of his days of vanity, he particularly longed to visit in his regenerated state—that he might there proclaim the love of that Saviour, whom he formerly despised and rejected. The London Missionary Society gladly accepted of his services. But as at that time no missionaries were permitted to settle in this country, he was appointed, with that eminent servant of God, Dr. Vanderkemp, to Southern Africa. He arrived at Table Bay on the 31st of March, 1799. Till the close of that year, he laboured with Dr. Vanderkemp in Caffre Land. But time only served to increase the intensity of his desire to visit Bengal. Ac-

cordingly, at the end of the year, with the counsel and advice of his friend and colleague, he embarked for this country. "My dear brother Edmond," writes Dr. Vanderkemp in his journal, "departed with my blessing. Our separation is, however, not to be ascribed to a diminution of fraternal love, which I am persuaded is unaltered, but to an insurmountable aversion to labour here, and a strong desire to live among the Bengalees. Oh that the blessing of Christ and his peace may follow him. Amen."

This step, though apparently in accordance with his letter of instructions from the London Society, soon led to his disconnection with that body. But while abandoned by the Society at home, the Lord raised him powerful friends in this strange land. Through the interest of the late Rev. David Brown, he was placed in the Free School; and his labours amongst the soldiers in Fort William, and amongst the sick in the General Hospital, were greatly blessed.

During the whole of this period, his journals abundantly prove that his spiritual exercises of soul were unceasing,—and his expressions of humility for short-comings, of confidence alone in Christ, and of gratitude to God for his mercies, are copious and fervent to an uncommon degree.

Several years ago, on the death of the late excellent Mr. Schmid, he was appointed by the Lady Managers of the Female Orphan Asylum, as Chaplain to that useful institution. His labours for the spiritual welfare of his young charge were great and unremitting. Nor was he without the satisfaction of seeing them crowned in many instances with the divine blessing.

Early in November last, this aged saint was called to his rest. Only a few hours before his fatal illness, "he was," says his friend and biographer, "more than ordinarily intent on impressing on the wards of the Asylum, who were about to commemorate the dying love of the Redeemer, the nature and design of that blessed ordinance, and the spirit in which it should be received. It was the last address he was permitted to give them. Early the next morning he was attacked with cholera. From the first moment he was sensible that the hand of death was upon him. He wished to see me. He said he was very weak, and could not speak much, but was desirous to give me his dying testimony as to the grounds of his confidence and hope. He was perfectly calm, collected, and resigned. He said that his hope was entirely on the mercy of Christ. He had no other trust, and desired no other. He then spoke with grateful feelings of God's goodness to him and his family. He told me he had prayed daily for a blessing upon the ministry in this place, and then spontaneously broke out into prayer for a blessing upon my labours. He prayed for the wards of the Orphan Asylum, and that the word of God which he had endeavoured to explain to them might be made effectual. It was in this spirit of Christian confidence and hope that the day following he fell asleep in Jesus, and entered into Paradise."

Missionary and Religious Intelligence.

CALCUTTA.

1.—CALCUTTA BIBLE ASSOCIATION.

We have received the Twelfth Report of this excellent and useful institution from which it appears, that 1443 copies of Bibles, New Testaments, and detached portions of Scripture have been distributed during the past year, making a total of 41,035 copies since the formation of the Association. The receipts for the year amount to Sa. Rs. 2,039. 5. 3. and the expenditure to Sa. Rs. 2,120. 10.

In regard to the Christian population of Calcutta, the direct object of the Association has been so thoroughly accomplished, that very few individuals can be found without a copy of the word of God. In regard to the natives, the prospect is also highly encouraging. There is a considerable demand for Bibles among that portion of them who have received an English education, arising partly from curiosity, and partly, it is to be hoped, from better motives: while in the various Missionary schools, more than 1000 young Hindus are engaged in a course of study of which the Bible constitutes a prominent part. And although as yet but few conversions have taken place, there is a general and a decided improvement in the moral character and habits of the pupils. We cannot close this notice better than in the words of the 3rd Resolution of the late Annual Meeting, viz.

"That this meeting, impressed with a deep sense of gratitude to Almighty God for the measure of support which has hitherto been afforded to this association, pledge themselves to renew their best efforts in promoting its more extensive usefulness, and earnestly solicit the co-operation of all persons desirous of spreading a knowledge of the word of God." We sincerely hope that their pledge will be redeemed, and their request not made in vain.

2.—DISTRICT CHARITABLE SOCIETY.

It may be questioned, whether there be, in any city in the world, an institution so Catholic in principle, so useful in practice, and so admirably managed as the District Charitable Society of Calcutta. Its receipts for the past year have amounted to Sa. Rs. 54,975. 7. 10., and its disbursements to Sa. Rs. 59,035. 8. 6. leaving a surplus on the whole in favour of the Society of Sa. Rs. 11,198. 8. 11. We hail with sincere pleasure the extension of its benefits to the native poor, and the spirited and valuable support given to it by native gentlemen. This, we understand, is in a great measure owing to the exertions and influence of Baboo Dwarkanauth Thakoor, who, in addition to an annual subscription of Sa. Rs. 100, has presented to the Society the noble donation of Sa. Rs. 2000. Rajah Gopee Mohun Bahadoor has given Sa. Rs. 1000; Baboo Raj Chunder Dass, Sa. Rs. 500, and many others have subscribed very liberally*. Ere another year, we trust that their noble example will be generally followed by their countrymen. We regret that we have not room for the names of those individuals who have shown that they think it better to earn the blessings of the poor, and the respect of the intelligent by a judicious and discriminating charity, than to throw away their money upon a shraddha, or a nautch, or a bulbul fight. It is an extraordinary circumstance in connection with this, that whilst the list of pensioners contains a due proportion of the Mahomedan population, there does not appear among the subscribers the name of one *Mussulman* gentleman. Does this arise from suspicion, distrust, or apa-

* Altogether the Native subscriptions amount to more than Sa. Rs. 5000.

thy? certainly of late, the Hindoos seem to be taking the lead of their Mussulman conquerors.

We refer for further particulars to the report itself; but, before concluding, we would specially direct the attention of our readers to the very valuable suggestion of Mr. John Phipps, which has been warmly approved of by the Committee. From the pressure of the times, many have been forced to have recourse to the Society, who are able and willing to earn their own living, if they could find employment. Of these lists have been made out, and sent to the Exchange, the Servants' Registry office, and the Bankshall. The names are also published in the report: and applications for any of them will be readily attended to at the office of the Secretary to the Central Committee of the Society.

3.—Examination of the Students of the Hindu College.

The annual examination of the students of the Hindu College was held in the Town Hall on Friday, 7th March; and was attended by a very large number of respectable natives—larger perhaps than could be drawn together for a useful purpose by any other occasion. One might naturally anticipate, that the golden moment would be eagerly seized to convey to them, in a popular form, some of the truths and novelties of modern science, to shew to the parents and guardians the acknowledged acquirements of the students, and to impress on the minds of such as have not enjoyed the same advantages, a decided conviction of the superiority of an English education. Such an examination would have gratified the public, and excited a livelier interest for the institution: while the young men themselves would have been as glad, as they were fully prepared to meet it. Very few attend the private examinations; and the very occurrence of an annual exhibition shews, that something more is felt to be necessary. The thing itself is mere mummery. Amidst a noise that is deafening, a succession of young men come forward to a table in the middle of the room: books are given them, smiles and bows are interchanged, and the young men return to their seats. But to the audience all this is dumb show. They neither know the names of the successful candidates, the number of the prizes, nor the manner in which they have been awarded. When this edifying exhibition is at an end, a number of boys are mounted on a stage to recite Cato's Soliloquy or the Soliloquy of Dick the Apprentice: they are rapturously applauded, and become the lions of the day—and so the examination concludes. But are these young men the most worthy of being singled out for the intoxicating applause of such an assembly? Are they, the ablest or the most distinguished in their respective classes? We believe, the direct opposite will be found nearer the truth. Perhaps however there may be something eminently useful in the mouthing and spouting selected from the store of the College, and prepared at such an expense of time and care, for the special admiration of the Hindu community. We cannot however imagine any conceivable purpose which it can serve, unless it be to fit them for the boards of a theatre: in ordinary life, as every one knows, it is utterly useless. We hope that this unmeaning ceremony will never be repeated. It is an injury to the fine young men who are educated in the institution, and reflects no great credit on the managing committee. We were glad to hear a very creditable essay read by Baboo K. C. Dutt: we notice it is as an omen of better things, and we hope, when another year comes round, to witness an examination, which though necessarily imperfect, will afford at least a specimen of what can be done by the students of the Hindu College. At present, what must be the opinion of a native, who derives his knowledge of the system pursued in it from the annual public examination, conducted and applauded by the most eminent men in our community?

4.—CALCUTTA JUVENILE SOCIETY.

(Abriged from a correspondent.)

The 11th Annual Meeting of this Society was held in the Female Department of the Benevolent Institution on the 20th February, Rev. R. C. Mather in the chair. After a few appropriate observations from the chairman, the Secretary was called upon to read the Report, which embraced the operations of the Society, in four distinct branches, viz. its stated weekly services, its sabbath school, its private prayer meetings, and the labours of an auxiliary branch in connection with the institution. The attendance on the weekly services was stated to be good; the accounts of the sabbath school were rather unfavorable, owing to the unconcern of parents in respect to the attendance of their children, and the inveterate prejudice existing from mistaken views of the objects of religious instruction.

Three private prayer meetings had been conducted during the past year, with some little interruption, on the evenings of Tuesday, Thursday, and Saturday. In the first of them, service had been carried on in the Bengallee language.

Resolutions were moved and seconded by Dr. Corbyn, Messrs. Byrn, Woollaston, Kirkpatrick, Lorimer, Hunt, Andrews, and Wilson.

Very interesting observations were made by the gentlemen who advocated the nature and objects of the society, and the meeting, which it was gratifying to see so numerously attended, broke up in apparent satisfaction with the business of the evening.

5.—PARENTAL ACADEMIC INSTITUTION.

The Eleventh Anniversary of this institution was held on Saturday evening the 1st March, at their school room—Dr. F. Corbyn in the chair. The Report of the Committee on the state of the school during the past year was read by Mr. Wale Byrn, the secretary. The accounts which have already appeared in several papers, respecting the last examination of the pupils of the academy, render it unnecessary to allude more particularly to this part of the report; but as the nature and objects of the institution may not be generally known, or may have been lost sight of in some instances, we shall extract a few paragraphs from that document to elucidate the subject. The academy, it is stated, was established, in 1823, with a view to effect an improvement in the defective system of education which then prevailed, and at the same time to obtain for the youth of this community the benefits of a good education at a moderate cost. "In pursuance of these important and desirable views, a society was formed in connection with the institution, composed of parents and guardians and subscribers to its funds, in whom were to be vested the management and superintendence of the affairs of this institution. The parents and guardians of youth are the individuals who will naturally be looked upon as persons most interested in the success of such an undertaking, and the feelings of this class of persons have been properly enlisted in behalf of the institution. The other class of persons, who, as subscribers to the funds of the institution, make a pecuniary sacrifice, have also the privilege of taking a share in the business of the institution." The immediate management of the affairs of the institution is entrusted to a committee and secretary, the latter of whom resides on the school premises. The officers of the institution render their services gratuitously; and neither they nor the members of the society derive any personal benefit. It is however a peculiar feature of this institution that it provides for the education of "the orphans of members who may die not possessed of property sufficient to pay for educating their children." On this head, the Report contains the following remarks: "It is matter of regret that there has not been a large body of permanent subscribers to the funds of the institution. Had there been such a body of supporters, while, on the one hand, a greater stability would have been imparted to the institution, on the other hand, many families would have benefited by the benevolent provision of this rule. One or two occasions have arisen, where applications have been made in behalf of orphans whose parents were subscribers to the school funds, but who discontinued their subscriptions in their life time. In consequence, the aid solicited was refused. Such contributions have been withheld probably under the idea, that the aid which the rule under consideration is calculated to afford would not be needed: but the altered circumstances of many, in the present times, must bespeak the value of a rule which holds out a hope of provision on a point of so much moment to their offspring."

The following resolutions were moved, seconded and unanimously passed.

That the acknowledgements of this meeting are due to all those individuals who have extended their support and patronage to the interests of the institution.

That the undermentioned gentlemen be elected the Committee of Management for the ensuing year: viz. Messrs. W. Byrne, W. Dacosta, C. Francis, J. Hill, J. Jacobs, F. D. Kellner, R. Kerr, C. W. Lindstedt, H. Martindell, W. Stacey, W. Sturmer, J. Welsh, and J. Wood, and that Mr. W. Byrne be the Secretary for the ensuing year.

That the thanks of the meeting be offered to Mr. Byrne for his services as Secretary during the past year.

That the thanks of the meeting be given to the Chairman, for his kindness in taking the chair, and for the lively interest which he evinces for the institution.—*Englishman.*

6.—Dr. Tytler's reported intimation that the Allahabad School "has proved a complete Failure" shewn to be unfounded.

In our last number we specially adverted to the present state of the new Government Institution at Allahabad. In doing so, our object was two-fold; 1st. To shew how *much* has been done at the presidency towards the furtherance of native improvement, in the way of removing obstacles long held to be insuperable, and thereby encourage to perseverance those who have to grapple with the manifold difficulties of *new* and untrodden fields of labour. 2nd, To point out, by a *practical* reference, one of the most potent retarding influences, to the cause of native amelioration in Hindoostan, viz. the continued use of *Persian* as the language of judicial proceedings, &c.

We have been sorry, however, to find that some of the enemies of native improvement have been ready to turn *the want* of *immediate great* success at Allahabad, into a subject of triumph against the friends of native education. In the true spirit of selfishness and cowardice, some of them have raised the shout of, "No success, no success; *therefore,* no effort ought to be made to ensure success." And we were not a little grieved to find that these dastardly foes of education had even succeeded in imposing on such a man as Dr. Tytler—a man who has laboured for years as an instructor of native youth, and who, consequently, must know well the greatness of the difficulties that must *at first* be encountered.

We are rejoiced, therefore, to have it in our power to reassure those friends of native education, who may have been a little discouraged by the accounts circulated respecting the Allahabad Institution, by setting the whole matter in the clearest possible light. This we are enabled to do from statements furnished by the same Gentleman, from whose communications we made certain extracts in our last. The last letter received is dated Allahabad, 14th March, and part of it is as follows:

"The people of Allahabad have not until lately shown any solicitude to acquire the English language. Indeed whatever feeling of this kind exists has arisen, entirely, since the establishment of the courts at that place; and consequently, it is neither so strong nor so widely diffused as in Calcutta and the neighbourhood. Besides, even those who are most anxious for instruction, have but a very imperfect idea of its worth or its object.—They conceive the study of English to be a mere labor—a course of *word-catching*, such as they have found the study of Persian; and they submit to it solely with a view of turning their labor into rupees. Now, if the master knows his business, in the course of a short time he will supply them with other motives: he will contrive to awaken their curiosity—to show them that he is a teacher of things, not of words only—and thus, to invigorate their languid exertions by rendering those exertions pleasant.

"A moment's reflection on these circumstances must, I think, induce Dr. Tytler to admit, that six weeks—for so long only had the school been opened when he wrote—are not time sufficient for the making of such a trial as could warrant his verdict of "complete failure;" especially since those engaged in the undertaking are confident of ultimate success. The failure—if failure there has been—amounts in truth but to this;—that whereas a hundred scholars were anticipated, the school, as yet, consists of fifty only. At the outset, indeed, nearly a hundred did attend; but these having

been *accustomed to see the wages of Arabic and Sanscrit labor paid in hard cash*, were bitterly disappointed to find that a custom so pleasant and so profitable was *not* to be adopted in the *English* school; and when, in addition to this, they were required to purchase their own books, English seemed to lose all its attractions, for the whole body arose and abandoned the school.—Had certain students of Arabic and Sanscrit, with whom we are acquainted, been exposed to a trial like this, we can only imagine how firmly they would have borne it—what sacrifices they would have made to purchase books—and how eagerly they would have embraced the offer of bare instruction!

"But to return; after a few hours, five boys reappeared, and with these the school was begun. Others, becoming weary of waiting for concessions from the committee, have entered day after day, until the five have become fifty; and these have never received a pice, nor the value of a pice for attendance: they come for instruction simply, and *now begin* to receive it with attention and thankfulness. Had the Allahabad committee adopted the notable expedient of *hiring* scholars, no doubt their school would have been larger, but not further from complete failure than it is. The loss of a few mercenary scholars—a loss which will soon be repaired—is nothing to the success of having broken through a custom which positively renders the natives suspicious of the motives of Government in establishing schools, and by which funds designed for the support of education are distributed much after the fashion of parish poor rates. Were this custom universally discontinued, the funds which it wastes might be applied to the establishment of new schools; though it is doubtful if the propagators of Sanscrit and Arabic, amongst whom it is most prevalent, dare touch it if they would.

"The above, I am well assured, is the worst that can truly be said of the Allahabad school. But on the other side, I can assure its friends, that the scholars have *begun* to learn—that they have begun to attend regularly—have begun to obey their teachers—to submit to the necessary discipline—and, lastly, to think English none the less worth learning that they are not paid to learn it. They have also become reconciled to the buying of their books; and whereas at first they could hardly be persuaded to purchase the first book, at two annas, they now request that Grammars and Dictionaries may be sent for, knowing that these will cost them several rupees.

"In short, if the courts remain, with God's blessing, the school must—shall prosper."

"P. S. The English-Oordoo Dictionary would be extremely welcome and useful at Allahabad."

Nothing, we feel confident, can appear more satisfactory to the friends of native education than the above lucid statement. And we have only farther to add, that in another letter recently received, the complaint respecting *Persian* is reiterated with an increasing painfulness of feeling. "How often," writes our correspondent, "*How often do I hear, as* the *excuse for not learning—not being in time at the school—or for deserting entirely—'We have not time to learn our Persian if we attend (as you would have us) to English.'* By the "Persians" *the English school* is looked upon as *dangerous;* and they use all sorts of arguments to prevent any pupils from coming; sometimes I am sorry to say, with success. That learning English will make their mouths like pigs' mouths—will make themselves as bad as Ksuffers, &c.—are some of the arguments used and listened to—for even these are powerful where there is *nothing to oppose.*"

On the whole, there is reason even now to rejoice at the prospect of ultimate success; and if that grand stumbling block, the Persian, were removed by a decree of the Supreme Government, universal success would be inevitable. Of this we are certain, that the Allahabad institution *cannot be in better hands.* The Gentleman who is at the head of it, is one who is not likely to be scared by any difficulties short of those that are absolutely unconquerable; and we trust to see the day when his arduous and indefatigable labours will be crowned with the success which they deserve.

7.—BOMBAY BRANCH OF THE SCOTTISH MISSIONARY SOCIETY.

It is with deep and unfeigned sorrow that we submit to our readers the following copy of a letter from Dr. Laurie of Bombay to a Gentleman in Calcutta:

" *Bombay, 19th Sept.* 1833.

' My dear Sir,

" I do myself the pleasure to address you, in the name of the Bombay Auxiliary Scottish Missionary Society, and to solicit your benevolent aid, and your interest with the friends of Christ at your station, in behalf of the Scottish Mission in this country.

" It is my very painful duty to state that, owing to the pecuniary embarrassments of the Parent Society, arising from causes which it could not foresee nor prevent, many of those measures which its excellent Missionaries under the Bombay Presidency have hitherto carried on with so much zeal and faithfulness, must now be abandoned, and perhaps the existence of the Society terminated, unless means of averting the evil be found amongst its friends in India. To such extent have these embarrassments proceeded —or, in other words, so far short of the necessary expenditure has the income of the Society fallen—that the Directors have lately passed a Resolution to limit the annual outlay on account of the Mission in India to £1200 sterling, a sum barely sufficient to pay the fixed salaries and house-rent of the various Missionaries. This painful resolution must be carried into effect on the expiration of the present quarter on the 31st of October, at which period every Mission school must be broken up, the lithographic press stopped, pundits and native assistants dismissed, and the Missionaries restricted to the preaching of the Gospel alone in the neighbourhood of their various stations.

" I am well assured that this is a calamity which every true Christian would endeavour to avert—and it is with the view of averting the evil, and of securing a continuance of measures which, under God, seem so likely to extend the Kingdom of Christ in India, that the Bombay Auxiliary desires fervently to increase the number of its friends and its pecuniary income. From its establishment to the present day, its receipts have all been transferred, from time to time, to the Parent Institution, in aid of its Indian Mission. To the same great object will its funds henceforth be devoted—not to the payment of the Missionaries' salaries—but to the support of schools, and native assistants, and those other plans which, without help from some quarter, must now entirely be relinquished.

" To your Christian liberality, therefore, I take the liberty to appeal. The undoubted excellence of the object will be its best recommendation to you, and to such Christians as you may be good enough to apply to in our behalf. Donations to any amouut will be thankfully received : but if the number of annual subscribers could be added to at your station, it would be more satisfactory, as it would enable the Society to determine with greater accuracy its probable income, and in how far the Missionaries may venture safely to rely upon it for assistance.

" I am, with great respect,
" Your's very faithfully,
JOSEPH LAURIE, *Secretary.*"

We can add nothing to the force of this statement. Here is a Mission in ability, in usefulness, in zeal and piety second to none, on the verge of ruin : for the whole sum allowed is not sufficient to supply the Missionaries with the bare necessaries of life. Their labours must be in a great measure broken up, even when they are most successful ;—their schools abandoned, and nearly 2000 children, now enjoying the blessings of a Christian education, let loose into Heathenism. We trust that there is still enough of the spirit and feelings of Christian charity among us to avert such a calamity, and that the hearts of the Missionaries may be cheered and encouraged by seeing that their labours have been appreciated, and that there is room to hope that they may yet go on in the Lord. The Rev. Messrs. Charles and Pearce have kindly consented to receive contributions for this truly Christian object : and a subscription book will be left with Messrs. Thacker & Co.

DOMESTIC OCCURRENCES.

[Where the place is not mentioned, *Calcutta* is to be understood.]

MARRIAGES.

FEB.

1. At Colombo, James A. Shaw, Esq. H. M. 61st Regiment, to Mary Harriet, daughter of the late J. Trauctrell, Esq.
5. At the Goolistan, the residence of Major H. Sargent, Lieut. H. B. Blogg, Quarter Master, 7th Light Cavalry, to Helen Craick, youngest daughter of the Rev. C. M. Babington, M. A. Rector of Peterstow, Herefordshire.
6. At Kurnaul, William Cookson, Esq. Adjutant, 9th Regiment Light Cavalry, to Elizabeth Lucy, youngest daughter of Col. J. G. P. Tucker, H. M. Service.
8. At Trichinopoly, Major W. T. Sneyd, 39th Regt. N. I. to Louisa Johnston, sixth daughter of the late Dr. White, 1st member of the Madras Medical Board.
12. At Allyghur, Lieut. C. C. Pigott, 18th Regt. N. I. to Mary Madeline Fraser, third daughter of the late Henry Haunay, Esq. Elgin.
14. Mr. J. Athannass, to Miss S. Britchad.
16. At Dum-Dum, F. G. Fulton, Esq. to Harriet Frances Georgiana, daughter of the late George Morse, Esq. M. D. of Clifton, Gloucester.
17. At Ellichpore, Lieut. T. Davis, 4th Regt. Nizam's Infantry, to Eliza, second daughter of the late Major Allan Roberts, of the Madras army.
19. At Barrackpore, Captain J. Graham, 50th N. I. to Harriet Anne, only daughter of Major General J. Watson, C. B. commanding the Presidency division of the army.
20. At Cannanore, Mr. J. Bunyan, to Francisca Wilhelmina, 2nd daughter of the late Mr. Sub-Assistant Surgeon William Lucasz, Madras establishment.

MARCH.

1. At Cawnpore, Mr. J. Phillips, of Jubulpore, to Miss Sarah Christiana, eldest daughter of Mr. J. Joyce, of Cawnpore.
— At Delhi, Mr. G. A. Webb, of the Nusseerabad Commissariat, to Miss Frederica Lumley, second daughter of Mr. G. Lumley.
7. Rev. J. J. Weitbrecht, Church Missionary, Burdwan, to Martha, widow of the late Rev. Mr. Higgs, of Chinsurah.
12. Captain G. T. Marshall, 35th N. I. Examiner at the College of Fort William, to Miss Margaret Louisa, youngest daughter of Mrs. E. Turner, of Entally.
15. Mr. D. Nuthall to Miss Margaret Beecham Bottomley.

BIRTHS.

FEB.

6. At Neemuch, the lady of Lieut. J. G. W. Curtis, Interpreter and Quarter-Master, 37th N. I. of a daughter.
9. At Nagpore, the lady of Captain W. Ward, 5th Regt. Bengal Cavalry, of a son.
16. At Cawnpore, the lady of C. Havelock, Esq. 16th Lancers, of a son.
— The lady of Lieut. Rigbly, Engineers, of a son.
18. At Vellore, the lady of Capt. A. S. Logan, Paymaster of Stipends, of a daughter.
19. At Madras, the lady of Major W. Bradford, of a son.
20. At Kidderpore, the wife of Mr. H. Leopold, of a son.
21. The lady of C. Hogg, Esq. of a daughter.
22. At Ahmednugur, the wife of Mr. Sub-Conductor E. Heron, Commissariat Department, of a daughter.
23. At Ahewady, the lady of Lieut. Thatcher, 6th N. I. of a daughter.
24. Mrs. Andrew Liddle, of a son.

MARCH.

1. At Meerut, the lady of R. N. C. Hamilton, Esq. of a son.
2. Mrs. James Bell, of a son.
— At Dinapore, the lady of Lieut. K. F. MacKenzie, 64th N. I. of a daughter.
4. At Nasoolly, Mrs. Jackson, wife of Mr. W. Jackson, Asst. in the Bullooah Salt Agency, of a daughter.
6. Mrs. H. J. Frederick, of a daughter.
— Mrs. Robert Cotton Mather, of a son.
10. At Benares, the lady of H. Clayton, Esq. of a daughter.
17. At Barrackpore, the lady of Capt. Penny, Asst. Adjutant General, of a daughter.

DEATHS.

FEB.

9. Mrs. Janet Botelho, wife of Mr. A. Botelho.
13. At Kamptee, Geo. Cochran, the infant son of Lieut. W. Mitchel, 22nd Regt. aged 7 months.
15. At Masulipatam, Geo. C. Bower, eldest son of Capt. G. J. Bower, H. M. 62nd Regt. aged 4 years, 4 months and 17 days.
19. The Regent Ranee of Jeypore.

MARCH.

5. Mr. W. Nunn, son of the late — Nunn, Esq. of Ferayton Hall, County Essex.
8. Mrs. E. Waghorn, aged 28 years, 11 months and 7 days.
9. At Serampore, W. J. Lloyd, Esq. late of the Civil Auditor's office, aged 34 years.
10. Mr. Edward Low, formerly of Montrose, N. B.
— Miss Jane Nicholson, daughter of the late Mr. C. Nicholson, aged 21 years, 9 months and 11 days.
14. Henry Francis, the infant son of Mr. and Mrs. Richard Evans, aged 6 months.
15. Miss Sophia Paterson, aged 18 years.
16. Mrs. Maria E. Reichardt, the lady of Rev. T. Reichardt, aged 40 years.

Shipping Intelligence.

ARRIVALS.

FEB.

24. William Wilson, J. H. Miller, Commander, from Ceylon 31st January and Galle (No date.)
25. Edward, R. Heaviside, from Mauritius 26th December and Humburdlotte 8th February.
Passengers.—Mrs. Heaviside and Master Parker.
26. Victoire and Lise, (F.) C. Velebogord, from Bourbon 30th December.
27. Emerald, J. Johnson, from Port Louis 6th January.
28. Isadora, J. M. B. Serjent, from Coringa 18th, and Vizagapatam 23rd February.

MARCH.

5. Bolton, J. Fremlin, from London 17th September, Algoa Bay 29th November, and Madras 27th February.
Passengers from London.—Mrs. Smith, Mrs. Inge, Miss L. Smith, Miss Inge, Miss A. Inge, Miss Smith, Miss Wilkinson, Captain Smith, B. N. I. Lieut. Inge, H. M. 13th Regt. of Foot, Ensign Battery, H. M. 49th Regt. Mr. C. Salmon, Cadet; Mr. G. Hall, Pilot Service; Mr. C. Smith, Mr. H. Smell, Mr. Watson, Mr. C. Oakes, Master G. Inge. *Charter Party Passengers.*—Mr. Francis, Mr. D. Kenderdine. *From Madras.*—Mrs. Campbell, Miss Daunt, Lieut. Campbell, H. M. 45th Regt.
— Burrell, (Barque) J. Metcalfe, from London 26th July, Mauritius 26th December, and Point Pedro 21st February.
Passenger.—Mrs. Metcalfe.
— Eclipse, (Amr.) A. Perry, from Salem 3rd November.
— Rembang, (Dutch Barque) from Padang 6th January.
Passengers.—Amelia Delernotte, F. Francis, and T. Inveldt. Captain George Rutter, died on the 1st March.
— Elizabeth, R. W. Blenkinsop, from Bombay 24th December and Madras 3rd February.
6. Edina, (Barque) J. Norris, from Madras 17th and Marcanum 27th February.
11. Parsee, G. McKillan, from Greenock 17th October.
— Alexander, W. Sanderson, from Marcanum 28th February.
12. Siriuse, (F. Brig) F. Grillet, from Marseilles 19th June and Bourbon 25th November.
Passengers.—Mrs. Isadore, Mrs. Mouveau, Miss Flora Isadore, Miss Mouveau, Mr. A. F. Waleski, Mr. F. Minard, Mr. A. L'Emger, Mr. F. Leverd, Mr. E. F. Grison, and Mr. B. F. Mouveau, Actors and Actresses; Mr. D. Simon and Mr. H. Moulet, merchants.
13. Java, J. Todd, from Sydney 24th December.
Passengers.—Mrs. Jarvey, and Mr. W. Ambrose.

14. Margaret, (Amr.) W. C. Stolesbury, from Philadelphia, 18th October.
15. Richard Bell, (Brig) J. Wardle, from Madras 16th February and Coringa 17th March.
17. Navarin, (F. Brig) B. Guerin, from Coringa, 11th March.

DEPARTURES.

FEB.

12. H. C. C. Ship Duke of Argyle, H. Bristow, for London.
13. Captain Cook, for Moulmein and Madras.
Passenger.—Lieut. Tayers.
— Ship Isabel, T. Gional, for Liverpool.
Passengers per Isabel.—Mr. and Mrs. Platt and 5 Children.
— Ship Argyle, Capt. McDonald, for Madras.
17. Hall, J. W. Hughes, for Liverpool.
— Protector, T. Buttanshaw, for London.

Per Ship Protector, for London.—Mrs. Rawlins, Mrs. W. Buttanshaw, Mrs. Mathews, Miss Barwell, Colonel Murray, Colonel Williamson, Major Wardlow, Capt. W. Buttanshaw, Rev. C. Rawlins, Lieut. Graham, Infantry ; and 8 children.—*For the Cape.*—Dr. Mathews and Lieut. Smith, Cavalry.

— Ship Laura, J. Taylor, for the Mauritius.
— Emulous, (Brig) T. Wellbank, for the Mauritius.
— Trial, (Barque) W. H. Vaughan, for Arracan.
19. Ship Adelaide, R. D. Guthrie, for the Mauritius.
20. Ship Sophia, R. Thornhill, for London.
Passengers.—Mrs. Col. Craigie and 3 Children, Mrs. Harington, Mrs. Bramley and 1 Child, Col. Cragie, Col. Lockett, Major Trelawney, A. D. Maingy, Esq. Lieut. G. F. White, Lieut. W. White, Mr. Mills, Mr. Tuttle, Mr. Homfray, Dr. J. Duncan and 2 Master Burrows.
22. Malcolm, (H. C. S.) Eyles, for London.
For London.—Mrs. Templer, Mrs. Col. Davis, Mrs. Gaitshill, Mrs. Freeman, Mrs. Pittar, Col. Walters, James MacDowall, Esq. M. D. Senior Member, Medical Board ; James Clark, Esq. Assistant Surgeon ; Arthur Pittar, Esq. E. Hope, Esq. Miss Templer, Miss Lucy, Miss Ada, Miss Charlotte Templer, Miss Gaitshill, Miss Freeman, Master F. V. Davis, Master Pittar and Sergeant Moseley.
24. Edward Barnett, (Barque) H. S. Rose, for Madras and Ceylon.
— Virginia, (Ditto) J. Hullock, for Madras.
— Spartan, J. Webb, for Madras.
— Shahool Hamed, E. Dumont, for Bombay.
— Childe Harold, H. Greenfield, for London.
— *Passengers.*—Mrs. Smithson, Mrs. W. Ainslie, Mrs. Herbert, Mrs. Cox, W. Smithson, Esq. E. Cox, Esq. and F. R. Vincent, Esq.
25. William the Fourth, E. D. O. Eales, for Socotra.
26. Edmonstone, M. McDougall, for Bombay.

MARCH.

4. Betsy, (Barque) G. A. Jones, for Rangoon.
— Fattle Rohoman, W. Buttler, for Bombay.
— Thomas Dougall, D. K. Brown, for Mauritius.
5. Yare, (Brig) H. H. Fawcett, for Ditto.
7. Roxborough Castle, W. Fulcher, for London.
11. Baretto Junior.
12. Sherburne, (H. C. C. S.)
Passengers for London.—Mrs. Orchard, Mrs. Tritton, Miss Lang, Mrs. Brew, Mrs. Furnell, Mrs. Wilan, Major Orchard, H. C. European Regt. Capt. Blyth, H. M. 49th Regt. Dr. Furnell, B. M. S. Lieut. W. Tritton, 41st N. I. ; C. Laing, Esq. J. Brew, Esq. H. M. 49th Regt. J. Haig, Esq. Mr. Moore, Misses M. Orchard, Flora Orchard, and M. Orchard, Master J. Orchard, John Orchard, Melmoth Orchard, Miss Mary Anne Furnell, Master Michael Furnell, Master Roberts, Misses Isabella Blyth and Adelaide Blyth, Master Samuel Blyth, Miss Seraphina Willan, Harriett Wynn Willan ; Masters J. Willan, and Geo. Baldwin ; Misses Mary Anne Brew, Frances Jane Brew, Emma Brew, Masters G. E. Brew and J. W. Brew, together with 40 men, women, and children of H. M.'s and H. C.'s Services.
14. Sterling, (Brig) J. Burnett, for Mauritius.
— Young Rover, (Bark) P. G. Baker, for Moulmein.
— Lord Althorp, (Brig) B. Sproull, for Liverpool.
— Atlas, G. Hustwick, for Mauritius.
— Congress, (Amr. Brig) T. Cloutman, for Boston.

Meteorological Register, kept at the Surveyor General's Office, Calcutta, for the Month of February, 1834.

Day of the Month.	Minimum Temperature observed at Sunrise.					Maximum Pressure observed at 9h. 50m.					Observations made at Apparent Noon.					Max. Temp. and Dryness observed at 2h. 40m.					Minimum Pressure observed at 4h. 0m.					Observations made at Sunset.					Rain, Old Gauge.	Rain, New Gauge.
	Observed Height of the Barom.	Temper. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind. Direction.	Obsd. Ht. of Barom.	Temper. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind. Direction.	Obsd. Ht. of Barom.	Temper. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind. Direction.	Obsd. Ht. of Barom.	Temp. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind. Direction.	Obsd. Ht. of Barom.	Temp. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind. Direction.	Obsd. Ht. of Barom.	Temp. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind. Direction.		
1	29,990	61,3	59,5	59,	E.	,128	68,4	74,7	69,8	S. E.	,100	71,7	79,1	75,4	S.	,040	73,2	84,	78,	S. W.	,032	73,7	81,6	77,5	S.	,022	72,8	75,	73,2	S.		
2	,074	65,	62,5	63,1	N.	,142	68,8	72,9	67,3	N.	,134	71,8	78,	71,4	N. E.	,088	72,3	82,6	76,2	N.	,074	72,8	80,	74,3	N.W.	,078	71,	74,1	72,	N.W.		
3	,154	60,8	59,5	59,3	N.	,220	66,7	70,	63,6	N. E.	,200	69,2	75,7	68,8	N. E.	,132	71,6	80,4	72,4	N. E.	,120	71,7	80,	73,5	N.	,128	71,3	73,2	71,2	N. E.		
4	,136	60,6	57,5	56,3	N.	,200	66,5	71,	64,2	N. E.	,176	68,	76,	70,2	N. E.	,112	71,5	81,5	74,8	N. E.	,108	71,6	79,8	75,6	N.	,112	71,2	73,	71,6	N.		
5	,196	61,	57,5	58,	N.	,260	68,	72,	67,	N. E.	,202	69,8	75,8	70,3	N.	,120	71,2	81,	75,9	N. E.	,104	72,	81,	76,5	N.	,116	71,3	74,2	72,1	N.W.		
6	,164	60,3	57,	56,8	N.	,220	67,	71,8	65,5	N. E.	,176	70,3	77,	70,6	N. E.	,104	71,8	80,4	72,3	N.W.	,094	71,7	83,	73,5	W.	,100	70,	75,6	72,	N. E.		
7	,120	57,1	54,2	54,	N. E.	,166	64,8	69,7	63,6	N. E.	,130	67,7	75,6	70,	N.	,062	69,7	79,4	72,8	N.W.	,050	70,4	79,	74,	N.W.	,054	70,	73,9	71,6	N.		
8	,054	58,6	54,4	54,7	N. E.	,106	66,	73,2	67,4	N. E.	,082	68,4	78,5	72,	S. W.	,006	70,4	81,	75,3	W.	,976	72,	82,1	77,	N.W.	,986	71,	75,2	72,7	N. E.		
9	,036	62,2	60,	60,1	E.	,098	68,2	74,5	68,5	N. E.	,064	70,	79,	72,8	N.W.	,008	72,3	82,	76,5	N.	,990	72,6	80,2	76,8	N.W.	,004	71,6	75,8	74,	W.		
10	,080	68,	66,3	66,5	E.	,172	71,3	76,	74,1	E.	,120	73,	80,	78,5	N. E.	,040	74,6	85,	81,4	S. E.	,014	75,	84,8	81,8	E.	,026	74,7	79,5	78,7	S. E.		
11	,056	68,5	68,	68,	E.	,124	72,4	77,2	74,3	S.	,096	74,5	81,3	78,	S. W.	,022	75,7	86,4	80,7	N.W.	,010	76,2	86,8	81,6	N.	,014	75,5	80,6	79,6	N. E.		
12	,042	67,6	67,6	67,9	CM.	,100	73,	75,	74,	W.	,060	74,	78,5	76,	W.	,012	75,6	84,2	78,4	S. W.	,000	76,2	83,1	77,6	S.	,012	75,	78,6	75,6	CM.		
13	,002	65,4	65,6	65,4	N. E.	,058	69,5	70,5	68,3	N.	,042	72,2	74,7	72,	N.	,014	73,8	77,	73,6	N.	,000	74,	77,	73,8	N. E.	,010	73,2	73,4	71,3	N.E.		
14	,028	64,5	62,4	63,	N. E.	,094	66,	63,4	64,	N. E.	,046	66,5	65,1	64,6	E.	,008	66,3	64,	64,3	E.	,980	66,	63,8	64,5	S. E.	,000	65,7	62,8	63,7	N.E.		
15	,004	63,8	61,5	61,5	S.	,072	67,	88,5	66,7	W.	,042	69,7	73,	70,2	N.	,986	71,9	77,	71,5	N.W.	,978	71,8	76,6	72,6	N.W.	,982	69,9	71,4	70,3	N.W.		
16	,072	58,	55,	55,	N. E.	,150	66,	70,7	64,6	N.	,134	68,4	74,6	69,4	N.W.	,078	70,4	77,5	70,2	N.W.	,072	70,8	76,	70,5	N.W.	,076	69,5	70,8	69,1	N.		
17	,122	58,2	56,6	57,	N. E.	,180	66,3	72,6	67,9	N. E.	,152	69,	76,2	71,1	N.W.	,072	70,2	80,4	74,2	N.W.	,050	71,6	80,7	74,8	N.	,050	70,7	74,6	71,4	N.W.		
18	,018	59,3	57,5	57,5	N.	,064	68,	74,2	70,	S. W.	,020	70,4	78,	72,6	S. W.	,940	72,	82,7	76,	W.	,922	72,7	83,	77,2	W.	,930	72,5	77,4	74,	N.		
19	29,908	59,5	58,	58,2	CM.	,966	69,5	7,66	74,3	S.	,948	72,3	81,	78,	W.	,886	74,6	87,	79,5	N.W.	,880	75,8	86,6	80,	N.W.	,888	74,7	78,8	76,2	N.W.		
20	,952	63,4	60,	60,1	N.	,020	70,	78,	70,3	N.W.	,008	75,8	83,2	75,5	N.W.	,946	77,4	87,	77,6	N.W.	,940	77,6	86,4	79,	N.W.	,950	75,5	77,3	76,	N.		
21	30,004	64,	61,	61,6	E.	,058	71,2	80,2	72,4	N. E.	,042	73,6	83,8	77,2	N.W.	,980	77,8	88,1	79,2	N.	,976	79,4	89,	80,2	N.W.	,980	78,5	81,4	76,4	N.		
22	,014	65,7	62,5	62,5	N.	,080	72,8	81,5	73,5	N.	,062	75,	86,	78,7	N.	,996	76,4	88,7	80,	S. W.	,980	77,1	88,8	81,2	S. W.	,998	76,	80,7	77,	W.		
23	29,966	65,8	62,8	62,8	S.W.	,026	72,	79,8	71,6	W.	,002	74,4	83,	79,	N.W.	,942	76,1	89,	80,5	W.	,920	76,7	88,2	79,5	W.	,940	75,4	79,	76,3	W.		
24	,984	66,4	64,	64,3	S.	,044	75,	82,5	77,4	S.	,008	76,6	87,5	80,3	S.	,940	78,	91,3	82,4	S. W.	,924	78,	92,4	83,8	W.	,928	77,2	83,5	81,3	N.W.		
25	30,048	72,	70,2	70,5	E.	,120	75,	79,8	77,4	S. W.	,110	76,7	86,	81,5	S. E.	,070	78,	88,2	82,4	E.	,058	78,4	88,	82,7	S. E.	,050	78,	82,4	78,7	E.		
26	,144	66,1	66,7	66,7	N. E.	,204	74,4	77,5	75,2	N. E.	,190	75,4	80,3	77,2	E.	,120	76,2	82,	79,	E.	,112	77,2	83,3	79,6	E.	,112	76,8	79,5	74,4	N.		
27	,096	65,7	64,5	64,6	N. E.	,152	74,7	75,5	74,8	N. E.	,112	75,3	76,6	75,8	E.	,044	73,8	73,6	72,3	E.	,008	73,7	73,4	72,	E.	,982	73,7	72,8	72,	E.		
28	29,946	69,2	66,3	66,7	W.	,032	73,6	77,	74,4	S. W.	,016	75,5	82,8	77,8	W.	,958	76,7	85,	79,7	S. W.	,932	77,4	85,7	79,7	S. W.	,918	77,	81,8	76,6	S. W.		

THE

CALCUTTA CHRISTIAN OBSERVER.

May, 1834.

I.—*The Karens of Burmah a remnant of the Ten Tribes of Israel.*

To the Editors of the Calcutta Christian Observer.

GENTLEMEN,

The discovery of the lost tribes of Israel, and their conversion to Christianity, are in view of prophecy events of such paramount importance, that no apology will be deemed necessary for laying the present communication before your readers, believing, as the writer confidently does, that a part of these lost tribes are found in the Karens of Burmah and Siam.

The Karens are possessed of oral traditions on religious subjects to an extent unparalleled in the history of uncivilized nations. Some of these traditions are in prose, in the form of sayings or commands from a father to his children, and have been handed down to posterity, much in the manner that unwritten proverbs are, more or less of which exist among all nations; others, in verse, possessed of all the peculiar characteristics of Hebrew poetry, and have been perpetuated by being sung at the graves of their old men. The latter are the national songs of the people, and are sung in slow mournful tunes, much resembling European music in the minor mode.

The writer on first starting the idea, that the Karens were the lost Israelites, a gentleman of his acquaintance observed at once, "They have got a Jewish look," a fact which cannot fail to strike any one.

The nations around all pluck out the beard, and many of the Karens conform to them in this respect, yet great numbers suffer it to grow, which is their proper national custom, for the Karen father says to his children, "O children and grandchildren! a man without a beard is of a race of women, but a man with a beard belongs to the race of ancient kings."

It were impossible for the aborigines of this country to suppose that ancient kings wore beards, but it comes naturally enough from an Israelite.

The Karen dress is decidedly that of the ancient Hebrews. Yahn says of the dress worn by the Hebrews, "The tunic, which at first only covered the body, was afterwards extended round the neck, and supplied with short sleeves. At first it set close to the body, but was afterwards made loose and flowing." This is precisely the garment of the Karen men at present, but bears no resemblance to the dress of the nations around them. "The upper garment," continues Yahn, "was a piece of cloth of different sizes, five or six cubits long, and five or six feet broad, and was wrapped round the body. When the weather was warm, it was more conveniently worn over the shoulders than by being wrapped round the body. Frequently this garment was hung over the left shoulder, where it accordingly hung lengthwise, partly over the back and partly over the breast, and was fastened by the two corners under the right cheek. While it answered the purpose of a cloak, it was so large, that burdens if necessary might be carried in it. The poor wrapped themselves wholly in this garment at night." This is a literal description of the upper garment worn by the Karens, the uses to which it is applied, and the manner in which it is worn, except that the Karen garment lies crossed under the right cheek and rests on the right shoulder, without being fastened.

"As far back as the time of Moses, we find that clothes were embroidered, sometimes with coloured thread of cotton and linen." In this way the tunic of the Karen men is embroidered in weaving, and that of the women with a needle.

The evidence, however, on which their identity with the ancient Israelites must rest, is found in their religion.

1.—*They worship the Eternal God.*

This is manifest from the following fragment of their traditional poetry·

"God is unchangeable, eternal,
He was in the beginning of the world;
God is endless, eternal,
He existed in the beginning of the world:
God is truly unchangeable and eternal,
He existed in ancient time at the beginning of the world.
The life of God is endless,
A succession of worlds does not measure his existence,
Two successions of worlds does not measure his existence.
God is perfect in every meritorious attribute,
And dies not in succession on succession of worlds."

2.—*They worship Jehovah.*

God is denominated the great Ku-tsa, or the great Lord; the great Pu, or great ancestor from Pu a grandfather:—but his proper name is Yu-wah, and there can scarcely be a rational doubt but the Yu-wah of the Karens, is the Jehovah of the Hebrews.

It is conceded that the true pronunciation of the name of Jehovah is unknown, but that it varied widely from the manner in which it is read at present is manifest from the way the name is represented by Greek writers, who wrote the word ΙΑΩ. With the present Masoritic pointing the word is read Ye-ho-wah, and dropping the middle syllable, which Bishops Hare and Lowth both do, we have Yu-wah, at once.

If the identity of the names needs further confirmation, we have it in the corresponding custom of the Jews and the Karens in not pronouncing the name. It is well known that the Jews had a superstitious notion that it was sinful to pronounce the proper name of Jehovah, which corresponds precisely with Karen ideas in relation to calling God Yu-wah.

"O my children and grandchildren! call not God Yu-wah; by calling him Yu-wah he will never return to us."

"God created us in ancient time,
And has a perfect knowledge of all things;
Call him not Yu-wah, but call him great ancestor:
When persons call his name he hears."

3.—*They have traditions of Old Testament Scripture Facts.*

The following are not all, but are some of the most striking specimens that the writer has been able to obtain.

Formation of the Woman.

The Karens believe that woman was originally made from one of man's ribs, and have the popular idea among them, that man has one rib less on one side than on the other.

"O children and grandchildren! woman at first was a rib of man, therefore woman ought to obey man in all things."

Satan.

Satan is known by several names, among which the most common are Ku-plaw, the deceiver, from his deceiving the first man and woman, and Yaw-kaw, the neck trodden, from the belief that man will ultimately tread on his neck or overcome him. The Karens believe that he was formerly a holy being in heaven, but that he disobeyed God and was driven from heaven.

"Satan in ancient times was righteous,
But he transgressed the commands of God.
Satan in ancient times was holy,
But he departed from the law of God;
And God drove him away.
He deceived the daughter and son of God.
God drove you away,
For you deceived the daughter and son of God."

"O children and grandchildren! though we were to kill Satan he would not die; but when the time of our salvation comes, God will kill him. Because that time has not yet arrived, he still exists."

Fall of Man.

"O children and grandchildren! in the beginning, God, to try man whether he would or would not observe his commands, created the tree of death and the tree of life, saying concerning the tree of death, "eat not of it." But he disobeyed and ate fruit from the tree of death, and the tree of life God hid. Because the tree of life has been hidden, since that time men die as they do."

"Temptation, temptation, the fruit of temptation,
The fruit of temptation dropped ripe:
The fruit of temptation was bad,
It poisoned to death our mother.
The fruit of temptation, 'Do thou eat it not.'
In the beginning it poisoned to death our mother and father.
The tree of death came by woman,
The tree of life by man."

"Two persons, our father and mother,
Disobeyed the commands of God.
In ancient times our father and mother
Transgressed the commands of God.
This transgressing the commands of God
Descends to their children, who are evil-doers.
Unto breaking the commands of God
Satan destroyed them;
They broke the commands of God,
Satan destroying them."

Dispersion at Babel.

"Men were all brethren.
They had all the language of God,
But they disbelieved the language of God,
And became enemies to each other.
Because they disbelieved God,
Their language divided.
God gave them commands,
But they did not believe him, and divisions ensued."

4.—*They possess the Morality of the Scriptures.*

Love to God.

"O children and grandchildren! love God, and never so much as mention his name, for by speaking his name, he goes farther and farther from us."

Prayer.

"O children and grandchildren! pray to God constantly by day and by night."

Repentance and Salvation.

"O children and grandchildren! if we repent of our sins, and cease to do evil, restraining our passions, and pray to God, he will have mercy upon us again. If God does not have mercy on us, there is no other one that can. He who saves us is the only one God."

Against Idolatry.

"O children and grandchildren! do not worship idols or priests. If you worship them, you derive no advantage thereby, while you increase your sins exceedingly."

Honor to Parents.

"O children and grandchildren! respect and reverence your mother and father, for when you were small, they did not suffer so much as a musquitoe to bite you. To sin against your parents is a heinous crime."

Love to Others.

"O children and grandchildren! love each other, and be merciful to each other as brethren. Quarrel not, for you are all friends and relations, descended from the same race. Let there be no envyings or divisions among you, for you are of one stream, and one country, therefore let all enmity be done away from among you."

"O children and grandchildren! live in peace with each other. God from heaven observes us, and we are manifest to him. If we do not love each other, God will not love us; but if we love one another, God will look down upon you with joy."

Against Murder.

"O children and grandchildren! do not take the life of man. If you kill you must bear your sin. In the next world you will be killed in return."

Against Theft.

"O children and grandchildren! do not steal the goods of another, for the owner worked for them until he sweat. Thieves will have to repay."

Against Adultery and Fornication.

"O children and grandchildren! do not commit adultery or fornication with the child or wife of another, female or male; for the Righteous One looks down from above, and these things are exposed to him. Those that do thus will go to hell."

Against Lying and Deception.

"O children and grandchildren! do not speak falsehood. What you do not know do not speak. Liars shall have their tongues cut out."

"O children and grandchildren! do not use deceitful language, but speak the words of truth only. The Righteous One in heaven knows every thing that is said."

Against Covetousness.

"O children and grandchildren! do not covet the things of others, nor desire to accumulate property, but work according to your ability and covet not."

Rewards and Punishments.

"Righteous persons, the righteous
Arrive at heaven;

Good persons, the good
Go to heaven ;
Above all that is happiness here
Far greater happiness remains.
Unrighteous persons, the unrighteous
At death go to hell,
Lascivious persons, the lascivious
The King of death takes not of them :
Wicked persons, the wicked
Go to hell.

5.—They are wanderers, and consider themselves cursed by God for their disobedience ; but were anciently his most favoured people, as they believe they are destined to be again.

"O children and grandchildren ! formerly God loved the Karen nation above all others, but they transgresssed his commands, and in consequence of their transgressions, we suffer as at present. Because God cursed us, we are in our present afflicted state, and have no books. But God will again have mercy on us, and again he will love us above all others. God will yet save us again ; it is on account of our listening to the language of Satan that we thus suffer."

"The Karens were created by God,
And God gave them commands ;
The Karens were cursed by God,
And they have no happiness to the present time ;
When God went away he gave commands*,
But not an individual obeyed them."
"The men of ancient times had perverse ears,
And thereby we have to suffer ;
The men of ancient times had ears of barbarians,
And we have suffering thereby."

6.—No King.

It is said of the dispersed Israelites in Hosea, chap. x. 3, "They shall say, We have no king, because we feared not the Lord."

And strikingly in accordance with this prophecy, the Karens say, "O children and grandchildren ! because the Karens transgressed the commands of God they have no king."

7.—They have been preserved from Idolatry, though residing among idolatrous nations, and subject to persecution.

It is said of the Israelites in Hosea iii. 4, "They shall abide without an image and without teraphim." The proof that the Karens have been preserved from idolatry is found in their present state, and in the remains of their traditional poetry.

Confidence in God amid Persecution.

In the following fragment, striking the ornament worn in the lobes of the ear, is a figurative mode of expressing the persecutions to which the disciples of Jehovah were subjected.

* This is very much in accordance with Hosea v. 15. Where God says, "I will go and return to my place till they acknowledge their offence, and seek my face."

"Jehovah created the earth,
Can you become the disciples of Jehovah?
Jehovah created and established the earth,
Will you become the disciples of Jehovah?
The ungodly live apart,
They live apart regardless of religion.
Why do they strike Jehovah's left ear-drop,
And say, Jehovah is dead?
Why do you strike Jehovah's left-ear ornament,
And say, Jehovah does not know?
Jehovah will return with the Sesamy blossom,
Prepare for Jehovah a seat."

8.—*They are expecting to be restored to a glorious city.*

"O children and grandchildren! the Karen nation will yet ell in the city with the golden palace. If we do well, then the istence of other kings is at an end. The Karen king will yet pear, and when he arrives, there will be happiness."

"Good persons, the good
Shall go to the silver town, the silver city;
The righteous persons, the righteous
Shall go to the new town, the new city;
Persons that believe their father and mother
Shall enjoy the golden palace."

The following is a fragment obtained from a Siamese Karen. he same is meant by mountain height in this, as by new city in e piece above, and is decidedly a scriptural expression for the -instatement of the Jews in their own land.

"At the appointed time our father's Jehovah will return;
Though the flowers fade, they bloom again.
At the appointed year our father's Jehovah will return;
Though the flowers wither, they blossom again.
That Jehovah may bring the mountain height,
Let us pray both great and small;
That Jehovah may establish the mountain height,
O matrons, let us pray.
That Jehovah may prepare the mountain summit,
Friends and relations, let us pray.
You call yourselves the sons of Jehovah;
How often have you prayed to Jehovah?
You call yourselves the children of Jehovah;
How many nights have you prayed to Jehovah?"

-*They are expecting a King or Saviour, who will lead them to a high degree of temporal prosperity.*

Their ideas of a Saviour are precisely the ideas of the Jews. He not to be a divine person, but a man favoured of God; they not looking for a Saviour to make atonement for their sins, ; for one who is to conduct them to a high degree of worldly sperity.

The Karens believe that when they obtain a king, he will be monarch of the world, and that every one will be happy. ch and poor will not exist; much in accordance with the scrip- al representation of the return of the Jews.

"When the Karen king arrives,
There will be only one monarch;
When the Karen king comes,
There will be neither rich nor poor;
When the Karen king shall come,
Rich and poor will not exist."

They believe when the Karen king comes, the beasts will be at peace, and cease to bite and devour one another, in accordance with the Scripture view of the millenium.

"When the Karen king arrives,
Every thing will be happy;
When the Karen king arrives,
The beasts will be happy;
When Karens have a king,
Lions and leopards will lose their savageness."

10.—*They have none of the peculiar rights of the Jews.*

The Karens have no idea of offering sacrifices to God, and have no knowledge of circumcision or any other Jewish rite. This too accords with prophecies concerning the lost Israelites. God says, "I will cause all her mirth to cease, her feast-days, her new moons and her sabbaths, and all her solemn feasts;" and, "the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim."

11.—*Their readiness to receive the Gospel is unprecedented in the history of modern missions*.*

This is a fact which cannot, it is believed, be reasonably doubted, and that the cause of the success lies not in the instruments, but in the people, is manifest from the fact, that the same instruments produce but the ordinary effect, when applied to other classes of the population.

The writer has but a small portion of the field under his charge, yet from the first baptism of Tavoy Karens in October, 1829, to October, 1833, a period of only four years, *one hundred and eighty-seven* persons were baptised, not one of whom has ever behaved so unworthy of his profession as to require exclusion or suspension. Since that time *nine* more have been baptized, and I have the names of more than *thirty* on the list of inquirers, many of whom, it is believed, are converted persons. Add to this a respectable deputation lately arrived from the southern part of the province, requesting the teacher to visit them, and expressing a desire to embrace the Gospel.

It is said that at the advent of Christ, "the whole world were in expectation of some grand and impending event."

Such an expectation now prevails among the Karens; they believe that in some unknown way, God is about to restore them to

* This is what we have reason to expect from Isaiah lxiv. 7—9.

favour. This may be seen from the following hymn, which is production of a well-known individual, but was in existence before the arrival of the English on the coast.

The Prophet's Hymn.

The end of the world" is not to be understood literally. They ge in the state of things, which the Karens are expecting, is thing intended.

n relation to the staff, they say, that one of their ancient fs or kings had a staff, which, on stretching over the waters, they away before him, and on stretching it out again, they returned his feet. This staff is now lost, but some say, it will be pos-ed again by their coming king, who will stretch it out, and the ple will all gather around him, and on again extending it, " new city" will spring into existence. On this account, every phet, of whom they have a goodly number among them, uses aff, sometimes of wood. and often of iron.

" The clouds rise up in the dark, dark heavens,
The end of the world draws near;
The clouds rise up in the pale, pale heavens;
The end of the world has come.
The grandmother has finished her weaving,
Happiness will return to the land, and peace as a stream:
The grandmother has finished her weaving,
Happiness will return to the land, and peace to the mind.
The ten virtues, the nine virtues, the duties of virtue,
All the virtues will return to us;
The ten virtues, the nine virtues, the great virtues,
The virtues will return to us now.
With strong desire I thirst for mother's milk,
Without partaking I cannot exist;
With strong desire I thirst for mother's excellent milk,
Without drinking I cannot exist.
The time draws near,
Act with one accord, with one accord act virtuously;
The time draws nearer and nearer,
Act with one accord, together act virtuously.
The wooden staff, the iron staff,
Stretched forth; the people are obtained;
The wooden staff, the silver staff,
Stretched forth, the town is obtained, the city is obtained.
The persons who act with harmony, the harmonious
Shall dwell in the town, in the city;
The persons who act harmoniously, the united
Shall dwell in the new town, the new city.
Sing praises to God, sing pleasantly, pleasantly;
Sing pleasantly, and God will hear pleasantly:
Sing praises to God, sing well,
Sing well, and God will listen well.
Let worship be performed as evening comes,
And praise rise to God with one accord.
Let worship be performed at evening tide,
And praises rise to God unitedly."

bwoy, *Jan. 1st*, 1834. FRANCIS MASON.

II.—*On Idiotisms in the order and in the choice of words—in connection with Scripture Translations.*

The very kind way in which you noticed my paper on translation, in your number for August, 1833, induces me to continue the subject:—the remarks which I shall offer are just those which suggested themselves, in the course of my studies, and my intercourse with the natives. Fearing lest any of your readers should suppose, that I intrude myself upon a subject beyond my reach, I beg to say, that if they would consider my observations as *queries*, and furnish a reply, they may greatly assist me and my brethren, in the work of revision.

In the present paper, I shall point out some errors, into which translators have fallen, and I class the principal under two heads, using the terms not opprobriously, but for the sake of conciseness.

I. Idiotisms.

II. Barbarisms.

1. Idiotism is when the manner of expression peculiar to one language is used in another.

Every language has an idiom more or less peculiar to itself. In order that a translation may be good, it is necessary for a translator to understand the idiom of the language into which he translates; and his translation is to be according to its manner of expression. If he prefer *verbal closeness to the original*, in the construction of his sentences, to the proper mode of idiom in the language in which he makes the translation, his readers will be liable to misinterpret, or remain in ignorance of his meaning. The translator is particularly to bear in mind his readers, and what impression his language will make on their minds:—he is to ask himself, if his language conveys the precise idea, which the original conveys to *his* mind.

Let us notice more particularly two kinds of idiotisms.

1. Idiotisms in the ORDER of words.
2. Idiotisms in the CHOICE of words.

Idiotism in the order of words, is when the order of words *peculiar* to the original is retained in the translation; thus, should τον αρτον ημων Matt. vi. 11, be translated, *the bread our*, instead of *our bread*, this would be an idiotism in the order of words: not that the idiotisms are generally of this *simple* kind, but they are similar to this. The following is an instance, which occurs in a certain translation, Matt. viii. 28, "When he was come to the other side, met him two possessed with devils;" which ought rather to be, "two possessed with devils met him:" we immediately detect the awkwardness of the expression: and if the whole book were in this style, we should greatly object to such a mode of translation: in our English translation the word "there" is inserted, which makes the English idiom tolerably accord with the Greek: but in the language alluded to, the word "there" cannot be inserted, and without it, the rendering is an idiotism. If then our oriental translations (I do

not say as a whole, for they do not) *at all* resemble this, some in a greater, some in a less, degree, do they not need revision? how much more then if such idiotisms invert the sense, as some of them do!

We notice next, Idiotisms in the choice of words.

Idiotism in the choice of words, is, when certain words *peculiar* to the original are retained in the translation.

What would a plain Englishman think of 'a thick friend,' 'a fair man,' 'a cold laugh?' and yet these expressions convey most aptly in a certain language the ideas, 'an intimate friend,' 'a stranger,' 'a smile:' but the expressions, 'a hard saying,' 'quick understanding,' 'short memory,' if literally translated, would sound just as awkward in the language alluded to, as the first expressions do to us:—these phrases particularly illustrate the case of the adjective; that of the verb and adverb is very similar.—In order to prevent such idiotisms, such expressions should be selected, as are perfectly idiomatical in the language of translation, and convey a parallel idea to the original:—a parallelism of words is often very far from a parallelism of ideas.

There are indeed some expressions, aptly termed 'Christian expressions,' to which nothing parallel may be found, such as "quench not the Spirit," 1 Thess. v. 19; here the Greek has σβεννυτε, which is mostly used as our word 'extinguish,' and particularly applies to fire. Now the idea of *extinguishing* the *Spirit* will be perfectly new, perhaps in every heathen language: but the phraseology is not to be rejected on that account. Whatever word is used, in any given language, for extinguishing fire, such word I apprehend is to be used in this place. It must be remembered that the Holy Spirit is often represented in Scripture under the figure of fire: and not to use this very word, would be to detract from the meaning of the passage. To extinguish the Spirit, may at first hearing sound as awkward to a heathen, as his 'far man' does to us: but extinguishing the Spirit, is a "Christian expression," which no heathen expression will suitably render.

These hints are sufficient: there is no need to prove elaborately that idiotisms do exist, nor to enter more minutely into their nature, since enough has been said for practical utility. In revising them let us bear in mind two things more especially relative to idiotisms, namely,

1. That we aim to be idiomatical in the *order* of words.

2. That we aim to be idiomatical in the *choice* of words; and one word by way of caution:—

That we never abate the energy of "Christian expressions," and Christian ideas, by using such as are heathenish and unchristian.

My observations on Barbarisms I beg to reserve for another communication, and remain for the present,

φιλο[illegible]

III.—*Letter of a Gentleman in the H. C.'s Civil Service, to a Christian friend, under peculiar providential circumstances.*

[We cannot contemplate without emotions of gratitude to God, the *religious* change that has taken place among Europeans in India, within the last thirty or forty years. It is true, that the state of things is still unmeasurably behind what we could wish, in a religious point of view, as well as every other; nevertheless, when we think of the spiritual dearth that prevailed *almost universally* in the days, of which Carey, and Marshman, and Corrie yet live to testify—and contrast it with what we now witness around us—we cannot help feeling *how much has been done*, and are forbidden to despair of achieving infinitely more in the time to come.

Christianity has now more or less found admission into every grade of society, from the Governor's palace to the humblest hut. There is, it cannot be denied, much formality, much worldly compromising, much *fashionable sentimentalism* mixed up with religious profession:—but there are, notwithstanding, many shining examples of the power of Christian truth, and the constraining influence of Christian love. And as an indication at once of the existence and the strength of Gospel principles amongst us, we are sure our readers cannot fail to be interested with the following communication from a gentleman high in the H. C.'s Civil Service. It is in the form of a letter, really written and addressed several years ago by its author, then on his way to England in ill health, to his friend occupying a high situation in India. The author is still alive—as an ornament to our Indian society: and the friend, to whom he wrote so warmly and so faithfully, continues to adorn "the doctrine of his salvation"—progressively advancing Zion-ward. Long may both survive the wreck of mere worldly enjoyments; and, as they descend the vale of years, may the gathering evidence of experience prove unto them, how truly it has been said of religion, that "all her ways are ways of pleasantness, and all her paths are peace."—Ed.]

"My dear ————,

"I am sure that I need not enter at length upon my reasons for addressing you a second time upon the subject of religion; still less do I feel myself under the painful necessity of apologizing to a professed Christian, for urging upon him considerations, which should not, in reason, be alien from the daily thoughts of every man of common sense, who has not drowned his powers of mind in sensuality and dissipation, or fully made up his mind to reject the evidences of the Gospel. For, to say nothing of the affectionate and brotherly manner in which you received my last appeal, I am most happy in the conviction that the light of truth has beamed upon your mind; and that consenting to receive the mercies of God upon his own terms, you have placed your whole hope and trust, with regard to futurity, upon our Saviour, Jesus Christ. You have made a great step towards the full reception of the religion which that blessed Saviour came to unfold—greater than the terms in which I have spoken of it would, generally, infer;—because yours is not a mind that would come to such a conclusion on a subject so momentous, by any road but that of deep reflection, ending in moral certainty; and because I am persuaded, that, your faith being thus grounded on reasonable conviction, your understanding is too strong to suffer you to rest satisfied with mere acquiescence in the abstract truths—that Jesus Christ came into the world to save sinners*. I am sensible from our

* The following texts will illustrate my meaning: "Some fell upon stony places, *where they had not much earth*: and forthwith they sprung up, *because* they had no deepness of earth. But he that received the seed into stony places, the same is he that heareth the words and anon with joy receiveth it; yet hath he not root in himself, but dureth for a while." Matthew xiii. 5, 20, 21.

Your mind I am sure is the good *deep ground*, mentioned in the parable, and you only have to watch and pray that the cares of this world may not spring up so as to choke the seed.

conversations and my own observation, that your belief has led you farther, and I indulge a confident expectation, that, through God's grace, you will not be permitted to stand still—still less to fall back; and I, therefore, pen these lines, my beloved friend, in the humble hope, that, through your affectionate partiality, I may perhaps become the instrument in the hands of our Almighty Father, to hasten your steps in the way towards heaven. I undertake the task with the less hesitation, because I am convinced that your mind is in such a state, that nothing but some slight external impulse in the proper direction, is wanting to call all its energies into play, and to quicken the good seed which your late severe affliction has sown in your heart. I speak of secondary causes:—of course God, and He only, who alone can bring good out of evil, and make our heaviest temporal trials the means of softening our stubborn hearts, and drawing us to him and happiness—He alone can further bless and advance the process of regeneration. To him, therefore, I pray for a blessing upon my endeavours: and I beseech him so to purify my motives, that vanity and a love of display or dictation may have no place in my mind; but that gratitude to him who spared me through so many years of deep and desperate wickedness, and love for you, my dearest ——, the truest and kindest of earthly friends,—may be my only actuating principles. One clause of the last sentence has involuntarily recalled my thoughts to the subject of the paper which I gave you, in a very crude and unfinished state, on my return from ——. It is a topic on which my own mind frequently dwells, and the turn of reflection is one that may, with great advantage, be indulged. Think of the lives that we led during the first years of our residence in India! Think of the state in which our consciences must have been allowed to petrify, before they could have suffered us, (as I am sure mine did, with very few and partial exceptions,) to go on, without check or twinge, in the daily and habitual commission of almost every sin, from which we were not deterred by the fear of worldly consequences, in the shape of punishment or shame! Then reflect upon the long suffering that spared, and the goodness still willing to receive us with open arms! Under the stated circumstances, the natural course of things would be, that the mind should become hourly more besotted, and the conscience more seared and insensible; and, to this, without the gracious interposition of our merciful Father, we must have come—as the river runs towards the ocean, or the apple falls from the tree to the earth. For there are moral as well as physical laws of nature; but as the former are not so near and intelligible as those of matter—which fall within the scope of our senses—we are more ignorant of their precise nature and tendency, and less conscious of their interruption. Indeed, from the constitution of our minds, we are necessarily unconscious of external influence upon them; that is to say, we cannot distinguish such operations from spontaneous impulses. But when I feel the natural chain of cause and effect broken; when I find myself, instead of becoming more hardened in vice, and more deeply wedded to habits of sensuality and licentiousness, (knowing, as I do, that habits have as strong a tendency to gain strength by indulgence, as the apple to fall to the earth;) when, I say, instead of sinking deeper, I find myself suddenly awakened from a torpor of many years' duration, and gradually, but irresistibly led on to act, speak, and think in an altered manner, and upon new motives,—I am as fully persuaded that Providence has interfered in my favour, as I should have been, if a physical miracle had been wrought to arouse and convert me. But the days of palpable interposition have passed by; and the Almighty acts upon the minds of his creatures by secondary causes. I bless Him, therefore, with my whole heart, for the bodily sufferings which he has been pleased to make the means of arresting me in my career of wickedness; and you, my beloved friend, may yet have cause to feel thank-

ful for the bitter bereavement which has softened your heart, and taught you with practical severity, how completely we are in the hands of our Maker. But we do not serve a tyrannical or capricious master. He has no pleasure in our sufferings; but as we are told, chastens for their own benefit those whom he loves best*. On the other hand, there is nothing so dangerous and corrupting, as undisturbed worldly prosperity†. We pray in our liturgy, to be delivered, "in all time of our wealth," as well as "in the hour of death, and in the day of judgment;" and the word, I apprehend, is used in a more extensive and intellectual sense, than as merely synonimous with gold and silver. We have good need to be so watched, at least I can speak in my own person; and I do deliberately and heartily thank God for the failure of my health. Had the cautery applied to check the further progress of the long-seated and deep-rooted poison, (to speak figuratively,) been still more acutely painful—in whatever degree—I hope that I should have been equally grateful; at least that circumstance should in reason increase the depth—not alter the nature of my feelings; for being sure that he would not inflict pain unnecessarily, the severity of the application could only have demonstrated the virulent and inveterate nature of the disease. As far as I am a judge of character, and as far as I can speak, where I am a party concerned, with impartiality, you required to be dealt with more sternly than myself; and to be made to suffer in your heart and affections, rather than the medium of bodily sickness;—never immediately dangerous, and rather negatively irksome and restrictive, (thus weaning me gently from some of my old habits,) than operating by severe torments, or the lively apprehension of death. You I repeat have been more sternly dealt with than I have; but the same hand has chastised us both, and with but one object. Let us beware then, how we neglect the call. What could be the consequence of such stubbornness or apathy, but that—if God's long suffering were not wearied—a second and a heavier blow should fall upon our heads, to force us by its crushing severity into submission or attention to the summons of mercy; or that we should be left, in our wilful blindness or rebellion, to walk in our old ways, or to sink into a still lower depth of vice and misery? I pray that neither alternative may befal either of us: but what better in the supposed case should we deserve? The renewed trial would be, comparatively speaking, mercy; unmixed mercy, if our frail reason were

* "As many as I love, I rebuke and chasten: be zealous therefore and repent." Rev. iii. 19. "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If you endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not.—Now no chastening for the present seemeth to be joyous, but grievous; nevertheless, afterwards it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." Heb. xii. 6, 7, and 11.

† "But lusted exceedingly in the wilderness, and tempted God in the desert, and he gave them their request; but sent leanness withal into their soul." Psalms. Could there be a better commentary upon the vanity of human wishes? God alone knows how far each of us can be trusted with temporal blessings.

I read a passage very much in point the other day. "Men call it a 'Providence' when they receive some unexpected deliverance or blessing. But they do not call a loss, a disease or a misfortune, a Providence. Yet the term Providence means an instance of God's special care over us. And are we competent judges of the nature of the Divine dispensation towards us? It is certain that on this point the views of God differ most widely from our own. He calls that good which we deprecate as evil. In this case, then, whose views of good are to be surrendered? shall God give us blessings only according to our conception of them? or shall he exercise his own superior wisdom, and impart real good, though we resist it, though we weep over it, though we pray against it? I fully believe that in that invisible world, in which we shall be able to form a true conception of the goodness of God, we shall discover mercy, where we once discerned only severity, and shall thank God for the disappointments, the trials, the sufferings endured below, as the most signal instances of his providential care!"—Venus's Sermon on the Causes of Unthankfulness.

capable of appreciating it. You must remember a parable which, I think, is in point, regarding the behaviour of an unclean spirit upon its being cast out of an unhappy dæmoniac. Like old and long indulged habits, (so to personify it,) it is represented as being discontented with its banishment from the dwelling, to which time had accustomed it, and wandering up and down, "seeking rest and finding none." At length, it determines to return to its former habitation, and finding it "swept and garnished," (in other words, unoccupied by other and better tenants, and thereby vacant for its reception,) the evil dæmon associates itself with seven other spirits of a more wicked nature, and takes possession, with them, of its victim. How truly was it said that the last state of that man was worse than the first; and to apply the apologue, what better can you, or I, or any man, expect, who having been freed by an act of mercy, from the domineering influence of a particular vice, or of sin in general, may wilfully neglect so to garrison our hearts and minds, that their re-occupation by our former tyrants may, through God's grace, be rendered impossible.

If, then, you were made to suffer a most agonizing bereavement, and this were dealt by the hand of a Father, too tender and merciful to inflict even the slightest unnecessary punishment upon his children—though disobedient and rebellious—does it not behove you, as soon as the first burst of human sorrow is over, to pay prompt and deferential attention to the summons, and apply yourself most seriously to meet him who has graciously awakened you, half way—I do not mean to insinuate that you have not set out in that safe path,—far from it:—I rejoice, as I said before, in the conviction that a happy change has been effected both in your mode and principles of action; that your heart is touched; and that your faith is firmly and correctly fixed. But the path of religion is one, in which it is most difficult, if not impossible, to stand still*. We must either advance or fall back; and the following words of holy writ will prove to you how awfully perilous the latter alternative is. "For, if after they have escaped the pollutions of the world, through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than after they have known it, to turn from the holy commandment delivered unto them." 2 Peter, ii. 21 and 22. And again, "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again to repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame." Hebrews, vi. 45 and 46. These texts, it is true, may appear to apply principally to the condition of those persons, who in the early ages of Christianity, miserably relapsed into idolatry, or apostatized, on whatever grounds; yet they appear useful as solemn warnings to us; and we know from other passages of Scripture, which are certainly applicable to all times and to all men, how dangerous it is to grieve or quench the Holy Spirit—through the agency of which member of the mysterious Trinity, God ope-

* "I rather wish to lay down upon the subject this proposition; namely, that continual improvement is necessary in the Christian character as an evidence of its sincerity; that, if what we have hitherto done in religion, has been done from truly religious motives, we shall necessarily go on; that if our religion be real, we cannot stop. There is no standing still, it is not compatible with the nature of the subject: if the principles which actuated us were principles of godliness, they must continue to actuate us; and under this continued stimulus and influence, we must necessarily grow better. If this effect do not take place, the conclusion is, that one's principles are weak, or hollow, or unsound. Unless we find ourselves growing better, we are not right. For example, if our transgressions do not become fewer and fewer, it is to be feared, we have left off striving against sin, and then we are not sincere."—PALEY.

rates upon our minds. Nor can it be doubted, that the Spirit is so tempted to depart, and leave us to our natural darkness, if, neglecting the opportunity and assistance offered, we say with Felix, "Go thy way for this time: when I have a convenient season, I will call for thee." Neither are the denunciations against apathy, indecision, and lukewarmness less marked and strong.—"He that is not with me, is against me: and he that gathereth not with me, scattereth." Luke, xi. 23; Matt. xii. 30. "I know thy works that thou art neither cold nor hot; I would thou wert cold or hot. So then, because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth." Rev. iii. 15 and 16. And the exhortations to use diligence to press on; to secure ourselves; to add to our faith, works, and thereby prove its genuineness, are very numerous*. How then can we feel any confidence with regard to our safety, holding life as we all do on the frailest tenure, unless our conscience assure us that we are constantly *striving* to advance, doing something day by day, (so to speak,) to wean ourselves from guilty indulgences and evil habits, to subdue our passions, to rise superior to our infirmities and the things of sense, to improve our talents, benefit our fellow-creatures, increase our love to God and our Redeemer, and to unite our souls, as far as we are able in this state of being, to the Father of Spirits. At least we can constantly and earnestly pray for the aid of the Holy Spirit; and we have the promise of God Himself, that those who seek in the prescribed manner, shall find.

Let me intreat you again not to misunderstand me, nor to suppose for a moment, that I, frail and sinful as I am, presume to treat you "de hauten bas," or to write as if I were an old and assured Christian, and you an ignorant and backward proselyte. No, my dear brother, (for whether as a man or a Christian, any colder or more distant appellation, would ill describe my feelings towards you,) I know both myself and you better than to assume dictation. My earnest desire is to stimulate you, a beloved fellow traveller through this world to eternity, that having once put your hand to the plough, you may not look back; that having once received the good seed, you may not allow it to be choked by the cares and troubles of this world, but may give diligence to make your calling and election sure; whilst, at the same time, by urging you, I quicken myself to renewed and increased exertion†. There is, we are both assured, a state of existence before us, in which happiness or misery will be our portion, according to our faith and works in this life of probation; and though infidelity, as we are persuaded, be a frame of mind attended with awful jeopardy, yet I cannot but feel that it is more wise and consistent to reject the evidences of Christianity as insufficient, than to believe its authenticity, and the reality of its threats and promises, and yet disregard its precepts.

We do disregard those precepts if we neglect to show forth our faith by our works; if we live in the habitual practice of any known sin, whether

* "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompense of reward;" (under the law of works) "how shall we escape if we neglect so great salvation?" (as is offered to us through faith in Jesus Christ.) Hebrews, ii. 12, 13. "Looking diligently lest any man fail of the grace of God." Hebrews, xii. 15. "Wherefore the rather, brethren, give diligence to make your calling and election sure." 2 Peter, i. 10. "And let us not be weary in well doing." Gal. ii. 9. And a hundred other texts. "These exhortations to continual improvement, to sincere, strenuous, and continual endeavours after improvement, are delivered under a variety of expressions, but with a strength and earnestness sufficient to show what the apostles thought of the importance of what they were teaching."—PALEY.

† "And let us consider one another to provoke unto love and good works; not forsaking the assembly of ourselves together, as the manner of some is, but exhorting one another." Hebrews, x. 24, 25.

of omission or commission; if we neglect so to search the Scriptures and our own hearts that those sins which our individual habits, or the customs and sanctions of the world have rendered "secret*," may first become known to us, and be then abstained from; if we do not earnestly pray for the grace of the Holy Spirit, and strive by his assistance, to mend our lives, and cleanse our hearts. A barren faith is far from sufficient: I know not indeed, if it will not add to our guilt, if we do not act up to the degree in which we are enlightened†. We are taught by the example of St. Paul to count not as if we had already apprehended, but forgetting those things which are behind, to reach those things which are before‡; and St. Peter instructs us, that besides faith in the promises of God through Christ, "giving all diligence," we should add to our "faith, virtue, and to virtue, knowledge, and to knowledge, temperance, and to temperance, patience, and to patience, godliness, and to godliness, brotherly kindness:" and why? "For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ||." There is no condemnation, St. Paul asserts, for those that walk after the Spirit; not, observes Paley, for those who merely *have* the Spirit, but those who follow its impulses, who steadily and resolutely *obey* good motions within them, whatever it may cost. "All the language of this remarkable chapter (Romans vii.) proceeds in the same train; namely, that after the Spirit of God is given, it remains and rests with ourselves whether we avail ourselves of it or not§." We are farther commanded, (and the apostle conjures us "by the mercy of God," to yield obedience,) "to present our bodies a living sacrifice, holy, acceptable unto God; which is our reasonable service¶". I might fill a volume with transcripts of the many texts of Scripture of the same purport and bearing; but I have just called to mind one of so marked a nature, as proceeding from the lips of our Saviour himself, that I cannot forbear annexing it. "Not every one that saith unto me, Lord, Lord, shall enter into heaven, *but he that doeth the will of my Father which is in heaven*." Matt. vii. 21. What, that will is, the texts previously quoted, and the whole tenor of the Gospel, sufficiently manifest.

Being myself influenced by the hopes and fears which the promises and denunciations of the Gospel hold out, and being myself persuaded, at all sober moments, (for I find my reason very frail, and my heart very false to it,) that preparation is the first and great business of human life, I am most anxious to induce you to attach equal importance to those momentous subjects. For myself, I confess without any false humility, that I walk in the ways of religion which are so new to me—and I fear, often so distasteful—with devious and tottering footsteps; but still I *endeavour*, with God's grace, (for which I constantly pray,) to *move forward*. I cultivate sincerity and earnestness, I examine my heart, rouse my conscience to the performance of its functions, strive to walk watchfully and carefully, and I trust, continue in no known sin. Moreover, I endeavour to render obedience to the revealed or intelligible will of God, the great actuating principle of my life, and to cherish that feeling towards him which our Scriptures render "love," but

* By secret sins (often alluded to in Scripture) I understand those offences, of which, from habit and consequent hardness of heart, we are not ourselves conscious. We know that the moral sense may become gradually so blunted, that the commission of the most heinous may not in any degree weigh upon the conscience.

† "And that servant which knew his Lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall much be required." Luke, xii. 47, 48.

‡ Philippians, iii. 13.

|| 2 Peter, i.

§ Paley.

¶ Romans, xii.

which gratitude perhaps would better express*. I *aim* at all this: how often I miss my object, fall short, and err—God and my own conscience only know. My frailty and folly ought to make me humble, and I trust they have that blessed effect; but they also set me to pray vehemently, and constantly for the assistance of the Holy Spirit; and if He be pleased to visit me, to be most careful not to grieve Him to depart. How far you exercise yourself in this manner, you yourself only know. I am not ignorant that you have made one very great step in adopting the habit of daily prayer, and I am not, I hope, like the self-righteous pharisee, who thanked God he was not as other men were; but still I cannot close my mind against the apprehension, that you indulge in many habits and frames of mind, which are, to say the least, extremely hazardous to the safety of the soul; and that you have not as yet so far made practical use of the very considerable illumination which it has pleased God to make to shine upon your mind as to bring home the precepts of the Gospel to your *every-day life*, to renounce every practice and indulgence which you know to be wrong, and to make the will of God your guide in all things.

And yet it is necessary that you should take this decided part. We are forbidden to "halt between two opinions:" "if the Lord be God," we must "follow Him." We must "search the Scriptures," if we believe that in them we have the words of eternal life; and having examined the chart by which our course through life, to be safe, must be steered, it is in the highest degree unwise to follow its directions only in part, to hug any favorite habits which it denounces, to truckle to customs sanctioned or applauded by the world which it condemns, or to endeavour to reconcile the service of God and mammon;—a phrase doubtless including together with riches, all the vicious and seductive propensities of our fallen nature. Our Maker has himself declared that He is "a jealous God," who insists on having the first place in our affections; we know that He is infinitely pure and holy; and how then can we expect Him to share our heart with habits and feelings utterly hateful to Him? Real repentance (without which God will receive no one) consists in keeping no terms with sin, that is, with known sin; and if it be sincere, and founded upon really Christian principles, it will administer such a stimulus to the conscience, that few sins of conduct or feeling will be practised, or allowed to lurk in the heart undetected. A real convert, when once convinced that such habits of thought or action are offensive to God, will not permit himself to indulge in them; and he will carefully examine his mind and life to ascertain, whether his conduct and its springs be of good or evil; and struggle to free himself from the treacherous sophistry that we too often employ to reconcile ourselves to some darling vice or bad habit. Hear what Paley says: "With respect to positive external good actions, we have said, that they must depend in some measure upon occasions, and abilities, and opportunities; but observe, it is not so with the breaking off of our sins, be they what they will. *That work* must wait for nothing. Until *that* be effected no change is made. No man, going on in a known sin, has any right to say that the Spirit of God has done its office within him. Either it has not been given to him, or having been given, it has been resisted, despised, or neglected."—"The essential and precise difference between a child of God and another, is, not so much the number of sins into which he may fall (though that undoubtedly be a great difference, yet it is not a precise difference, that is to say, a difference in which a precise line of separation can be drawn;) but the precise difference is, that the true child of God *allows himself* in no sin whatever." There is much more to the same effect in the

* "Towards the author of an obligation that is infinite, thankfulness is the only species of love that can exist."—Paley.

two sermons, from which the above extracts are severally quoted*; and in a third, "On Insensibility to Offences," Paley proves that the callousness which habits of unchecked sin produce, is in no respect a defence or palliative of the sin†. Now my dear ———, I should deserve the curse denounced by Job upon him, "that speaketh flattery to his friends," if I did not candidly tell you that you have many unchristian habits to overcome. Your rank in life, your situation as a married man, the domestic happiness of your home, and your matured good sense, prevent you from indulging now in those open and heinous vices, with which your youth was too conversant—as I confess with shame and penitence my own was. But still you have much to struggle with. Your temper is naturally fierce; your sense of injury peculiarly nice and strong; your anger or resentment comparatively unrestrained; and you are intolerant of and uncharitable to those men, towards whom you do not feel cordiality, or who appear impertinent, forward, and familiar. If God bear with them, and with ourselves, (for that is the consideration which should work most strongly upon a humble and grateful heart,) how trifling in comparison are any outrages which our fellow mortals can commit against us! and this holds with regard to the greatest injuries between man and man. But you speak, and I fear sometimes act, with bitterness, against those whom you dislike from very slender causes. Indeed, the very feeling of antipathy is a breach of Christian charity; and, as such, we should guard against admitting it into our hearts, or encouraging it to dwell there‡. On the contrary, we should strive to rid ourselves of it, as well as to subdue all fierceness and implacability of disposition, and that prompt and keen spirit of retaliation, too natural to us all. In these respects, I repeat, *all men* are especially frail; but still if we be sincere Christians, we must cultivate charity in its most extended sense, since, without it, all religion is "as sounding brass, or a tinkling cymbal." (See the whole of 1st Corinthians, xiii.) Remember, too, the blessings described by our Saviour in the sermon on the mount§, to appertain to "the poor in spirit," "the meek," "the merciful," and "the peacemakers;" and the promise and the threat held out in the following verses: "For if ye forgive men their trespasses, your heavenly Father will also forgive you; but if ye forgive not men their trespasses, neither will your Father forgive your trespasses‖. Oh! my dear friend, reflect with me,

* "On the Influence of the Spirit," part 3. "On the Doctrine of Conversion."—Paley's Works, vol. v.

† "I fear it may be said of most of us, that the class of sins which compose our account with God are habitual sins, habitual *omissions*, and habitual *commissions* * * * *. What then are the reflections suitable to such a case? First, to join most sincerely with the Psalmist in his prayer to God, "O cleanse thou me from my secret faults." Secondly, to see in this consideration the exceedingly great danger of evil habits of all kinds. It is a dreadful thing to commit sins without knowing it, and yet to have those sins to answer for. That is dreadful; and yet it is no other than the just consequence and effect of sinful habits. They destroy in us the perception of guilt, that experience proves. They do not destroy the guilt itself, that no man can say, because it leads to injustice and absurdity."

‡ "But I (Jesus) say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you; that ye may be the children of your Father which is in heaven, for he maketh his sun to rise on the evil and on the good, and sendeth his rain on the just and on the unjust." Matt. v. 44 and 45. "Recompence to no man evil for evil;" "Dearly beloved, avenge not yourselves." Romans xii.

§ Matt. v.

‖ Matthew vi. 14, 15. There are some texts still more strong, and, if possible, more awful. "He that saith he is in the light, and hateth his brother, is in darkness even until now." 1 John, ii. 9. "Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him." Do. iii. 15. "If a man say, I love God, and hateth his brother, he is a liar." Do. iv. 20. I hope and trust that your antipathies do not extend to that hatred to which the above texts refer; but all indulgence of a kindred feeling is criminal, and very apt to lead us, step by step, to more decided sin.

how heinous and countless our sins have been, which God's free mercy alone can wipe out; and let that consideration overwhelm, as it were, all recollection of the few and trivial offences which our fellow sinners may have committed against ourselves.

Upon the same grounds, you should, I think, strive to repress those ebullitions of passion which lead you to be violent with your servants. They may need correction occasionally, but it should be inflicted calmly and deliberately, with the object, too, of deterring them from future misconduct, or of example to their fellows, (in either case, with a view to their general benefit, not to vent angry feelings for what is past or irretrievable.) Retribution is not the legitimate end of any human punishment, public or private. Our sober reason in this respect must confirm the doctrine of holy writ—"Vengeance is mine, and I will repay, saith the Lord." Romans, xii. 19. Depend upon it, there is no instance of conduct so trifling as to warrant, or even palliate, a neglect of divine precepts*. He who strikes another in anger, sins in the same manner, though in a less degree, as he who kills a man under the same emotion. "Be ye angry, and sin not†," saith the apostle, knowing that indignation is often irrepressible, and sometimes even necessary and proper; but we are commanded to keep it within such bounds, as to avoid transgression. The less we indulge the passion, and the more habitually we keep it in subjection to our reason, the less likely we are to overstep the line of demarcation. It is dangerous to suffer ourselves to approach a narrow barrier of that nature too closely; and it is always a triumph when we can engage habit on the side of self-control.

(To be concluded in our next.)

IV.—*A Scheme for representing the Déva Nágarí and Persian Alphabets in Roman Characters.*

It has been already shewn‡, in a *general way*, that the substitution of the Roman in place of the Indian Alphabets, is as *possible* and *practicable*, as it is unquestionably *expedient*. And it now remains to ascertain and exemplify the *particular mode* in which the substitution may be best effected.

This is the more necessary at the *present* time, since different methods have been proposed by different men eminent for their talents, and profound as oriental scholars—and since inextricable confusion must ensue, unless those who advocate the contemplated change, agree as to some fixed and uniform system of notation.

Whoever wishes for information relative to the earlier attempts by Davy, Williams, and Halhed, to express Indian in Roman characters, is referred to the first volume of the Asiatic Researches. In the same volume is an elaborate account of the system adopted by the celebrated Sir William Jones. The labours of Dr. Gilchrist in this field

* The following text shows that the veriest trifles, [or what appear so to us,] in duty and conduct, cannot be neglected or dispensed with safety: "Woe unto you scribes and pharisees, hypocrites, for ye pay the tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, and mercy, and faith; these ought ye to have done, and not left the other undone."

† Ephesians, iv. 26.

‡ See the last number of the Observer: the Courier of 2nd April: the Hurkara and India Gazette of 3rd April: and the Englishman of the 4th and 5th April last.

are very generally known. Foster, Carey, Shakespear, Haughton, and others have also lent their aid in solving the problem that regards the *best practical method* of adapting the Roman to the Oriental alphabets—a problem for the most successful solution of which a premium has been held out by the Asiatic Society of Paris.

All of those now named have adopted and applied, with more or less success, certain prosodial, accentual, or algebraic symbols. Recently, however, Messrs. Arnot and Forbes, in several valuable elementary treatises, published in London, have suggested the adoption of "a system of writing like the Hindee-Persi-Arabic, to which several Oriental nations have partly contributed, by calling in the aid of two or three of the European alphabets most generally known." Hence, an Italian letter, a Spanish letter, a Persian letter, and Greek letters have been intermixed with Roman letters. This may possibly be the readiest way of conveying to self-taught Europeans some idea of the *sound* of each letter; but assuredly it is not the most comely to the sight, nor the most suitable in practice.

On the whole, after the maturest consideration of the subject, it appears beyond all dispute, that Sir William Jones' system, with such alterations and modifications as experience has suggested, is not only the simplest in itself, but the most convenient in practice, as well as the most susceptible of *universal* application. And it carries with it one special recommendation, that it is already familiar to every Oriental scholar, in every part of the known world. It is therefore proposed to adopt and apply this system, altered and modified, to a certain extent, to all Alphabets whether of Sanskrit or Persian origin.

These being the two chief sources of all the Indian alphabets, it is expedient primarily to represent them. For these being once successfully represented, all the rest will easily follow; since no other Indian Alphabet contains sounds radically dissimilar. And the few anomalies that do occur, will best be explained under each of the alphabets that are only so many branches springing from the two parent stocks.

I. The letters of the Roman alphabet, which may be successfully employed for the representation of the Sanskrit and Persian alphabets, are the following:—a, b, d, e, f, g, h, i, j, k, l, m, n, o, p, q, r, s, t, u, v, w, y, z. But these, even when used singly, are employed so irregularly in English orthoëpy, that it is absolutely necessary at the outset to fix the precise sound which in the proposed scheme they are intended *invariably* to express.

Short Vowels.

a, has uniformly one sound, and that is the shut or short a; or [redacted] as represented by lexicographers. It occurs in such word[redacted]

America, *adept*, *quota*, &c., and must never be confounded with the sound of a, in *mate*, *fate*; *fall*, *all*; *far*, *tar*, &c.

i, the short or shut sound, as in *fit*, *sit*, *pin*, &c.—never as in *fine*, *mite*, *pine*, &c.

u, the short obtuse sound—as in *bull*, *pull*—never short, as in *but*, *rut*, &c.—nor long, as in *mute*, *pure*, *secure*, &c.

Simple Consonants.

b, has its regular sound, as in *bed*, *bell*, &c.

d, has the soft dental sound formed with the point of the tongue, slightly pressed on the roots of the upper teeth, nearly as in *duke*, *due*; or still more nearly, as the soft French dental *d* in *des*, &c.

f, has its regular sound, as in *fit*, *fix*, &c.

g, has its regular hard sound, as in *got*, *go*, &c.—never soft, as in *gender*, *gentle*, &c.

h, has its regular sound, as in *house*, *horse*, &c. It is the letter that expresses the aspiration of any other.

j, has its regular sound, as in *jam*, *join*, &c.

k, has its regular sound, as in *keep*, *king*, &c.

l, has its regular sound, as in *law*, *land*, &c.

m, has its regular sound, as in *man*, *mind*, &c.

n, has its regular sound, as in *nap*, *nay*, &c. It is the nasal that corresponds with the dental letters.

p, has its regular sound, as in *pot*, *pan*, &c.

q, has nearly the same sound as in *quack*, *clique*, *quoit*, &c. It has been happily described by Gilchrist, as "our *k* articulated by raising the root of the tongue simply towards the throat, which must not be in the smallest degree ruffled. The q may consequently be styled a deep, but liquid lingual letter, produced by clinking the root of the tongue against the throat, so as to cause a sort of nausea. The same sound will be recognized when pouring water in a particular manner from a long-necked goglet, as the liquid decanting may represent the lower part of the tongue acting upon the throat or neck of the vessel in question, unruffled by the water gushing from it."

r, has its soft sound, as in *morn*, *scorn*, &c.

s, has its regular sound, as in *his*, *dusk*, &c.

t, has the soft dental sound, formed with the point of the tongue, slightly pressed on the upper front teeth, nearly as in *tube*, *tunic*, &c. It resembles, says Dr. Carey, the provincial pronunciation of *t* in *butter* in Yorkshire. It also resembles as nearly as possible, the soft French dental *t* in *tu*, &c.

v, has its regular sound, as in vain, vale, &c.

w, has its regular sound, as in *way*, *wet*, &c.

y, has its regular sound, as in *yea*, *yes*, &c.

z, has its regular sound, as in *zeal*, *zone*, &c.

The greater part of the foregoing letters may be employed *directly*, with the sounds now explained *invariably* annexed to them, to represent corresponding letters in the Sanskrit and Persian alphabets, thus:

Rom. a i u b d f g h j k l m n p q r s t w v y z

Sans. अ इ उ ब द फ ग ह ज क ल म न प क्ष र स त व य ज

Pers. ا ا أ ب ف د گ ه چ ک ل م ن پ ق ر س ت و ي ز

In this clear, distinct, and satisfactory manner, can all those letters that are of *most frequent* occurrence be *directly* expressed by Roman letters, unmarked by accents or points, and uncompounded.

II. We come now to a class of letters, the sounds of which not being *radically* diverse from the fundamental sounds already expressed, may be accurately represented by certain appropriate marks. In these the difference exists chiefly, either in the elongation of short vowel sounds, or in a varied pronunciation of consonant sounds. And for the sake of distinction and uniformity, it is proposed to distinguish *elongated* sounds by *accents* placed above, and *varied* sounds, by *dots* placed underneath.

Long Vowels.

á, with an accent, has *invariably* the long broad sound, as in *father*, *call*, *ball*, &c.

é, with an accent, has *invariably* the long broad sound, nearly as in *there*, or as *ei* in *neighbour*, or exactly as *e* in the French *tempête*, *flèche*, &c.

í, with an accent, *invariably* as long slender *i*, in *police*, or as *ee* in *feel*, *sleep*, &c.

ó, with an accent, *invariably* long, as in *note*, *cold*, &c.

ú, with an accent, *invariably* the long obtuse sound, as in *rude*, *rule*, &c.

Consonants with diacritic marks, &c.

ḍ, with a dot below, is the hard palatial *d*, formed by forcibly striking the tongue against the palate or roof of the mouth; nearly like *d* in *dull*, *ladder*, &c. The English *d* may be said to be somewhat softer than this Indian *d*, and somewhat harder than the Indian dental *d*. It, however, more nearly resembles the former than the latter. Still, as the latter occurs *ten times* more frequently than the former, it is deemed advisable to restrict the *dot* to the former; on the principle that it is *expedient* to employ diacritic marks as little as possible.

ḥ, with a dot below, is the common *h*, sounded more forcibly in the throat, nearly as in *hay*, *hot*, &c.

ṇ ṉ ṉ, with *one*, *two*, or *three* dots below, are nasals corresponding respectively to the three classes of linguals, palatines, and

sibilant, belongs to the class of linguals, which have been similarly marked.

zh, is sounded exactly like *z* in *azure*, *s* in *pleasure*, or the French *j* in *jour*.

There is another class of consonants compounded of single letters and the aspirate, i. e. aspirated consonants. To express the aspirate, the Greeks employed a small mark like an inverted comma (ʽ). The Romans substituted *h*; and this latter is, for various reasons, the most convenient for the expression of the Indian aspirates. These, by the annexation of *h* to the single consonants, may be most significantly represented. Care must be taken, however, not to pronounce the consonants with the aspirate *as one sound*, which generally happens in the European alphabets. Each letter in the combination must have its sound audibly enunciated, though both sounds be closely united.

b'h or bh, is *b* aspirated and pronounced as in Ho*b-h*ouse; or, dropping the first syllable, *b-h*ouse.

ch'h or chh, is *ch* aspirated, as in churc*h-h*ill; or, dropping the first part, *ch-h*ill.

d'h or dh, is the dental *d* aspirated.

ḍ'h or ḍh, is the lingual *d* aspirated, as in col*d-h*and, or *d-h*and.

g'h or gh, is the hard *g* aspirated, as in do*g-h*ouse, or *g-h*ouse.

j'h or jh, is *j* aspirated, as soft *g* in colle*ge-h*all, or *ge-h*all.

k'h or kh, is *k* aspirated, as in mil*k-h*ouse, or *k-h*ouse.

p'h or ph, is *p* aspirated, as in u*p-h*ill, or *p-h*ill.

t'h or th, is the dental *t* aspirated.

ṭ'h or ṭh, is the lingual *t* aspirated, as in fa*t-h*en, or *t-h*en.

These illustrative words are written at length, to convey, if possible, the notion of the consonant and the aspirate's being each distinctly enunciated: and they are contracted, to shew that in the enunciation of the combined letters, they must not be too much separated.

The following, therefore, are all the *combined* letters required to complete the representation of the Indian Alphabets:

Compound Vowels.

Rom.	ṛi	ṛí	lṛi	lṛí	ai	au	ang	ah
Sans.	ऋ	ॠ	ऌ	ॡ	ै	ौ	ं	ः
Pers.					ي	و		

Peculiar Combinations.

Rom.	ch	ġh	ḳh	sh	ṣh	zh
Sans.	च	——	——	श	ष	
Pers.	چ	غ	خ	ش	——	ژ

Aspirated Consonants.

Rom.	chh	dh	ḍh	gh	jh	kh	ph	th	ṭh
Sans.	छ	ध	ढ	घ	झ	ख	फ	थ	ठ
Pers.	——	——	——	——	——	——	——	——	——

We have now completely exhausted all the letters in the Sanskrit and Persian alphabets. In the former, the compound letter क्ष is generally added; but it is exactly represented by *ksh*. Let us then collect and arrange all the foregoing letters agreeably to the Indian mode of alphabetic order.

THE DE'VA NA'GARI' ALPHABET.

Vowels.

अ a, आ or ा á; इ ि i, ई ी í; उ ु u, ऊ ू ú; ऋ ृ ṛi, ॠ ॄ ṛí; ऌ ॡ ḷi, ॡ ॣ ḷí; ए े é, ऐ ै ai: ओ ो ó, औ ौ au; ं ang, ः ah.

Consonants.

Gutturals,	क k, ख kh; ग g, घ gh; ङ ṅ.	
Palatines,	च ch, छ chh; ज j, झ jh; ञ ṅ.	
Linguals,	ट ṭ, ठ ṭh; ड ḍ, ढ ḍh; ण ṇ or cerebrals.	
Dentals,	त t, थ th; द d, ध dh; न n.	
Labials,	प p, फ ph; ब b, भ bh; म m.	
	य y, र r; ल l, व v;	
	श sh, ष sh; स s, ह h; क्ष ksh.	

Of the last two orders of letters, h ranks with the gutturals; y and sh with the palatines; r and sh with the linguals; l and s with the dentals; and v with the labials.

PERSIAN ALPHABET.

ا a, آ á, ا i, ا u.	ر r	ف f
ب b,	ز z	ق q
پ p	ژ zh	ک k
ت t	س s	گ g
ث ṯ	ش sh	ل l
ج j	ص ṣ	م m
چ ch	ض ż	ن n
ح ḥ	ط ṭ	و w, or v as a vowel, ú, ó, or au.
خ ḳh	ظ ẓ	ه h
د d	ع ḥ, ḳ, i, í, &c.	ی y, as a vowel, í, é, or ai.
ذ ż	غ ġh	

Concluding Remarks.

I. In the above scheme for Nágarí consonants, the inherent vowel or short अ has been omitted. It may however be supplied

by any one in reading the alphabet thus: ka, kha—ga, gha—ṅa, &c. the *a* being the obscure short *a* in *America*, or like *a* in *adrift*. It is more agreeable to the genius of the Roman Alphabet to supply this vowel in writing or printing, instead of leaving it to be understood.

When no vowel is subjoined to a consonant, it is supposed to be quiescent. And the small mark (ˊ) that usually indicates a silent consonant, is not subscribed, in order to preserve a uniformity between the Nágarí and Persian Alphabets.

The letter क or *k* was represented by Sir William Jones by *c*, and the letter श or *sh* by *ś*. The former has been altered as too indefinite, and the latter as not being uniform. For the sake of distinction the accentual mark (ˊ) has been applied only to vowels and not to consonants: besides it is now universally acknowledged that *sh*, as in *short*, is the true sound.

The nasals also have been more minutely distinguished by diacritical marks.

For all languages derived from the Sanskrit, such as the Bengalí, Hinduí, Uriya, Marathí, the above scheme may be successfully applied.

II. The greatest difficulty in the Persian Alphabet has been the representation of the different *s*, *t*, and *z*'s. The practical difficulty, however, is greater in appearance than in reality, as those latters with the diacritical marks are of unfrequent occurrence. Indeed it has been adopted as a standing rule, that these marks should be used as sparingly as possible—and when used, should be restricted to those letters that more rarely enter into the composition of words.

To prevent misconception, it may be proper to explain here somewhat more fully the Persian system of vowels.

There are three short vowels — zabar ; — zér ; — pésh : zabar and pésh being written above, and zér below, the letter which it follows in the enunciation. Thus ب ba, ب bi, ب bu.

A letter having one of these accompanying it, expressed or understood, is said to be *harkat*, or moveable by that vowel. Thus, in ب ba, *b* is moveable by zabar: in ب bi, *b* is moveable by zér: in ب bu, *b* is moveable by pésh. If there is no short vowel expressed or understood, the consonant is said to be *sakin* or quiescent. Thus بر *bar*, not *bara*, *bari*, or *baru*, &c.

ا Alif, when beginning a word or syllable, is reckoned by oriental grammarians, a very slight aspirate, like *h* in *hour*. But its chief purpose is to subserve the expression of short or long vowels:

Thus, ا a, ا i, ا u—short vowels. Again, ا with ـ above it, generally written آ, is the long vowel á. So آ, when the last letter of a word or syllable, preceded by another letter with zabar (ـَ) above it, (and it is always so preceded,) becomes the long vowel á, as in بَآ bá, &c.

و Wao, when moveable by a short vowel, or beginning a word or syllable, is a consonant like *w* in *with*, and sometimes as *v* in *vid*. Thus, وَ wa, &c. But و quiescent, i. e. terminating a word or syllable, when preceded by a letter moveable by zabar (ـَ) forms the diphthong *au*, like *au* as pronounced by many in *caustic*, *castic*, or *ou* in *loud*. Thus, بَو *bau*, &c. Again, و quiescent, preceded by a letter moveable by pésh (ـُ) forms the long vowel ú, like *u* in *rude*, or *oo* in *moon*. Thus بُو bú &c. This combination however, in Persian has often the power of long ó, as *o* in *whole*, *sore*, &c. Thus, بُو *may be* sounded *bó*, &c.

ي Ya, when moveable by a short vowel, or beginning a word, or syllable, is a consonant like y in *yet*. Thus, يَ ya, &c. But يَ quiescent, when preceded by a letter moveable by zabar (ـَ) forms the diphthong ai, like *ai* in *aisle*, or *i* in *fine*, &c. Thus, بَي *bai*, &c. Again, ي quiescent, preceded by a letter moveable by zér (ـِ) forms the long vowel í, like *i* in *marine*, or *ee* in *feel*. Thus بِي bí, &c. But, in Persian this combination has often the sound of long broad *e*, like the French ê in naivetê, &c*.

Hence it appears that in Persian there are three short and five long vowels, and two diphthongs.

Three short, as in ا a, ا i, ا u : or in بَ ba, بِ bi, بُ bu.

Five long, as in آ á, or بَآ bá ; بِي bí or bé ; بُو bú or bó.

Two diphthongs, as in بَي bai ; بَو bau.

In Roman characters three short, a, i, u : five long, á, í, é, ú, ó : two diphthongs, ai, au.

* Whoever wishes for a simple and concise view of Persian Grammar, will find it in the admirable elementary works of Messrs. Arnot and Forbes of the London Oriental Institution.—To be had of Messrs. Thacker and Co. Calcutta.

Hence in reading Romanized Persian, nothing can be easier than to reverse the process, by substituting, if required, the Persian in place of the Roman letters.

The scheme now proposed well suffice for all languages which bear a close affinity to the Persian, such as the Hebrew, Arabic, Syriac, Chaldee, Samaritan, &c.

III. It would be easy to find other Roman letters which might express the sounds of the Nágarí and Persian Alphabets. For instance *a*, *á* might be short *u* and *au*, *aw*, *eo*, *o*, *oa*. or *ou*, as in *taught*, *law*, *George*, *nor*, *groat*, *thought*, &c. Instead of *i* and *í*; we might have *i*, *ee*, *ie*, &c. Instead of *u*, *ú*; we might have *oo*, *ou*, *eu*, *ew*, &c. Instead of *é*, *ai*; we might have *ay*, *ai*, *i*, *oi*, &c. Instead of *ó*, *ou*; we might have *oa*, *ow*, &c. But it is conceived impossible for any letters to represent the sounds in question more concisely or more appropriately than those which have been adopted.

If this has been fully substantiated, (and it can readily be verified by any one who will take the trouble to ponder the subject in all its bearings,) then, for the sake of that uniformity which is so truly desirable, it is to be hoped that every one will be disposed to merge private differences in one grand general plan for the securing of national benefits:—it is to be hoped, that one and all will be cheerfully prepared to sacrifice little partialities and peculiarities of opinion at the shrine of the PUBLIC GOOD.

P. S. The author, in behalf of several others, who with himself advocate the substitution of the Roman character, embraces this opportunity to notify, that it was once their intention to make a direct personal application to Oriental scholars, generally, for their opinion, as to the best practical method to be adopted in the proposed substitutionary process. On farther consideration, however, it has been deemed most expedient, in order to save time and labour, and prevent unintentional partialities, to make this general appeal to all those literati who take an interest in the subject. Be it then understood, that if any individual has any suggestions to offer, he is hereby solicited to make known the same, through the medium of the Christian Observer, or any other public journal. Conscious only of a sincere desire to promote the welfare of the people of India, we are open to *sound advice, from whatever quarter it may proceed.* Any *real* improvement that may be pointed out, will receive speedy and due attention. ***But should none be suggested which is likely to meet with general approbation, the scheme now propounded may be considered as final.***

Not to swell this paper to an inordinate length, it is proposed to insert in the next Observer a complete representation of all the principal alphabets in Eastern India; together with specimens of the different languages and dialects, in Roman characters. In conclusion, the author has here gratefully to acknowledge the valuable assistance derived, in drawing up the preceding paper,

from the suggestions of the Rev. Messrs. Yates and Pearce—gentlemen whose separate and united labours in the cause of native improvement are too well known to require any statement on his part.

ALPHA.

*** The Editors of the Observer feeling deeply interested in the subject of this, and the former paper on the Roman alphabet, return their best thanks to the Editors of the Hurkaru, India Gazette, Englishman, and Courier, for the promptitude with which they gave circulation to the article in our last number, entitled "On the Possibility, the Practicability, and Expediency of Substituting the Roman in place of the Indian Alphabets." To the Editors of the Hurkaru and India Gazette in particular, they feel indebted for the decisive manner in which they advocated the proposed change. For the satisfaction of our readers, we here furnish one or two extracts:—

The Calcutta Christian Observer for April, contains an excellent article on the possibility of substituting the Roman for the Indian alphabets. We quote it entire; and we think it will be admitted, that the facts, as well as the authorities adduced in it, very powerfully support Mr. Trevelyan's conclusion in favor of the Roman alphabets. It seems to us to be most satisfactorily established, that by means of discritical points and combinations free from complexity or difficulty, every sound which the human organs can articulate, may be expressed by the Roman letters. It is only necessary to establish an unvarying orthography, which once promulgated and understood, will prevent all those anomalies, which are now made arguments against the measure proposed; though there is not that we can discover the slightest difficulty in their removal. "If," says the writer in the Christian Observer, "in the East one alphabetic letter uniformly represents one elementary sound, let the Roman letter substituted in its place be invariably appropriated to the expression of that sound; or if a combination of letters be necessary to express it, let one combination alone be recognized for the purpose."—*Hurkaru.*

The number of the Christian Observer for this month, contains an article of so much importance in its bearing on the subject of native improvement, that we have judged it best to reprint the whole, instead of an extract or two as we had at first intended. It is entitled "On the Possibility, the Practicability, and the Expediency of Substituting the Roman in place of the Indian Alphabets." The question, our readers are already aware, was lately mooted in the Education Committee by Mr. Trevelyan in a very able minute, which appeared to us to set the matter in a very clear and satisfactory light. Mr. Trevelyan has been followed by the writer of the article, headed as above, who deals with the subject in a masterly manner, brushing aside the cobweb objections of the opponents with vigour and ease. Of this our readers can satisfy themselves by reference to "Alpha's" arguments, which are close, and to the point, and prove beyond cavil the perfect possibility, practicability, and expediency of the substitution of the Roman alphabet for those of India. Some one has said that one fact is worth a thousand arguments. It may also be observed, that a contemporary, or existing fact is more to the purpose than a historical one. "Alpha" dwells pithily on one, which of itself may be considered as conclusive, and that is, the substitution of the Roman characters for the old Celtic letters in Ireland, and the Highlands of Scotland. In the latter it is well known that thousands read the Gaelic Bible and Psalter, (which are both printed in the Roman character,) who cannot read English. This circumstance, however, renders the acquisition of English, even among adults, much easier than it otherwise would be—and many grown up people are to be found in Sunday schoools and evening schols, with the English primer in their hands. In Ireland also a Gaelic or Irish Missal is in the hands of the people. What should render that impracticable in one country, which is a matter of daily occurrence in another? The subject has its difficulty of course; but the way to overcome these, is not to fold the arms, shake the head, and urge the exploded and foolish maxim, "It never was done before, and never can be." A few months ago we gave an extract from a capital exposé in Tait's Magazine of this bug-bear fallacy, which has done infinite mis-

chief in the world, and has been a greater bar to general improvement, and the interests of civilization, than the inroads of all the barbarians ever heard of. The art of printing itself and all the vast capabilities of steam were once considered impossible and impracticable under the benumbing influence of this wretched maxim. Let us hear no more then of opposition grounded upon the speculative or assumed impracticability of the substitution proposed by Mr. Trevelyan, and supported by "Alpha," who has amply and satisfactorily demonstrated its perfect practicability and expediency. This being the case, we require no more words, no more minutes —we want *acts*, and it is for the Government now to do its duty, and forthwith direct the organization of a plan for carrying into effect, a measure that will work better for the solid good of the people of India, than any adopted within the memory of man, and prove a mighty engine of conversion to a purer faith.—*India Gazette.*

V.—*The Impropriety and Sinfulness of the practice of excluding Visitors by saying, "Not at home."*

Amid all the looseness of *polite morality* we know not whether any practice is tolerated that merits more severe reprehension than that of excluding visitors by a deliberate utterance of the assertion, "Not at home." As opposed to truth, it is disingenuous—it is false: as opposed to the manliness of virtue, it is mean—it is cowardly: as opposed to the sympathy of genuine benevolence, it is unkind—it is cruel: as opposed to the purity of the God of holiness, it is vile—it is loathsome. So utterly abhorrent, indeed, is the practice to the whole spirit and genius of Christianity, that the wonder is, how any one bearing the Christian name could help feeling the violence of contradiction to his profession which it implies. We had hoped that it should never have been exported to a heathen land, *there* to blazen forth our hypocrisy and our shame. But it seems that the practice has obtained a sort of sanction in high places, if not a temporary asylum. It is time, therefore, that the voice of every honest man should be raised against it, and denounce it, as it deserves. To supply those who manfully resist whatever is opposed to the tenor of divine truth, and to the real happiness and true dignity of man, with aggressive and defensive weapons, we shall furnish a few extracts fraught with just sentiment and powerful expression. Our first is from Godwin's Political Justice.

Let us, first, according to the well known axiom of morality, put ourselves in the place of the person whom this answer excludes. It seldom happens but that he is able, if he be in possession of any discernment, to discover with tolerable accuracy, whether the answer he receives be true or false. But let us suppose only, that we vehemently suspect the truth. It is not intended to keep us in ignorance of the existence of such a practice. He that adopts it, is willing to avow, in general terms, that such is his system, or he makes out a case for himself, much less favourable than I was making out for him. The visitor, then, who receives this answer, feels, in spite of himself, a contempt for the prevarication of the person he visits. I appeal to the feelings of every man in the situation I have described, and I have no doubt that he

all feel this to be their true state in the first instance; however, he may ave a set of sophistical reasonings at hand, by which he may in a few inutes reason down the first movements of indignation. He feels that the rouble he has taken, and the civility he intended, entitled him at least to ruth in return.

Having put ourselves in the place of the visitor, let us next put ourselves a the place of the poor despised servant. Let us suppose that we are ourselves destined, as sons or husbands, to give this answer, that our father or ur wife is not at home, when he or she is really in the house. Should we ot feel our tongues contaminated with the base plebeian lie? Would it be sufficient opiate to our consciences to say, "Such is the practice, and it is ell understood?" It never can be understood; its very intention is not to e understood. We say that "we have certain arguments." Surely we ught best to be able to understand our own arguments, and yet we shrink ith abhorrence from the idea of personally acting upon them. Whatever phistry we may have to excuse our error, nothing is more certain, than at our servants understand the lesson, we teach them, to be a lie. It is companied by all the retinue of falsehood. Before it can be gracefully ractised, the servant must be no mean proficient in the mysteries of hypoisy. By the easy impudence with which it is uttered, he best answers the purpose of his master, or, in other words, the purpose of deceit. y the easy impudence with which it is uttered, he best stifles the upbraidgs of his own mind, and conceals from others the shame imposed upon him y his despotic task-master. Before this can be sufficiently done, he must ave discarded the ingenuous frankness, by means of which the thoughts nd easy commerce with the tongue, and the clear and undisguised countenance, which ought to be the faithful mirror of the mind. Do you think, hen he has learned this degenerate lesson in one instance, that it will produce no unfavourable effects upon his general conduct? Surely, if we will ractise vice, we ought at least to have the magnanimity to practise it in erson: not, coward-like, corrupt the principles of another, and oblige him o do that, which we have not the honesty to dare to do for ourselves. But is said, that this lie is necessary, and that the intercourse of human ciety cannot be carried on without it. What! is it not as easy to say, I am engaged," or "indisposed," or as the case may happen, as "I am t at home?" Are these answers more insulting, than the universally sustted answer, the notorious hypocrisy, of "I am not at home?" The purs, indeed, for which this answer is usually employed, is a deceit of another nd. Every man has, in the catalogue of his acquaintance, some that he rticularly loves, and others to whom he is indifferent, or perhaps worse an indifferent. This answer leaves the latter to suppose, if they please, at they are in the class of the former. And what is the benefit to result om this indiscriminate, undistinguishing manner of treating our neighbours? Whatever benefit it be, it no doubt exists in considerable vigour in the preent state of polished society, where forms perpetually intrude to cut off all tercourse between the feelings of mankind; and I can scarcely tell a man the one hand, that "I esteem his character, and honour his virtues," or, the other, that he is fallen into an error, which will be of prejudicial conquence to him, without trampling upon all the barriers of politeness. But all this right? Is not the esteem or the disapprobation of others among the st powerful incentives to virtue and vice? Shall we act half so well as we herwise should, if we be unacquainted with the feelings of our neighbours specting us? If there be in the list of our acquaintance any person whom we rticularly dislike, it usually happens, that it is for some moral fault that we rceive in him. Why should he be kept in ignorance of our opinion reecting him, and prevented from the opportunity either of amendment or ndication? If he be too wise or too foolish, too virtuous or too vicious for

us, why should he not be ingenuously told of his mistake, in his intended kindness to us, rather than be suffered to find it out by six months' inquiry from our servants?

This leads to yet one more argument in favour of this disingenuous practice. We are told "there is no other way by which we can rid ourselves of disagreeable acquaintance." How long shall this be one of the effects of polished society, to persuade us that we are incapable of doing the most trivial offices for ourselves? You may as well tell me "that it is a matter of indispensable necessity to have a valet to put on my stockings." In reality, the existence of these troublesome visitors, is owing to the hypocrisy of politeness. It is, that we wear the same indiscriminate smile, the same appearance of cordiality and complacence to all our acquaintance. Ought we to do this? Are virtue and excellence entitled to no distinctions? For the trouble of these impertinent visits, we may thank ourselves.—If we practised no deceit, if we assumed no atom of cordiality and esteem we did not feel, we should be little pestered with these buzzing intruders. But one species of falsehood, involves us in another; and he that pleads for these lying answers to visitors, in reality pleads the cause of a cowardice that dares not deny to vice the distinction and kindness, that are exclusively due to virtue.

The man, who acted upon this system, would be very far removed from a cynic. The conduct of men, formed upon the fashionable system, is a perpetual contradiction. At one moment, they fawn upon us with a servility that dishonours the dignity of man; and, at another, treat us with a neglect, a sarcastic insolence, and a supercilious disdain, that are felt as the severest cruelty by him who has not the firmness to regard them with neglect. The conduct of the genuine moralist is equable and uniform. He loves all mankind, he desires the benefit of all; and this love, and this desire, are legible in his conduct. Does he remind us of our faults? It is with no mixture of asperity, of selfish disdain, and insolent superiority; of consequence, it is scarcely possible he should wound. Few, indeed, are those effeminate valetudinarians, who recoil from the advice, when they distinguish the motive, But were it otherwise, the injury is nothing. Those who feel themselves incapable of suffering the most benevolent plain dealing, would derive least benefit from the prescription, and they avoid the physician.

Thus is he delivered, without harshness, hypocrisy, and deceit, from those whose intercourse he had least reason to desire; and, the more his character is understood, the more his acquaintance will be select, his company being chiefly sought by the ingenuous, the well-disposed, and those who are desirous of improvement.

Our next extract shall be from the Commercial Discourses of Dr. Chalmers—perhaps the most practical and useful of all the discourses of that truly eloquent divine. It is more applicable we allow, to the state of things at home, than to the domestic habits of India. But the *general* principles which it unfolds are universally applicable.

After some introductory remarks, in which he describes the saying in question to be a lie put into the mouth of a dependant, and that, for the purpose of protecting one's time from such an encroachment as one would not feel to be convenient or agreeable—an offence, arising it may be, from a certain false delicacy of temperament, in virtue of which one cannot give another plainly to understand that he counts his company to be an interruption:—he thus proceeds:—

"Look to the little account that is here made of a brother's or of a sister's eternity; behold the guilty task that is thus unmercifully laid upon one who is shortly to appear before the judgment seat of Christ; think of the entanglement which is thus made to beset the path of a creature who is unperishable. That, at the shrine of Mammon, such a bloody sacrifice should be rendered by some of his unrelenting votaries is not to be wondered at; but that the shrine of elegance and fashion should be bathed in blood—that her soft and sentimental ladyship should put forth her hand to such an enormity—that she who can sigh so gently, and shed her graceful tears over the sufferings of others, should thus be accessary to the second and more awful death of her own domestics—that one who looks the mildest and the loveliest of human beings, should exact obedience to a mandate which carries wrath, and tribulation, and anguish, in its train—O! how it should confirm every Christian in his defiance to the authority of fashion, and lead him to spurn at all its folly, and at all its worthlessness.

"And it is quite in vain to say, that the servant whom you thus employ as the deputy of your falsehood, can possibly execute the commission without the conscience being at all tainted or defiled by it; that a simple cottage maid can so sophisticate the matter, as without any violence to her original principles, to utter the language of what she assuredly knows to be a downright lie; that she, humble and untutored soul, can sustain no injury when thus made to tamper with the plain English of these realms; that she can at all satisfy herself, how by the prescribed utterance of "not at home," she is not pronouncing such words as are substantially untrue, but merely using them in another and perfectly understood meaning—and which, according to their modern translation, denote, that the person of whom she is thus speaking, instead of being away from home, is secretly lurking in one of the most secure and intimate of its receptacles. You may try to darken and transform this piece of casuistry as you will; and work up your own minds into the peaceable conviction that it is all right, and as it should be. But be very certain that where the moral sense of your domestic is not already overthrown, there is at least, one bosom within which you have raised a war of doubts and of difficulties; and where, if the victory be on your side, it will be on the side of him who is the great enemy of righteousness. There is, at least, one person along the line of this conveyance of deceit, who condemneth herself in that which she alloweth; who in the language of Paul, esteeming the practice to be unclean, to her will it be unclean; who will perform her task with the offence of her own conscience, and to whom, therefore, it will indeed be evil; who cannot render obedience in this matter to her earthly superior, but by an act in which she does not stand clear and unconscious of guilt before God; and with whom, therefore, the sad consequence of what we can call nothing else than a barbarous combination against the principles and the prospects of the lower orders, is—that as she has not cleaved fully unto the Lord, and has not kept by the service of the one Master, and has not forsaken all at his bidding, she cannot be the disciple of Christ.

"The aphorism, that he who offendeth in one point is guilty of all, tells us something more than of the way in which God adjudges condemnation to the disobedient. It also tells us of the way in which one individual act of sinfulness operates upon our moral nature. It is altogether an erroneous view of the commandments, to look upon them as so many observances to which we are bound by as many distant and independent ties of obligation, inasmuch, that the transgression of one of them may be brought about by the dissolution of one separate tie, and may leave all the others with as entire a constraining influence and authority as before. The truth is, that the commandments ought rather to be looked upon as branching out from one great and general tie of obligation; and that there is no such thing as

loosening the hold of one of them upon the conscience, but by the unfastening of that tie which binds them all upon the conscience. So that if one member in the system of practical righteousness be made to suffer, all the other members suffer along with it; and if one decision of the moral sense be thwarted, the organ of the moral sense is permanently impaired, and a leaven of iniquity infused into all its other decisions; and if one suggestion of this inward monitor be stifled, a general shock is given to his authority over the whole man; and if one of the least commandments of the law is left unfulfilled, the law itself is brought down from its rightful ascendency; and thus it is, that one act of disobedience may be the commencement and the token of a systematic universal rebelliousness of the heart against God. It is this which gives such a wide wasting malignity to each of the separate offences on which we have now expatiated. It is this which so multiplies the means and the possibilities of corruption in the world. It is thus that, at every one point in the intercourse of human society, there may be struck out a fountain of poisonous emanation on all who approach it; and think not, therefore, that under each of the examples we have given we were only contending for the preservation of one single feature in the character of him who stands exposed to this world's offences. We felt it, in fact, to be a contest for his eternity; and that the case involved in it his general condition with God; and that he who leads the young into a course of dissipation, or that he who tampers with their impressions of Sabbath sacredness, or that he who either in the walks of business, or in the services of the family makes them the agents of deceitfulness, or that he, in short, who tempts them to transgress in any one thing, has, in fact, poured such a pervading taint into their moral constitution, as to spoil or corrupt them in all things, and that thus, upon one solitary occasion, or by the exhibition of one particular offence, a mischief may be done equivalent to the total destruction of a human soul, or to the blotting out of its prospects for immortality.

"And let us just ask a master or a mistress, who can thus make free with the moral principle of their servants in one instance, how they can look for pure or correct principle from them in other instances? What right have they to complain of unfaithfulness against themselves, who have deliberately seduced another into a habit of unfaithfulness against God? Are they so utterly unskilled in the mysteries of our nature, as not to perceive that if a man gather hardihood enough to break the Sabbath in opposition to his own conscience, this very hardihood will avail him to the breaking of other obligations? that he whom, for their advantage, they so exercised, as to fill his conscience with offence towards his God, will not scruple, for his own advantage, so to exercise himself, as to fill his conscience with offence towards his master? that the servant whom you have taught to lie has gotten such rudiments of education at your hand, as that without any further help, he can now teach himself to purloin;—and yet nothing more frequent than loud and angry complainings against the treachery of servants; as if, in the general wreck of their other principles, a principle of consideration for the good and interest of their employer, and who, at the same time, has been their seducer, was to serve in all its sensibility. It is just such a retribution as was to be looked for; it is a recoil upon their own heads of the mischief which they themselves have originated. It is the temporal of the punishment which they have to bear for the sin of our text, but not the whole of it; far better for them that both person and property were cast into the sea, than that they should stand the reckoning of that day, when called to give an account of the soul that they have murdered, and the blood of so mighty a destruction is required at their hands."

VI.—*Missionary Tour among the Bhaugulpore Hill Tribes.*

[In his interesting paper on the Bhaugulpore Hill Tribes, inserted in our last No. the Rev. Mr. Leslie detailed the objects which he saw, and the result of the inquiries which he made whilst in the Tappas of Barkop, Pursundah, and Munneearee. We have now the pleasure to present our readers with a copy of the *journal of missionary proceedings* which Mr. L. kept throughout his tour.—ED.]

January 7, 1834. Left Monghyr at half past 9, A. M. by boat, accompanied by Nyansookh, a native Christian; Maisa, the hill convert; and a servant; and reached Bhaugulpore about half past 6 P. M.

8. Stayed all day at Bhaugulpore, procuring a hackery, and making other preparations for the journey by land.

9. Left Bhaugulpore at 8 A. M.; and after travelling about seven koss over a bad road, stopped all night at a village called Luddiama.

10. Entered, about 10 koss from Bhaugulpore, a thick jungle, at 4 P. M. The hackery-driver, mistaking the way, led us through much more of the jungle than was necessary. Stopped all night in the heart of the wilderness at a very small village close to another called Bundareedee. The inhabitants were without caste, and called themselves Desmul. They seemed much afraid of us at first: but finding that we were ready to pay for all we wanted, they willingly supplied us with water, food for the bullocks, and fuel; and entered familiarly into conversation with us. They were worshippers of Kalee, to whom there was a hut erected in the village. We spoke much to the headman of Christ: but he seemed to understand little. A hard frost during the night.

11. Commenced our journey about 8 A. M.; and got out of the jungle, at a beautiful little river called Sundur Nuddee, about 11. The country beyond this, up to the very base of the hills, to the extent of at least three koss, is tolerably clear, and inhabited by a people, who came to this country from the Lurka Cole districts, about twelve or thirteen years ago. They call themselves Sontars; and seem to be very numerous, industrious, and clean. Through their labours, the whole country along by the base of the hills, has acquired a rich and cultivated appearance. Their houses are more spacious, their villages more neat, their roads much wider and better, and every thing about them superior in every respect to the Hindoos. Besides agriculture, they work in iron, make cloth, and prepare for themselves every thing necessary, with the exception of earthen-ware. Their language is quite distinct from either Hindoostanee or that of the hills; but as the most of them understand a little of the former, it is not difficult to converse with them on common things. They have no caste, excepting with regard to the hill-tribes: and the reason which they assign for not eating with them is, that the Puharrees eat with their wives. The hill-people, however, have an aversion to the Sontars, on account of their eating snakes.

Whilst among the hill-people, I found that the Sontars were viewed with jealousy, and regarded in the light of invaders by them: and, I am persuaded, that if Government does not speedily make some arrangement, beyond what exists, with the former, as to what lands should be occupied by the latter, the day is not distant when there will be some very serious disturbances in that district. The hill-tribes lay claim to the whole of the territory occupied by the Sontars, who are an encroaching people: and there appears a determination on the part of the original claimants to resist the others; and from the spirit I saw manifested, I should fear that some dreadful execution might be accomplished by the poisoned arrow. But it ought to be observed that there is ample territory both for the Sontars and Puharrees; and that the former seem to be both beautifying and enriching the country. They also pay a land-tax to Government, while the hill-people pay nothing.

At 3 P. M. reached Dunda-goddah, a village of hill-people. They instantly gave us a hut, and supplied us with fuel and such food as they use themselves.

12. Sabbath. The people of the above village, with a few from two others in the neighbourhood, to the amount of about 60, assembled at 8 A. M. when the word of God was made known to them by Maisa, Nyansookh, and myself. Some of them heard attentively, and others carelessly; but all in silence. One man who knew Hindoostanee well, and who was an able orator, acted as my interpreter, and afterwards professed himself a disciple. They seemed, in general, to comprehend what was said, particularly the interpreter. At the close, Maisa prayed.

About 12 o'clock, visited Leella-goddah, another village, where Maisa preached and prayed. And at 3 P. M. visited a third, named Gudder-goddah, where the same was done. All were tolerably attentive; but none appeared affected.

In the first and third of the above villages, a Daimno shewed himself, and gave us unsolicited a specimen of his antics, which consisted in shaking his whole body, particularly his head, and raising his face and hands towards the sun. So violent was his exertion, that though the day was very cold, the perspiration appeared on a great part of his body. Fearing lest he might draw away the attention of the people, I requested him, in his own tongue, to desist. He immediately complied, but not without telling us, that since we were God's people, and had God's word, the Deity had descended into him, as a sign to himself and the others of what we were.

In the second village, an old man, in answer to a question of mine respecting the origin of the people, replied, that it was universally believed and said, that originally there were two brothers who inhabited the hills, the younger of whom, becoming very wicked, was cast out by the elder. The rejected brother went into the plains; and from him sprung all the Hindoos. The names of the brothers were unknown.

Spent the evening and night in the first village, where an old man entertained us with a variety of information; among which he related the following story, which he said was well known to, and believed by, all, and which shews us, that among them it is not "an incredible thing that God should raise the dead;" and that they have—what many heathen nations of old had not, and what the Hindoos have not now—some notion of a resurrection: a certain man died, was buried, and in a few days after was raised to life, and appeared walking up and down the village in which he had formerly lived. The people, seeing and knowing him, were greatly afraid; but resolved on approaching and asking him, how it was that he lived again. He replied, that having been very wicked, God would give him no place near him: but had raised him up, and sent him back to exhort the villagers to forsake drinking, quarrelling, fighting, &c. The people hearing this, all assembled, and agreed to obey the monition. On this, the man again died; and was again buried by his neighbours.

13. Early this morning visited, at a little distance, a village of the Sontars, called Umjoree. They were celebrating, in a state of great excitement, one of their yearly festivals. In one part of the village, a number of women were dancing an odd kind of step, back being placed close to back, and all knocking against each other. In another direction, the men were dancing most wildly, though not in the same way, singing, playing the flute, and beating the drum. All were more or less intoxicated. It was impossible to say any thing to them, though all seemed to know something of Hindoostanee: neither was it possible to gain any information as to the nature of their gods or worship. The head-man wished much to make me a partaker of his drunken cheer.

About 10 A. M. a number of the villagers of Dunda-goddah again assembling, Maisa once more addressed them, and prayed. Having offered to

carry our baggage to another village, we accepted their kindness, and set of to Kommo Joneean, about two miles distant. They wished nothing for their trouble: but we gave each of them a few pice; not having, at the time, any thing else with which to reward them.

On our arrival at Kommo Joneean, the people voluntarily and readily assisted in erecting my small tent. A house, also, was instantly allotted to my companions. We were unable to do any thing in the way of preaching, during the day: but in the evening, about 20 of the villagers assembled in the house of Roopa, a Mujeeay, or headman, when Maisa preached and prayed. Roopa, afterwards, supplied the native Christians with supper.

14. In the morning 40 people met to hear the word, when Maisa, Nyanscokh, and myself addressed them in turn. They were tolerably attentive, and all seemed well-affected towards the Gospel, particularly Roopa and his old father. The first, indeed, appeared to have very serious impressions, and to be under real concern about salvation.

In the forenoon, went to Sookneean, about two miles distant, the residence of the chief of Barkop Tuppa. On seeing us approach, he appeared afraid, and rushed into his house: but after a while, shewed himself. He did not seem inclined to hold any conversation. We afterwards found, that he was in very bad repute among his people; and greatly suspect, that he thought, on seeing us, he was about to have a visit from some of the Company's officers. The people of the village, which was very small, were assembled to celebrate a marriage. We waited the ceremony. The bridegroom, with a party of men and women, immediately arrived from a village, ten koss distant; and, after resting themselves about an hour, the business commenced by the bride's father, at whose house they had met, the wukeel, or negociator of the marriage, and the bridegroom sitting down in the centre of the company of men, the women having retired to a separate house. All being seated, the wukeel in a speech of at least half an hour detailed the whole circumstances of the negociation with the father of the bride. The father, next, in a speech equally long, related all that passed between himself, his wife, and daughter, on the subject; and asked the consent of the relations present, who instantly gave it. This having been finished, the wukeel presented, on behalf of the bridegroom, to the bride's father five rupees, a large earthen vessel of spirits, cloth for a turban, and a chicken. Food, then, was set before the company, a part of the liquor drank by some of the relatives, and the chicken presented in sacrifice at the foot of a bamboo placed erect at the door. The bride and women were now called, when a curious scene ensued. The latter came instantly, but the former would not move a step. The father and another man set off to bring her; and bring her they did: but it was by sheer force. She screamed loudly, and struggled sturdily: and being a strong and healthy young woman, it was not without a powerful effort that they pulled her through the low and narrow door of the hut. As soon as she entered, the company of women proceeded, in a very becoming manner, in the presence of all, to array her in a wedding dress, divesting her of her own, which was filthy enough. This done, the bride ceased her crying, and seated herself quietly down among her female associates. The father, then, addressed them both on their duties to each other; laying particular stress on those which were incumbent on the bridegroom. He was to be sure to be kind to her, to give her food, clothing, tobacco, &c. and not to abuse her when he got drunk. Here, one of the company taking a pot of oil, besmeared the face, breast, back, and legs of the bridegroom, laying it well on. The same was done, though in a less degree, to the wukeel, and to several others of the company.

At this stage of the business, knowing that the eating and drinking would immediately commence, and drunkenness follow, Maisa requested to

be heard for a short time. All consenting, he detailed to them the history of the first marriage between Adam and Eve, their happy state, their subsequent fall, the painful consequences to us their children, the provision made through a son of Eve for the restoration of men, the sufferings of Christ, &c. and exhorted all to believe on him. He was heard with considerable attention by many of the company, which amounted to 30 or 40. He finished with prayer.

On this we left, having been informed that the only remaining part of the marriage ceremony consisted in the bride and bridegroom's joining hands, and in putting food into each other's mouths during the feast. He seemed to be about 26 years of age, and looked in the most sheepish manner during the whole business, hardly venturing to raise his eyes from the ground. She appeared about 18 or 19. Marriages before puberty are not known among the people.

Returned, after part of the day, to Kommo Joneean: and, in the evening, had worship in Roopa's hut. About 10 or 12 were present.

15. Set off, at half past 7. A. M. to Chundanyah-goddah, a village about two miles distant, where Maisa, Nyansookh, and myself addressed in turn between 20 and 30 people. They heard in much the same way as the others.

Proceeding two miles farther, we reached a small village called Karaywalla, where we were heartily received and heard by Durmoo, the Mujeeay, his son Doolee, and the other villagers present. Doolee, being anxious to read the Hindooee Scriptures, of which language he can speak a little, made up his mind, at the request of his father, to accompany us throughout our journey to receive instruction.

Returned, in the afternoon, to Kommo Joneean, where we found a chief called Ureeah, from the Tuppa of Dumsyah, a few miles distant. He sat down, listened most attentively to the glad tidings of salvation, seemed to enter with all his heart into the subject, expressed great pleasure at what he heard, and professed himself a believer on Christ. Addressing me, in good Hindoostanee, he said, in nearly the following words: "I have an only son, and I wish you to take him with you, that he may be taught to read, and to understand the Gospel." On my expressing some hesitation, he said, "Will you, then, send some one to teach us all?" I replied, "I was come to see what could be done in this respect." He, then, requested me, lest I should forget him and his request, to bring a pen and ink, and write down his name, village, and what he had said. Not having pen and ink, at hand, I said, "Be assured, I shall not forget." Fearful, however, lest I should be unmindful, he again entreated I might bring pen and ink: and it was not until I assured him that I would afterwards write down all, Nyansookh and Maisa, at the same time, testifying to the truth of what I said, that he appeared contented, and went away.

In the evening of this same day, and in this same village, we engaged in a rather novel business in this part of the world—the marriage, according to the Christian form, of a couple of the hill-people. Roopa, the Mujeeay, having heard the Gospel, became much impressed with a sense of sin, and particularly with the crime of fornication, in which he was then living. He came, seemingly in great fear, and asked what he should do. We, of course, told him, that as he had two children by the woman, it would be best for him to marry her. On this, he spontaneously expressed a desire to be married according to the form of the Christians, as he was thoroughly convinced of the truth of the Gospel. We, then, directed him to consult his relations, and the village people; and if they approved, we would perform the ceremony. His old father, mother, and other relations having cheerfully assented, we met them, to the number of 20 or 30, and according to the form of the Church of Scotland, solemnly united the parties in mar-

iage, first publicly asking all present if they were agreeable. I then presented them with a certificate of the ceremony in the following words, attesting it with my own name and designation, and causing it to be signed by my two companions as witnesses: "This is to certify that I, at their own spontaneous request, and with the consent of all their relatives in the village, married Roopa and Soonean, according to the form in use among Christians—both Roopa and Soonean, though unbaptized, professing themselves to be such." The ceremony having been performed, I retired to my tent, and all the party expressing their admiration of what was done, sat down to a simple feast without any liquor. I ought, also, to mention that the ceremony was introduced by an address from Maisa, similar to that which he gave at the marriage formerly mentioned; and that my charge to the parties, respecting their several duties, and which was made, to the best of my ability, in a mixture of their own language and Hindoostanee, was again repeated to them by Maisa at my request, in their own tongue. The prayer offered was purely in Hindoostanee, a language of which the greater number present understood a little.

16. Ascended the first range of hills, and pitched our tent on the top of one of them, in a village named Tickree-goddah: Roopa, the newly-married man, and twelve of the villagers carrying the little baggage we possess. The hill was very steep and rocky; but the people, notwithstanding their loads, scaled it wonderfully. Tickree-goddah, being the native village of Maisa, he was, of course, welcomed by his old mother, sister, and other relatives; and immediately with Nyansookh, Doolee, and my servant, accommodated with a house, fire-wood, and food. Roopa, and his companions, then bade us adieu, having first procured a promise from us, that we would, on our return homewards, again stop at their village. We rewarded them, for their kindness and trouble, with a portion of salt: having procured near the foot of the hills from a Hindoostanee merchant, a quantity of this highly prized and valuable article.

The people of Tickree-goddah were very averse to listen to our message, and we could not get them in any way to assemble. All, therefore, we could do to-day, was to visit them at their doors, and speak to them, in twos and threes, of Christ. The secret of their aversion consisted in their being offended with Maisa, because on a former visit to his home, he would not unite with them in celebrating the festival held, at the close of a year, on account of the death of his father. At this feast, they feed the Daimno, (supposing him at the time, to be really possessed with the spirit of the departed,) and address him by the name of the dead. This Maisa would not countenance, telling them that the Daimno was deceiving them. We found out, however, afterwards, that among the hill-people in general the inhabitants of this village did not bear a good name.

17. To-day visited three villages within the compass of three miles; one the residence of a Daimno, and the other the residence of the chief of the Tuppa. The Daimno was from home, and the men of the whole three villages were, with the exception of the chief, and two or three others, who were sick, gone out to hunt, or to their fields. The chief, a shabby-looking old man, received us very kindly, and told us, if we would return in three days, all his people would be at home, and would assemble to hear our word. We delivered to him our message, promised to return, and departed. The road was exceedingly bad, lying through a deep jungle, and up and down steep and rocky declivities.

18. This morning, in consequence of a conversation we had last evening, with one of the Mujeeays, the people of Tickree-goddah were in a better humour, and assembled to the number of nearly 40, to hear the Gospel; to which they listened with various degrees of attention. Maisa preached: but seemed as if he were addressing his own people, among whom a prophet has no honor. Immediately afterwards we struck our tent, and by the help of a

number of the villagers, descended the opposite side of the hill, and proceeded for nearly three miles through a valley well covered with soil, filled with jungle, and having several streams of good water, to a village in Barkoss Tuppa, called Kaittugbeetah. We rewarded the people, as we did on the former, and all succeeding occasions, with a quantity of salt. The inhabitants of this village instantly provided, as usual, my companions with a hut, whilst I retired, according to my custom throughout the journey, to my tent, afraid of the bugs and other vermin, which rage here without any control in vast numbers. This village is beautifully situated in the valley, bounded on three sides with hills, and well supplied with water.

19. Sabbath. This morning, the villagers, to the number of 60, besides children, assembled to hear our message, when Maisa, Nyansookh, and myself addressed them. They were, in general, I think, more attentive than those of any village we have yet visited. They seemed well-disposed, and desirous to be as kind to us as they could possibly be. They evinced more curiosity than the people of any other place, with the exception of Komme Joneean, gathering around us, and considering us with great attention. Many of them could speak a little Hindoostanee, and one of them could imperfectly read Hindooee, having been educated in the school at Bhaugulpore. We gave him a Gospel, with which he seemed greatly pleased, began immediately to read, and did not fail to seek our aid for farther instruction. I have no doubt he will, in a very few days, read well. He belongs to a small village, about half a mile distant, bearing the same name as this. Desirous of accompanying us, for a similar object with Doolee, and of even going with us to Monghyr, he went home to consult with his wife on the subject, but returned the next morning, saying, that his "Mem" would not agree. We were, as the reader will readily conceive, not a little surprised at the sound of such a word among the mountains.

About 2 P. M. we ascended the second range of hills, accompanied by the man who could read, as a guide, and visited a small village on the top, called Komobeetah. About 30 people, besides children, assembled. They were tolerably attentive while Maisa preached Christ to them, and prayed. Both Nyansookh and myself, also, endeavoured to impress them with a sense of the value of eternal things. This hill was the highest and steepest of any we had yet ascended: on the declivities were some fields, and on the top a large tract of very fine soil, much of which had been cultivated. Here, we observed, for the first time, the barriers in the pathways, to prevent the ghosts from approaching the villages.

Proceeding along the top of the hill, half a mile farther, we reached another small village, called Biddo-Patum, or Putma. The people, to the number of 25, exclusive of children, were very attentive. Two or three of those present being sick, Maisa, in addition to telling them of Christ and his salvation, dwelt, at my request, on the extraordinary cure of the sick man at Bethsaida; and of the cures, in general, effected by Christ. One of the sick said that he would henceforth call on the name of Christ only.

Before sunset we descended with some difficulty the lofty and steep hill, and returned to Kaittugbeetah; where, shortly after, we were surprised at hearing some of the people pulling down the ensign of Kalee, and exclaiming as they laid it low, "Henceforth, Jesus will be our only God." We afterwards understood, that they had, after a long consultation, held in our absence, came to this determination. Whether they will ever erect the bamboo again, we know not; but they cheerfully and very unceremoniously displaced it. Doolee says, that he now expects, that as soon as the news goes forth of what has befallen the bamboo here, all the others will share the same fate. He is busy at his book: and to-day expressed a wish to be taught to pray, as he was desirous of being a disciple of the Lord Jesus.

[*To be concluded in our next.*]

Missionary and Religious Intelligence.

CALCUTTA.

1.—Report of the Serampore College.

From the twelfth report of the Serampore College, it appears that in gard to internal arrangements and efficiency, the institution has never en in so flourishing a state, as it is at present. The number of students s greatly increased, and, as might be expected from the high character d ability of the professors, their progress in their studies has been most isfactory. Of the students in European habits, five have left the college ce the publication of the last report. One has been appointed to a new ssionary station at Cherra-poonjee, two have obtained situations as teach-, one is a moonsiff in the district of Dinagepore, and one has returned, ghly recommended, to his own country. Ten now remain in the college. ese read Hebrew, Greek, Latin and Bengalee with the Rev. Mr. Leech-n, who has also carried on a course of lectures on Mental Philosophy roughout the year: from Mr. Mack they receive instructions in Geo-aphy, and Mathematics, including Algebra and Arithmetic; and Dr. arshman still continues his lectures on Ancient and Ecclesiastical History. he number of Native Christian students, boarded and educated at the ex-nce of the institution, has increased from 32 to 52. All these learn Ben-alee; and the ablest boys are selected for further instructions in Sanscrit nd English, with a view to their future usefulness among their countrymen. The students in the native English classes have increased from 42 to 67. f these nearly one half are Christians; the rest are Hindoos. They are ivided into seven classes, in various stages of progress, from the Introduction o the Reader, up to the Bible, and Mr. Marshman's Brief Survey of His-ory. We regret that amidst so much that is encouraging, the funds of he institution should be in such a lamentable state: but we trust the defi-iency is only temporary, and that the publication of the present report ill draw from the public that support, which the objects and success of the stitution, and the conscientious labours of the professors so richly merit.

2.—Rammohun Roy.

A meeting took place on April 12th, pursuant to advertisement, at the own Hall, to take into consideration the best means of commemorating he public and private virtues of Rammohun Roy.

Sir John Peter Grant, Knt. in the chair.

After an introductory address by the chairman, in which he stated that s an English judge, he could not be better employed, when detached from he solemn duties of his situation, than in assisting to perpetuate the me-its of such a man as Rammohun Roy, it was moved by Mr. Pattle, second-d by Baboo Russick Lall Mullick, and unanimously agreed to,

"That it is the opinion of this Meeting, that the name of Rammohun Roy should e perpetuated by whatever means will best indicate the high sense entertained of im by this Meeting as a philosopher and a philanthropist, and of his unceasing en-avours to improve the moral and intellectual condition of his countrymen, and to vance and promote the general good of his country."

The second resolution, proposed by Mr. H. M. Parker, seconded by Mr. 'urton, and in like manner unanimously adopted, was,

"That a subscription be opened to forward the object of this meeting in such manner s may be determined by a majority of subscribers, they to vote by proxy, or otherwise fter six weeks' notice, which shall specify the plan or plans proposed."

It was then moved by J. Sutherland Esq. and seconded by Dr. Bramley,

"That the following Gentlemen shall constitute a Committee to collect Subscrip-ons, and to call a meeting of the Subscribers as soon as sufficient time shall have lapsed for the receipt of contributions from all parts of India."

Sir John Peter Grant.	Colonel Young.
John Palmer, Esq.	G. J. Gordon, Esq.
James Pattle, Esq.	A. Rogers, Esq.
T. Plowden, Esq.	James Kyd, Esq.
H. M. Parker, Esq.	W. H. Smoult, Esq.
D. McFarlan, Esq.	David Hare, Esq.
Thomas E. M. Turton, Esq.	Colonel Beecher.
Longueville Clarke, Esq.	Dwarkanauth Tagore.

The following names were added by consent of the Meeting :

Rustomjee Cowasjee.	Bisonauth Mootee Lall.
Russick Lall Mullick,	James Sutherland, Esq.
Mothoornauth Mullick.	

Mr. Turton, in moving a vote of thanks to the chairman, said, that Sir John must be quite aware, it was an object to have some one to preside on the occasion, whose personal character would give influence to the meeting, and on looking round, they could not find any gentleman so well adapted as he was, and connected with the natives as he had been from his earliest residence in India.

Sir J. P. Grant, in returning thanks, said, he felt himself extremely gratified by the compliment paid him by the native gentlemen, and by his learned and esteemed friend, Mr. Turton. He should think he but ill discharged his duty, did he not take every occasion to forward the wishes of the native community.

The meeting separated about five o'clock.

3.—The Takee Academy.

This very interesting seminary, supported chiefly (as our readers may remember) by the Chowdry Baboos, Kaleenauth and Boycontonauth Roy, has been lately visited by the Rev. Mr. Mackay, and continues to exhibit a most gratifying state of efficiency. About six months ago, the school seemed all but ruined by a fever, which swept away nearly one-tenth of the boys, and reduced the rest to such a state of debility, that not more than twenty or thirty could be found, who were in a fit state to attend school. Within the last few months, however, owing to the disappearance of the fever, and to the able and persevering efforts of Mr. Wilson, not only has the number of pupils increased more then five fold, but their progress would do honour to the best conducted seminary in Calcutta. A finer or more intelligent set of boys it is impossible to meet with. Never having heard the English language, except as spoken by the gentlemen at Bagundee, and their teachers, they converse in it with a precision, and purity of pronunciation, very uncommon among the native youth. It is now universally admired, and studied with avidity, while the Persian has fallen into such contempt, that, at the time of Mr. Mackay's visit, not more than three or four attended the Moonshee. The school has now been established for nearly two years ; it has had to struggle with sickness, change of masters, and the usual fickleness of the native mind: and it is but common justice to say, that the Chowdry Baboos have amply redeemed their pledge, and continue to be as active and liberal in the support of the school, as they were when they first commenced it. Such men deserve the approbation of the public: and may take to themselves the gratifying consciousness, that they are foremost in the work of doing real good to their countrymen.

4.—Late Proceedings of the Dhurma Subha.

We copy from the Durpun an account of this most extraordinary transaction, with the admirable comments of the Editor. It is quite in accordance with the intolerant and unimprovable spirit of Hinduism ; but the shrewdness of the Secretary, Baboo Bhobanee Churn, might have suggested to him some better plan for recruiting his finances, than the bungling expedient of holding up his followers to the derision of the public by such a singular mixture of bigotry, ignorance, and utter weakness. No native gentleman of any spirit will submit to such dictation; and others will be more and more convinced by it, that the only way to reform Hinduism, is to cut it up, root and branch. Of course, the Singh and Mullick Baboos laughed at the whole affair.

A considerable sensation has been felt in Calcutta during the last fortnight, through the singular conduct of the Dhurma Subha and its leader, the Editor of the Chundrika. The following are the particulars of the case. A wedding has recently taken place in the families of Raj Krishno Singh and Muthooranath Mullik Baboos, both men of large wealth and great respectability. The latter was a friend of Ram Mohun Roy, and is favourable to the abolition of Suttees. The Editor of the Chundrika, on hearing of the projected wedding, and that a great number of the first Kayustu families had been invited to attend it, convened a meeting of the Holy Alliance, and prevailed on its chief members, who were at the heads of parties, to use all their influence to prevent any Kayustu's attending the wedding. A bull was fulminated against all who should dare to be present, and they were threatened with expulsion from the Society. In consequence of these proceedings a number failed to go. The Holy Alliance has also insisted on every Kayustu's signing a bond, of which we subjoin a copy.

To the Dhurma Subha.

Witness my bond—After receiving an invitation from Baboo Raj Krishna Singh, I heard that his cousin was to be married to the niece of Muthooranath Mullik Baboo. Through fear of associating with them, I have rejected the invitation, and have held no connection with those who have held such association. As some Koolins and Ghutuks have accepted their invitation, I do now pledge myself to refrain from all connection with them, more particularly in the way of marriages. Even the partaking of water from those who have thus become unclean, may be destructive of religion. I agree therefore to be constantly on my guard.—20*th Falgoon*, 1755.

The bond which the Dhurma Subha requires all Kayustus to sign is, we think, a token of weakness. Why take a bond from those who are heart and soul Hindoos? Many of course will sign it out of fear, who will afterwards associate with those whom the Subha proscribes. We leave it to the consideration of the learned members of that Society to judge what must be the force of religious principle, in the minds of those who cannot be kept from violating the rules of caste, without a formal written engagement.

But after all, what will be gained by this extraordinary proceeding? Will the rite of Suttee be restored? Never. Though the members of the Holy Alliance should succeed in preventing every Kayustu from attending this wedding, they will never see another widow burnt as long as the British Government continues paramount in India. The rite is for ever abolished. Thousands are already to be found in India who do not know what it means, and in a few years it will scarcely be believed that such a practice was ever in vogue.

We farther learn that the sum which the Dhurma Subha has been obliged to contribute on this occasion, has been six thousand rupees, and that this money has been subscribed by *four* of its wealthy families. The Chundrika will correct us if we have been misinformed.

We are likewise told that the sum given to the highest grade of Kayustus who attended the wedding was 25 Rs. a head; the sum given by the Dhurma Subha to those who did not go, was only 20 Rs.; so that many regret now that they did not attend the wedding, and some have in consequence of the small sum given by the Dhurma Subha, returned to the conductors of the wedding to receive the larger gift.

As this is perhaps the last notice we shall have occasion to take of this matter, perhaps it may not be out of place to offer our humble advice to the Members of the Dhurma Subha. We propose to them to alter the designation of the Society, and instead of calling it a Society for the establishment of the Suttee rite, to name it a Society for the prevention of weddings among the friends of Rammohun Roy. As the burning of widows will never be restored, to keep up any allusion to the rite, is only to proclaim the discomfiture of the Society: whereas by adopting the title which we have recommended, the designation and the deeds of the Society will be in strict harmony, and the office of Secretary will cease to be a sinecure.—*Samachar Durpun.*

5.—SCOTCH MISSIONARY SOCIETY AT BOMBAY.

It is with feelings of no ordinary satisfaction we announce, that, in answer to the appeal which was made in our last number in behalf of the Bombay Auxiliary Scottish Missionary Society," the following donations in aid of its funds have been received:

C. E. Trevelyan, Esq.	...	...	Rs. 100
Alexander Beattie, Esq.	...	...	... 50
Rev. James Charles, ...	...	...	... 50
A Friend, per Messrs. Thacker and Co.			... 400
Robert M. Bird, Esq.	...	...	... 200
Lieut. Awdry, ...	...	...	... 50
W. J. C. per Lieut. Conolly,		...	... 100
Gift—Money of a deceased child of Scottish parents,			32

This is a good beginning, and warrants us, we think, to indulge the hope, that such a sum will be subscribed by the friends of Missions, in this and other parts of India, as will prevent the directors of the Society from being reduced to the very painful necessity of abandoning some of their stations, which have been so advantageously occupied—of shutting up *all their schools*, which have been so numerously attended—of stopping their printing presses, from which so many useful tracts have been issued—and of having recourse to other measures, which will both abridge the extent, and impair the efficiency of their operations. We cannot help, however, again pressing it upon the attention of our readers, that, unless such prompt and liberal support be extended to them, these appalling results must inevitably ensue.

P. S.—To remove misconception, it is proper here to state, that the Scotch Mission at Bombay is *not* a branch of the Indian Mission of the General Assembly of the Church of Scotland. It is a branch of the Missions of the Scotch Missionary Society—one of the oldest and best of our home Religious Societies. It is Catholic in its constitution, i. e. it is composed of members of different denominations. Still, as a matter of fact, it does so happen that the majority of its supporters belong to the Church of Scotland. Most of its directors and office-bearers are clergymen and laymen of the church. Most of its Missionaries are ordained ministers of the church. The Mission of the General Assembly, on the other hand, was originated, and is supported by the General Assembly, in its capacity, as the Supreme Judicature of the National Church of Scotland.

6.—Bombay Station of the American Mission.

"For the sake of perspicuity, the operations of each branch of our mission will be given separately, and arranged under distinct heads.

"*Preaching.*—During the past year, the Gospel has been preached regularly in the chapel, and also in the streets and places of concourse, as our health and circumstances would admit.

"The attendance at the chapel on the Sabbath, continues much the same as mentioned in our last report. Nor can we expect a great increase of constant hearers, until the gracious influences of the Holy Spirit shall have been poured out upon the people, and they shall be constrained, through love of the truth, to wait upon God in this ordinance of his appointment. In the streets we can, almost at any time or place in the evening, have a number of people assembled, who are willing, for a short time, to hear what we have to say concerning the way of salvation through the Lord Jesus Christ. As yet we have found but few among them who are willing to pay much serious attention to the things heard. Our duty, however, is plain, viz. to preach Christ, and him crucified, to the people, whether they will hear or forbear, being assured that the word of the Lord will not return unto him void, but will accomplish that whereunto he hath sent it.

"The public meeting which is held in the chapel on Tuesday, is attended by all the teachers of our schools, the native members of our mission church, and a few others. They generally pay attention to the word of God while it is spoken to them, and some of them show that they have a considerable amount of correct scriptural knowledge. We lament that they feel so little disposed from the heart to accept of the salvation of the Gospel.

"The service in English on Sabbath evenings is still continued. The attendance is respectable, though not large.

"The monthly prayer-meeting for the spread of the Gospel, has been regularly observed during the year."

"*Schools.*—The schools in Bombay and those on the continent, are in a flourishing state, so far as numbers and progress in their studies generally are concerned. The books used in the schools, are such as have been published by the mission, and no books but those which are strictly of a religious tendency, are allowed to be used. The schools on the continent are regularly examined every month, and those in Bom-

day every week, or oftener. We are not able to see them daily, nor have we yet been able to procure Christian teachers for them. Our hope is, that from the schools now under our care some may be raised up as teachers, who, being themselves the followers of Christ, will endeavour to instruct those under their care in the way of righteousness. The children receive a pretty good knowledge of the first principles of Christianity, and are able generally to give correct answers concerning Christ, and the way of salvation through him. The most of them declare to us, that they do not worship idols—they say these idols are not able to save them—that Jesus Christ is the only Saviour of sinners; but we fear they answer so merely because they know what they ought to reply, and not because they really believe what they say. We know of none in our schools who give any evidence of a change of heart, or of any deep concern for the salvation of their souls. Still the word of God, which they are treasuring up in their memories, cannot but make some impression upon them, and we hope it may ultimately be of a favourable kind. There is every reason to believe, that the present children who are receiving Christian instruction in these schools, will by no means be so tenacious of their idolatrous and superstitious rites as their fathers are. It is ours to sow the seed, water it with our prayers and tears, and look to God for the blessing and the final accomplishment of all his purposes of grace towards the heathen.

"There are in connexion with this branch of the mission at the present time, twenty-six schools: eleven of these are on the continent, and with the exception of the school at *Pane*, they have been visited by two of the brethren during the year. The schools in Bombay are fifteen in number: five of these are for boys, and the other ten for females; the whole number of scholars is about two thousand.

"The female schools have not been increased since our last report, not because the parents are unwilling to send their female children to school, but from the fact that in our present reduced state we are unable to take the superintendence of more. The opposition which heretofore existed against female education, is gradually dying away. The difficulty now consists rather in the perfect indifference which the parents exhibit on this subject, than in any thing like determined opposition.

"The distribution of tracts and the Scriptures has been continued as in former years. There is no difficulty now in the way of distributing the Scriptures and tracts in Bombay, or on the continent, arising from the natives themselves, or others. With very few exceptions they are willingly received by the people, and most of them are attentively read. Among the more enlightened class of the natives, the desire to possess a complete copy of the sacred Scriptures, is on the increase. We hope that they may not long wait in vain.

"We have, during the past year, put into circulation about 300 copies of the New Testament, and 2,000 portions of the Scriptures in Márathí, and a few copies of the Scriptures in Hindusthánì, Arabic, Hebrew, and Portuguese, and about 12,000 tracts published by the mission, and 2,500 published by the Bombay Book and Tract Society.

Missionary Tours.—Only one short tour has been made by this branch of the mission during the past year. In the month of December, Mr. Ramsey, accompanied by Mr. Read of Ahmednuggur, spent 14 days on a tour on the continent. In this tour they visited most of the villages in which our schools are established. They distributed 40 copies of the New Testament, together with 3,000 portions of the Scriptures and tracts among the people. They examined the schools under the care of the mission, and found them in as flourishing a state as reported last year. They had also the privilege of proclaiming Christ to many who assembled in the school-rooms, and in different places in the streets. They uniformly found the people willing to hear the Gospel, but none seemed disposed to accept of the offered salvation. They had an opportunity of conversing several times with Babajee of Revadunda, mentioned in a passage of our last report. This young man still continues to reject idols, and for many months past has not worn the mark on his forehead. He seems to have made but little progress in divine knowledge since he was spoken to a year ago. They invited him to come to Bombay for the purpose of receiving further instruction. He first agreed, but finally declined the offer.

"It is well worthy of remark, that while at Allebag, the prime minister, Babajee, a Brahmaan, sent for a copy of the New Testament for himself, one for his brother, and also one for the Raja. They were happy to comply with his wishes, and sent him in addition, copies of the tracts which were with them, and copies of Genesis and Exodus.

"*Printing.*—During the year the mission has prepared and printed ten new tracts in *Marathi*.

Mission Church.—During the past year, two persons, Indo-Britons, have been received into the communion of the Church, upon profession of their faith. In February last one of the members of the church, viz. Mr. Randall, died in the faith of Christ, and in the full hope of a glorious resurrection. He had been in connexion with the church for four years, and during that time had supported a good Christian character.

"It has also pleased the Lord to remove another of the members of our missionary circle, viz. Mrs. Stone, from earth to her rest on high. 'She rests from her labours,

and her works follow her. He who called her into his Church on earth has called her *to* himself. He does all things well for his people, and for his Church; we would therefore bow in humble submission to this and to other dispensations, of his providence with which he may be pleased to visit us. Mrs. Stone departed this life on the 7th of August last. Her disease was an affection of the liver.'

"The dealings of God towards this mission are, and have been, such as to try the faith of his servants who labour here, and also of those who contribute to the propagation of the Gospel through our instrumentality; yet we are assured that they are all right. We are admonished to do with our might what we have to do, and to be in readiness for the coming of our Lord and Master."—*Oriental Christian Spectator.*

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7. Dr. Adamson, and the South African College.

The South African College, in addition to its intrinsic usefulness, has peculiar claims to the attention of our readers in this city, from its connection with the name of Dr. Adamson. This distinguished scholar and divine has been more than once named, and we believe actually appointed by the authorities at home, as Principal of the Hindoo College: an office which he for some time sustained in the South African College, with equal honour to himself, and advantage to the Institution. After generously resigning one half of the salary which had been *guaranteed* to him as minister of the Scotch Church, he offered his *gratuitous* services to the College, and laboured with such zeal and talent, that he speedily extricated it from its difficulties, and raised it to its present flourishing condition. He has since been relieved by other teachers:—the following is an account of the last examination of the Seminary.

The annual public examination of the students in the South African College was concluded on Monday last, having lasted seven days. The official report of this exhibition we shall lay before our readers as early as possible. It will, we feel assured, afford the highest satisfaction, not only to the parents and guardians of the young gentlemen, but to the public in general, to learn that, in the opinion of competent judges, the fondest hopes of the founders of this Institution have been fully realised, and that the rising generation of the Cape fall behind none in Europe in liberal accomplishments.

This Institution, so important to this colony, our readers are aware, was founded only five years ago, by private subscriptions, and is supported by the fees of the students. The managers of the Orphan House generously granted the use of their building for a term of six years, on the simple condition of its being kept in good repair. The College has yet received no assistance, in any shape, from Government.

The design of the founders was to put a "liberal education at a cheap rate," within the reach of their fellow-colonists. Both these objects they have so far accomplished, but we have some grounds for suspecting that although a considerable addition is about to be made to the funds, it will be absolutely necessary to make a small addition also to the Admission Fee.

To the sons or wards of shareholders, this fee *for the whole year* is only three pounds sterling, or forty Rix dollars, and to others four pounds! When we consider what is taught in this Institution—when we see the pupils not only thoroughly accomplished in all the branches of an ordinary and commercial education, but excelling in the highest department of classical erudition and mathematical science, we feel surprised that so much should have been effected for so small a sum, and we cannot entertain a doubt but that any proposal from the council for rendering the revenue of the College sufficient to ensure its stability and effectiveness, will be most cheerfully acceded to by the shareholders and the public.

This is the more necessary, as several excellent private schools are now established in town, in which the pupils can be prepared to enter at once on the regular college course of study. The number of students will thus be, to some extent, diminished and consequently also the general fund, out of which the annual expenses of the Establishment are defrayed.

When the College was first opened, a considerable number of students were admitted at rather too early an age. This threw many difficulties in the way of the professors, not only in the business of instruction, but in preserving discipline, corporal punishment being entirely excluded from the system. These obstacles they have overcome by unwearied toil and vigilance, and the rules of the Institution, now rigidly adhered to, with respect to the qualifications of students on their first entrance preclude the chance of their recurrence.

In every respect we can most sincerely congratulate the colony on the prosperity of this institution, the importance of which to the rising generation, and to posterity none can estimate too highly.—*South Af. Com. Ad. Dec.* 25.

DOMESTIC OCCURRENCES.

[Where the place is not mentioned, *Calcutta* is to be understood.]

MARRIAGES.

ARCH.

1. At Buxar, Quarter-Master Serjt. T. Cox, 18th Regiment N. I. to Miss Maria ...ss, eldest daughter of the late J. Thomas, Stud Department, Gazeepore.
4. At Madras, C. E. Oakes, Esq. to Sophia, eldest daughter of the late T. Gaha-..., Esq. Madras Civil Service.
6. At Secunderabad, Mr. Senior Assistant Apothecary, A. G. Wilson, to Miss ...ces Maria Williams.
7. At Shahapore, near Arrah, Lieut. W. Nisbett, 64th Regt. N. I. to Eliza, third ...ter of J. Gibbon, Esq.
8. At Meerut, J. R. Holden Rose, Esq. H. M.'s 11th Light Dragoons, to Amelia Jackson, eldest daughter of the late Major J. N. Jackson.
9. At Poonah, D. Demster Chadwick, Ensign, 8th Regt. N. I. to Miss Caroline ...ockoe, second daughter of T. W. Stockoe, Esq. of the Bombay Establishment.
11. At Jyepore, Rev. E. White, M. A. Chaplain of Cawnpore, to Barbara A. M. ..., second daughter of Lieut.-Col. Biggs, Commanding Artillery, at Nusseerabad.
12. At Jaunpore, W. Mathews, Esq. to Miss E. Allan, sister of the late J. J. ...es, Esq. M. D., H. C. S.
13. At Trichinopoly, Mr. C. R. McMahon, son of the late B. McMahon, Esq. of ...adras Medical Establishment, to Maria, daughter of D. A. Rehe, Esq.
14. At Madras, R. W. Chatfield, Esq. to Gertrude Trevoir, youngest daughter of ... Tyler, Esq. Madras C. S.
15. At Cawnpore, Mr. J. L. Tumbrill, to Amelia, third daughter of the late Mr. ...reaway.

APRIL.

1. J. Scott, Esq. 55th Regt. N. I. to Harriet, eldest daughter of the late Captain ...unter, Bengal Commissariat.
2. At Jeetwarpore, Tirhoot, J. Thomson, Esq. to E. H. eldest daughter of T. ...man, Esq.
3. At the Black Town Chapel, A. MacPherson, to Miss C. Adelaide, daughter of W. Cox, of Penang.
4. Mr. E. Goodall, Junior, to Miss C. Somerville, second daughter of the late ...ain J. Somerville, of Comercolly.
5. Mr. W. Vant Hart to Miss Lavinia Henrietta Rodrigues.

BIRTHS.

MARCH.

1. Mrs. E. C. Bolst, of a daughter.
2. At Meerut, the lady of Lieut. J. Brend, Artillery, of a daughter.
3. At Dinapore, the lady of Lieut. F. V. Lysaght, Eur. Reg. of a daughter.
4. At Meerut, the lady of Lieut.-Col. J. P. Boileau, Horse Artillery, of a son.
5. At Sylhet, the wife of Mr. R. Martin, of a daughter.
6. Mrs. G. F. Bowbear, of a son.
7. At Balasore, the lady of W. J. Dicken, Esq. Civil Asst. of a son.
8. Mrs. H. Palmer, of a daughter.
9. Mrs. D. Mercado, of a daughter.
10. At Kamptee, the lady of Capt. J. F. Bird, 22nd Regt. N. I. of a daughter.
11. At Meerut, the lady of Capt. T. Nicholl, Horse Artillery, of a daughter.
12. At Cawnpore, the lady of J. Dempster, Esq. Acting Surgeon, H. M.'s 16th ...t. of Foot, of a son.
13. At Hurnee, Mrs. J. Scott, of Bancoote, of a daughter.
14. Emily, the wife of Mr. C. Brownlow, of a son.
15. Mrs. J. Patten, of a daughter.
16. The lady of R. Moriel, Esq. of a son.

APRIL.

1. Mrs. J. Grey, of a daughter.
2. At Palaveram, the lady of Lieut. R. Harlock, 29th N. I. of a daughter.
3. At Madras, the lady of Capt. J. Boyes, 38th Madras N. I. of a daughter.
4. At Meerut, the lady of Lieut. Sibley, H. M.'s 26th Regt. of a daughter.
7. The lady of R. D. Mangles, Esq. of a daughter.
8. The wife of Mr. J. J. Hyppolite, of a son.
9. Mrs. Roe, wife of Capt. R. A. J. Roe, of a daughter.
12. Mrs. M. D'Cruze, of a son.
13. The wife of Mr. R. Locken, of the H. C. Beng. Marine, of a son.
— At Mozufferpore, *Tirhoot, the lady of* T. J. Dashwood, Esq. C. S. of a daughter.

14. Mrs. B. McMahon, of a daughter.
— Mrs. J. Wells, wife of Mr. Mate Pilot Wells, of a daughter.
15. The lady of J. B. Ogilvy, Esq. C. S. of a son.
16. Mrs. W. G. McCarthy, of a daughter.
18. The lady of Johannes Avdall, Esq. of a daughter.

DEATHS.

MARCH.
3. At Poona, J. Burnet, Esq. Bombay C. S. aged 30 years.
4. At Mangalore, Elizabeth, wife of P. Grant, Esq. C. S.
11. On the River, near Monghyr, Ann Eliza, infant daughter of J. Henderson, Esq. of Jessore Factory, viâ Monghyr, aged 6 months.
18. At Berhampore, Ensign E. H. Showers, 72nd Regt. N. I. aged 22 years.
— At Cannanore, H. Lerbbren, Esq. aged 34 years.
21. Mr. T. Rice, of the Ship Mulgrave, aged 26 years.
— Mr. M. Rossenrode, aged 40 years.
24. W. Bell, Esq. of the Firm of Bell and Co. Wine Merchants, aged 78 years.
26. At Cawnpore, H. Wardroper, Esq. Lieut. of H. M.'s 16th or Queen's Lancers
29. Nazareth, the infant son of Mr. G. F. Bowbear, aged 8 years.
31. Mrs. Mary Neries, aged 40 years.

APRIL.
1. Master E. May, son of Capt. J. F. May, 72d Regt. N. I. aged 8 years.
3. At Akyab, Lieut. H. McIntosh, 43rd N. I. Junior Assistant to the Commissioner of Arracan.
3. Mrs. T. Paul, Senior, aged 47 years.
4. Mrs. Amelia Budge, widow of Mr. Nicholas Budge, aged 53 years.
5. T. Richardson, Esq. Magistrate of the 24 Purgunnahs, aged 34 years.
6. At Nusseerabad, T. Oliver, the infant son of Brigade Major and Mrs. Battles aged 7 months and 11 days.
13. Master G. T. Boyd, son of Mr. G. Boyd, aged 8 years.
20. Charlotte Christian Helen, 3rd daughter of D. Pringle, Esq. aged 2½ years.
— At Chinsurah, Mrs. Felicana D'Cruze, wife of Mr. M. D'Cruze, aged 20 years

Shipping Intelligence.

ARRIVALS.

MARCH.
21. Ship Ann, J. Adler, from Mauritius 31st January.
27. Fame, J. Richardson, from Ceylon 28th February.
Passengers.—Mr. E. Smith, late Commander, and 2 lascars of the Brig Allison
— Egide, (F.) Le Coir, from Bourbon 31st January.
— Ganges, (H. C. Steamer,) W. Warden, from Moulmein 19th March.
Passengers.—Lady D'Oyly, C. McSween, Esq., Chief Secretary to Government, Sir C. D'Oyly, Bart. Rev. T. Dealtry, Mr. Harding and Mr. Hoff.
— Diana, (H. C. Steamer,) W. Lindquist, from Moulmein 19th March.
Passengers.—Mrs. Lindquist, Mrs. Stone, Capt. Dobson, Country Service 1 Corporal and 3 Privates, H. M. Regt. and 1 European Convict.
28. Vesper, (Bark,) J. Attwood, from Mauritius 1st February.
Passengers.—from Madras, A. Stewart, Esq., and Oliva Sproule, Esq., Surgeons, Royal Navy.
30. Pearl, J. Saunders, from Mauritius 9th February.
Passengers.—Messrs. Dominick, Lawgrass, J. Robinson, and E. Fried, Ship Master.
— Charles Stuart, (Burmese Schooner,) D. Ross, from Rangoon 14th March
Passengers.—E. W. Hessing, Esq., Surgeon, A. J. Camarato, Esq. Merchant Mogul Aga Sahib, Merchant.
31. Sophia, (Barque,) J. Bluett, from Madras 23rd March.
Passengers.—Mrs. Braddock and 2 children, R. Walpole, Esq. C. S., Lieut Braddock and Mr. P. Douyer.
— Jessy, (Brig,) J. Auld, from Madras 21st March.
— Harding, (Do.) J. Thornton, from London 19th June, Cape of Good Hope 27th October, Mauritius 7th February, and Madras 22nd March.
— Hydroose, Nacoda, from Bombay 9th, Canuanore and Tellicherry 30th Jan

APRIL.
2. Belhaven, (Brig,) M. Crawford, from Madras, 28th Feb. and Coringa 27th *March.*

Passenger.—From Vizagapatam, Rev. Mr. Ailsaher.
6. Independence, (Schooner,) J. Bowman, from Chittagong 18th March.
13. Nestor, Theboult, from Bordeaux 30th Oct. and Madras 3rd April.
Passenger.—From Madras, Mr. Groves, Missionary.
— Admiral Hugan, Le Francoir, from Bourbon 31st January.
Passengers.—Mons. Graudidier, Merchant, and Mons. Roussilus, Law Office.
— Cecilia, Roy, from Singapore 4th, and Penang 23rd March.
— Bassein Merchant, Donahag, from Rangoon 9th Feb. and Moulmein 2nd March.
14. Mountstuart Elphinstone, Richardson, from London 13th Nov. Cape of Good Hope (no date), and Madras 6th April.
Passengers.—From London, Mrs. Jones, Mrs. Tottenham, Miss Golightly, Capt. Jones, 45th N. I. Mr. Osborn, Barrister, Mr. Watson, Merchant, Mr. H. and E. Smith, from Madras, Mr. Harding, Merchant, and Mr. Moorat, Banker.
15. Haidee, Taylor, from Madras (no date), and Coringa 9th April.
— Mary, Daniel, from Rangoon 26th March.
17. Argyle, McDonald, from Point Pedro 6th April.
19. Harriet, (Brig,) Solomon, from Penang 19th March.
21. Ganges, (H. C. Steamer,) W. Warden, from Chittagong 17th April.
Passengers.—Mrs. Walters, Miss Smith, Miss Walters, W. Walters, Esq. Commissioner; C. Smith, Esq. C. S., G. Harding, Esq. S. Crawford, Esq. K. McKenzie, Esq. and 2 Masters Walters.
22. Ann, (Barque,) J. Tindale, from London 8th Nov.
— Red Rover, (Do.) W. Clifton, from China 4th March, Singapore and Madras 4th April.
— Edward, (Amr.) J. Land, from Philadelphia 2nd Nov., Batavia 1st, and Singapore 21st March, and Madras 18th April.
Passenger.—From Singapore, C. Jameison, Esq.

DEPARTURES.

MARCH.
19. Renown, (Barque,) G. M. McLeod, for Liverpool.
20. Zenobia, J. T. Owen, for London.
— Ann Baldwin, (Barque,) H. Crawford, for London.
Passenger.—Mr. Fraser.
— Fortune, A. P. Currie, for London.
— Dalla Merchant, (Barque,) J. Wier, for Kyouk Phyoo.
— Heroine, R. McCarthy, for Madras.
22. Cashmere Merchant, (Barque,) T. W. Tingate, for Kyouk Phyoo.
24. Hindoostan, G. J. Redman, for London.
Passengers.—Mrs. Crawford, Mrs. Younghusband, Mrs. Royce, Mrs. Porter, Misses Jane Crawford, Constance Crawford, E. C. Porter, Marianne Porter, Flora A. Porter, Rosalia Younghusband, Georgiana Younghusband, Marian Cumberledge; Masters Crawford, R. M. O. Younghusband, G. W. Porter, J. A. Porter, W. E. Porter, and Louis Reichardt; Capt. Crawford, Bengal Artillery, Lieut. W. Fortune, H. M. 30th Regt. J. Younghusband, G. Porter, G. W. Clinton, A. Lami, and J. Clarke, Esqs.

APRIL.
3. Resolution, (Barque,) G. Jellicoe, for Arracan and Madras.
— Java, J. Todd, for Mauritius.
4. Victoire and Lise, C. Villebogard, for Bourbon.
5. Edward, R. Heaviside, for Isle of France.
13. Indian Oak, Worthington, for Mauritius.
— Emerald, Johnson, for London.
— Isabella Robertson, Hudson, for China.
14. Emily Jane, Boothby, for China.
— Earl of Eldon, Burnett, for Bombay.
15. Forbes, (H. C. Steamer,) for Suez.
Passengers.—Edward Sterling, Esq. C. S. and J. Storm, Esq.
16. William Wilson, Miller, for Mauritius.
— Indiana, Webster, for Hobart Town.
18. Will Watch, (Barque,) Barrington, for Penang and Singapore.
— George and Mary, (Brig,) Robert and Ann Addler, for Mauritius.
20. Alfred, R. Tapley, for London.
21. Burrell, (Bark,) J. Metcalfe, for Rangoon.

Meteorological Register, kept at the Surveyor General's Office, Calcutta, for the Month of March, 1834.

Day of the Month.	Minimum Temperature observed at Sunrise.					Maximum Pressure observed at 9h. 50m.					Observations made at Apparent Noon.					Max. Temp. and Dryness observed at 2h. 40m.					Minimum Pressure observed at 4h. 0m.					Observations made at Sunset.					Rain, Old Gauge.	Rain, New Gauge.
	Observed Height of the Barom.	Temper. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind. Direction.	Obsd. Ht. of Barom.	Temper. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind. Direction.	Obsd. Ht. of Barom.	Temper. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind. Direction.	Obsd. Ht. of Barom.	Temp. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind. Direction.	Obsd. Ht. of Barom.	Temp. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind. Direction.	Obsd. Ht. of Barom.	Temp. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind. Direction.		
1	29,964	94,7	74,7	74,2	S.	,036	77,2	80,2	78,7	S. W.	,014	79,	86,5	81,6	S. W.	,970	80,2	87,8	82,7	W.	,956	80,6	88,7	83,	W.	,966	80,	83,6	79,5	S. W.		
2	30,028	73,5	71,5	73,	N.	,096	76,7	82,4	78,4	N.W.	,074	79,1	87,7	82,	N.W.	,022	80,	90,7	82,6	S. W.	,016	80,3	90,4	82,3	S. W.	,024	80,	85,8	80,2	N.W.		
3	29,984	73,8	72,	72,4	W.	,044	76,6	82,6	78,6	E.	,012	79,	88,	83,2	S.	,932	80,6	90,4	84,	S.	,910	81,4	89,5	83,8	S.	,924	80,6	84,5	81,3	S. W.		
4	,944	75,8	74,4	74,5	S. W.	,026	78,2	79,7	78,4	W.	,000	79,8	90,	83,7	E.	,930	81,4	93,	86,7	S. E.	,910	82,5	93,	86,5	N.	,918	81,5	87,2	84,3	N.W.		
5	,984	76,	74,7	74,3	S.	,042	79,6	82,4	80,5	S.	,030	81,7	88,7	84,8	S.	,960	83,	93,7	87,	S. W.	,950	83,5	93,8	87,6	S.	,934	83,	88,4	85,3	S. E.		
6	30,060	76,3	74,5	74,5	E.	,124	78,4	80,2	78,	N. E.	,110	80,3	85,	81,7	N. E.	,024	81,8	87,8	84,	E.	,016	81,7	88,7	84,	S. E.	,992	80,8	84,3	80,1	N.W.		
7	,064	71,8	69,2	70,	N.W.	,130	75,4	78,5	74,	N. E.	,110	77,8	83,6	78,4	N.	,036	79,8	86,5	81,2	N.	,026	81,2	86,	81,4	N.	,026	80,	82,6	79,5	N.	0,62	0,55
8	,058	66,	65,	65,4	N.	,110	75,7	80,	72,2	N.	,094	78,4	86,	78,	N. E.	,008	80,	88,2	80,5	N.	,990	80,2	87,6	81,	W.	,994	79,5	82,8	79,7	W.		
9	29,980	65,8	63,2	64,1	N.	,040	73,4	81,6	76,7	N.	,018	78,	87,2	81,4	N.W.	,956	79,2	92,	83,3	N.W.	,934	79,4	91,5	82,5	W.	,940	78,3	83,4	80,	W.		
10	,944	65,5	62,8	61,	S.	,000	76,7	82,3	79,	S. W.	,970	79,3	87,7	81,7	S. W.	,896	81,1	90,4	84,	S.	,882	81,6	90,2	84,	S.	,874	80,6	84,4	80,2	S.		
11	,906	75,2	74,2	75,	S.	,980	78,6	84,8	80,6	N.	,974	81,4	89,7	81,4	N.	,906	81,7	93,	84,4	N. E.	,896	82,	93,	84,6	N. E.	,884	80,8	86,7	82,7	S. E.		
12	,942	76,	75,2	75,4	E.	,000	79,7	86,6	82,5	N. E.	,982	81,5	90,	82,	N.W.	,912	82,6	92,8	83,	S. W.	,900	83,	93,	82,5	W.	,890	81,7	87,5	81,6	W.		
13	,882	77,5	76,9	76,	S.	,946	81,	85,5	82,	ST.S.	,920	82,7	89,	84,	ST.S.	,844	83,4	88,1	83,7	S.	,822	83,5	88,	82,8	ST. S.	,808	82,8	83,9	82,	S.		
14	,946	76,7	76,	76,	CM.	,982	80,2	86,3	81,7	CM.	,966	81,	91,8	84,7	E.	,904	83,5	94,8	86,2	S. E.	,896	84,2	93,4	86,8	S.	,904	83,6	87,4	82,6	S.		
15	,880	78,5	76,5	77,	S.	,974	81,6	83,6	81,	S.	,958	82,7	86,	81,6	S.	,890	83,8	87,3	83,4	S.	,852	82,7	83,5	81,1	S.	,840	81,7	80,	78,3	S.		
16	,940	77,5	76,5	76,2	S. E.	,900	80,7	82,5	80,5	S.	,984	81,6	85,4	81,	S.	,900	83,	86,8	83,	S. W.	,870	82,	83,2	81,4	S.	,842	80,8	80,	78,	S.		
17	,900	76,4	74,2	74,	S. W.	,962	78,2	77,	76,8	N.W.	,954	75,	73,2	73,3	N.	,926	77,5	77,5	75,3	N.	,908	78,4	79,	76,7	N.W.	,922	77,2	76,3	74,	N.W.		
18	30,000	70,1	67,5	68,	E.	,076	76,0	81,2	77,2	N. E.	,056	78,3	85,	80,	N. E.	,980	79,5	88,4	82,	N. E.	,972	80,2	89,	83,	N. E.	,980	79,6	85,	81,7	CM.		
19	,056	71,3	69,	69,4	E.	,110	78,	84,4	81,6	CM.	,084	79,8	88,7	82,7	S. E.	,010	81,4	91,6	84,3	E.	,986	81,7	92,5	82,5	S. E.	,964	80,8	86,6	82,2	S. E.		
20	29,994	75,	73,5	73,	S.	,068	79,4	84,	80,4	S.	,054	81,2	88,	82,7	S. W.	,982	82,7	93,3	84,	S. W.	,966	82,9	91,4	84,7	S. W.	,980	77,	75,	71,3	S.W.		
21	30,050	71,8	70,2	70,5	N. E.	,112	76,3	80,	76,5	N.	,100	80,4	87,6	78,8	N. E.	,034	84,	92,2	81,7	N.	,010	83,7	92,8	82,5	N.	,998	82,4	87,6	81,6	N.E.	0,10	0,10
22	,046	73,	71,7	71,	E.	,108	78,	84,2	77,	N. E.	,096	80,6	89,	81,6	N. E.	,030	81,4	90,	84,	E.	,012	81,5	88,	83,7	E.	,998	80,7	84,5	82,5	E.		
23	,020	74,1	72,	70,	N.	,084	78,6	85,3	77,6	N.	,060	81,2	90,6	82,6	N.	,996	83,	93,8	85,5	N. E.	,982	83,5	94,7	86,	N. E.	,994	82,1	86,	24,4	N. E.		
24	..	..	..	..	..	,126	80,	83,7	76,4	N.	,100	81,2	90,2	82,4	N.E.	,030	84,2	92,5	83,3	N.	,014	84,	91,4	83,2	N.								
25	,042	72,2	70,3	71,	S.	,112	78,	86,	80,2	S.	,088	80,2	88,2	82,2	S.	,988	82,2	91,2	83,2	S.	,966	83,2	92,2	84,2	S.	,966	82,2	87,2	83,2	S.		

THE

CALCUTTA CHRISTIAN OBSERVER.

June, 1834.

I.—*General Description of the Valley of Manipúr.*

[Extracted from a Letter from Major J. F. GRANT, Commanding the Manipúr Levy, containing Replies to Queries from the Committee of Tea Culture.]

The whole length of the Manípúr valley, is about 60 miles, between 24° and 25° North*, and embraces a depth of about one-third the height of the range.

The elevation of the valley above the sea is about 3000 feet, and from the summit of the hills above the valley, the descent is gradual. The hills to near their summits are generally free of forest, being covered with different kinds of grass, particularly that used for chopping, called by the Bangálís, I believe, " ooloo," which grows luxuriantly.

Snow has not fallen in Manípúr within the last seven years that I have resided here, nor, from the information of the natives, does it appear ever to have done so.

The seasons in Manípúr may be divided into two, the dry and rainy. Within the former I include from the middle of November to about the middle of May. From the middle of November to the middle of December, in the mornings heavy fogs generally prevail until about 9 A. M., when they clear away, and the atmosphere for the remainder of the day is clear and dry ; there are also occasional showers of rain within this period. About the middle of December the frost sets in, and it continues to freeze during the nights almost without interruption till the middle of February, and afterwards occasionally up to the end of that month ; indeed in one year I have known it fall on the 7th of March : during this period little or no rain falls. In March and April thunderstorms occur of several days' continuance, accompanied by heavy showers of rain. The rains may be said to have regularly commenced about the middle of May, and though of frequent occurrence, the quantity that falls is small. The month of November, at the commencement of the cold season, and those of March and April at its conclusion, are the most pleasant in temperature of the year, being neither too hot nor too cold, and during which woollen clothing is, in my opinion, necessary to comfort within doors. I may here remark, that at no period of the year is the heat oppressive *in the house ;* and the nights

* It is situated to the N. E. of the province of Chittagong.

are sufficiently cool to admit of the thick Maskíto curtains, an light covering, without feeling inconvenience even in a room clo all round.

There appears to be something peculiarly destructive to trop plants in the frost which falls in Manípúr, the whole of which certain to be destroyed, unless covered in during the nights.

Hail-storms are not frequent nor destructive. On an aver for the last seven years, I do not think they have occurred more t twice in the year, about October and November,—a time at wh they are more likely to do harm than at any other, as the grai then ripe; it has never however been brought to my notice that crops have been injured to any extent.

Locusts have not visited Manípúr for the last seven years t I have resided here, nor does it appear from my inquiries from natives, that they have done so at any previous period.

The Manípúr valley is intersected in every direction with merous small streams, which rise in the surrounding hills; they with but little labour, made available for irrigating the cultivati particularly near the base of the hills, and in the elevated ra which extends from them into the valley. In the centre of valley, along its whole length, there are numerous jhíls and la all free, as far as I can learn, from saline substances. From circumstance of the jhíls being so situated, it appears there m be a slope from the sides to the centre of the valley: it is how so gradual as to be otherwise imperceptible. And as all streams which enter the valley, as well as all the rain that fa have but one exit, by a nullah at its S. E. extremity, to the Ni thí river, there must be a slope from N. to S.; but also v gradual; as on looking down from a height, the valley appears fectly level.

The only grain cultivated by the Manípúrís is rice. My B gálí and Hindústání servants admit that it is superior in qu ty to any they have met elsewhere—that the crops are more l uriant in appearance, and that a field of the same size produ nearly double what it does in Bangál. There is but one crop the year, which is sown at the end of May, and gathered in Oc ber and November. Dhall, of various descriptions, is cultivated the valley; also the *China cabbage*, tobacco, indigo, mustard, sug cane, yams, sweet-potatoes, and other plants of the same descr tion. Cotton and camphor are cultivated in the hills, the form extensively—of the latter only a small quantity. Indeed, none the above are cultivated extensively, except cotton, as from difficulty of transport, none else are exported, and consequen only a sufficient quantity grown to supply the wants of the in bitants. In quality, they are on a par with those of a simi description produced in Bangál. A plant grows in several pla along the bases, and some way up the face of the hills, within limits pointed out in reply to your first query, and also on some

tached hills in the valley, to which both Burmese and Maní-
give the same name as they do to the tea-plant, and as a sub-
for which, the former used it, I understand, during the time
eld possession of Manípúr. It is probably the "Camelia."
reat variety of fruits grow in Manípúr, but with the
ion of the pine-apple, which is far superior to any I have
other parts of India, and planted on the sides of the hills,
ome to any great perfection. Amongst other fruits, are
es, jack-fruit, apples, peaches, apricots, nectarines, oranges,
(of a great variety,) pomegranates, guavas, mulberries, straw-
, raspberries, (of three or four different species,) and others,
mes of which I cannot recollect. It must however be ob-
, that the Manípúrís take little or no trouble in any other
tion than that of their rice, and never think of watering any
or trees except such as are transplanted, and these only for
or two, until they have taken root: they leave all to the
rain.

ve some peach trees in my garden, the produce of seed from
, which were in full blossom nearly two months ago, and the
as now attained a good size; whereas those that are inde-
, have only just shed the blossom; strawberries introduced
m Bangál are very large and good. I have also introduced
garden vegetables, of every description, which thrive as
f not better, than I recollect them in other parts of India,
larly the Bútán turnip, and York, drumhead, and other cab-
they all produce seed, which I believe is not the case, at
ith respect to the Bútán turnip, in Bangál, or the plains of
India. I have also introduced the greater number of the
fruits mentioned above into my garden, and I think they
proved, though I have taken no further trouble than prun-
occasionally watering them.

n its beneficial effects on my constitution, I cannot speak
hly of the salubrity of the climate of Manípúr. I came
gularly worn down by a fever and ague, which had stuck to
nearly two years in Kachár. Since the first year of my
here, I have been perfectly free, not only from it, but from
f every other description, and feel a younger man in *consti-*
than I was seven years ago. Capt. Pemberton and Lieut.
, the only other European officers who have made any
ed residence in Manípúr, I believe, entertain an equally
le opinion of its climate. Bangálís and Hindústánís, the
r of their arrival, are generally attacked at the *commence-*
f the rains with fever: this seems to initiate them to the
, as they remain afterwards in good health. Many of them
ve resided at Chirá Punjí give Manípúr the preference
y respect. The natives of Manípúr are the most healthy
ust race I have ever met with in any part of India, and I
sited almost every part of it.

II.—*Remarks on the Introduction and present Influence of Hindúism in the state of Manípúr.*

It is little more than half a century since Hindúism became the national faith of Manípúr, and in no part of India with which I am acquainted are its practices and doctrines more rigidly enforced, though there are occasional exceptions, which shew that the *form* rather than the *spirit* of this degrading superstition is the mainspring of action. About the year 1780, an image of Govindah, formed on the model of a very ancient one at Jaipúr, was publicly consecrated with much ceremony in Manípúr during the reign of Jai Sing, the father of the late Rajah Gambhír Sing. It is an event of considerable importance, being the first well authenticated fact of any public profession of religious faith; and we may reasonably conclude, that until this comparatively modern date, brahminical influence and doctrines had been but imperfectly felt and understood. Some of the descendants of those Bráhmans who originally found their way to Manípúr are still in the country, and describe themselves as having come from Kanauj. In the neighbouring country of Kachár the first proselytes to Hindúism were, it is thought, made about 1774; but the principal change is said to have been effected in 1791, since which time the Kachárís of the plains have conformed to the new, but those of the hills, which separate southern Kachár from Assam, have remained steady to their old, belief.

At the time of consecrating the image of Govindah, before alluded to, a proclamation was issued, stating, that with the view of averting the recurrence of such calamities (invasions of the Burmahs) as had already frequently devastated his country, Jai Sing had wholly resigned it to this celestial proprietor, in submission to whom he should continue to exercise regal prerogatives. Another but inferior image, called Birnam Chandar, was also consecrated, to whose care the Job Raj, or presumptive heir-ship, was entrusted, and it was positively enjoined that no descendant of him, in whose possession those images were not found, should ever be raised to the regal dignity. This latter clause has been the fruitful source of dissension between the different sons of Jai Sing, who from the period of his death in 1799, up to the accession of Gambhír Sing in 1822-23, have been engaged in constant struggles for the possession of these images, as furnishing their most powerful claim to the sovereignty of the country.

Although Hindúism was not *nationally* professed before the period mentioned, still as early as 1762, Fakírs and Gossains were resident in the country; for in September of that year, a Gossain called Harí-das, was the agent employed by the then Rajah of Manípúr in negociating a treaty with Mr. Verelst, the chief

of Chittagong, who actually marched from thence into Kachár with the view of crossing the mountains into Manípúr, but was prevented from carrying his intentions into effect by the unfavourable state of the weather, and the critical situation of our own affairs.

From the commencement of the present century Hindúism has progressed in Manípúr, though it has been subject to severe shocks from the frequent irruptions of the Burmahs. The Bráhmans now form a very influential class in Manípúr, and here, as elsewhere, it has been an object of sedulous attention on their part to establish a spiritual empire over the minds of the great body of the people, and by every artifice to strengthen and confirm their influence with the reigning prince. During the life-time of the late Rajah Gambhír Sing, their sway was almost unlimited; all the money he had received from the British Government during the late war was lavished on these insatiable harpies, and in the erection of temples at Bindrában, the Manípúrí Jerusalem, where a small establishment of Bráhmans has for some years been supported by the Rajahs of the country. Those amongst the Manípúrís who were anxious to conciliate the Rajah, affected a peculiar degree of reverence for the priests, and Hindúism was generally followed as the best avenue to worldly prosperity; much of this influence, however, has terminated with the existence of Gambhír Sing, and no period could possibly be more favourable than the present for attempting to introduce more valuable knowledge than has ever yet dawned upon the country, and a higher standard of morality than has ever been found coexistent with a spurious faith.

Any Missionary now going into Manípúr, with the avowed object of giving instruction in the English language, as a preliminary step to the introduction of European knowledge, would find a most efficient and zealous coadjutor in Lieut. Gordon, who has already instructed a native of Western India, long resident in Manípúr, in so much of English, as to enable him to speak with some degree of fluency, and to write with tolerable precision; he has also a few pupils, Manípúrís by birth, who commenced the study a short time before my arrival there; and if the Government evince an interest in the mental improvement of their young Rajah, by taking steps to insure his receiving an education different from and superior to that which his predecessors have ever enjoyed, this simple circumstance will suffice to create a desire in others of obtaining similar instruction, and we may look forward with something like confidence to the delightful prospect of an emulative race in the career of improvement between a young prince and his juvenile subjects. The Manípúrís are eminently distinguished above the natives of Western India, by a liveliness of disposition, a quickness of perception, an aptitude in receiving knowledge, and a spirit of inquiring curiosity, which in

the European character are hailed as proofs of a fertile soil, requiring only the hand of careful and judicious culture. They form a small but most interesting community, differing in dispositions, habits, and manners from all around them—opposed to the Burmans on one side by national and religious antipathies, and on the other to the timid inhabitants of Bangál, whose want of energy they contemn. Surrounded by mountain tribes, who though in constant intercourse with them, have with scarcely an exception escaped the influence of Hindúism, their country appears to offer a peculiarly favourable field for the introduction of the language and system of education of its only protectors. From long and intimate personal intercourse with all classes of the people, I am aware that there is a numerous body hostile to the Bráhmans, and the festivals, games, and dresses which were common to the country and people before the introduction of Hindúism, are still observed and worn as formerly. Their women go abroad with perfect freedom, and the ancient customs of the country are frequently seen in ludicrous juxta-position with the observances of their more recent faith.

III.—*The Duty of Christians in regard to Missions.*

All Christians, at the present day, acknowledge that they ought to engage, more or less, in promoting the influence of the Gospel; and most professing Christians are prepared to admit, that they are under obligations to do all that they can. Indeed, the broad ground should be assumed, that every follower of Christ Jesus is bound to do all that grace and Providence enable him to accomplish, in diffusing amongst his fellow men, the knowledge of the blessed Gospel. This position is sustained:

I. *By the declarations of the inspired volume.* We hear Isaiah exclaim, in the language of impassioned poetry, "For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth." Does he not manifest in this beautiful and eloquent passage a zeal for the extension of Zion's blessings, which, not less than the history of his life, and the tradition of his death, leads us to conclude that he would spare no effort to make them known? And should not every Christian estimate his own zeal, by the accordance he finds between his desires and those which animated the evangelical prophet?

Perhaps, however, in looking at the declarations of Sacred Scripture, we should keep in mind that often the precepts of the word do not point out specific duties, or the degree of prominence to be given to particular duties, so much as they contain general principles which include all particular duties. Of this kind, and very

full of solemn import, is the principle, that whatsoever we do, whether we eat or drink, we must do all to the glory of God. 1 Cor. x. 31. Probably there is no way in which a Christian can so well promote the divine glory, as by promoting the influence of true religion. It has been often and well remarked, that in the conversion of every soul, there is a greater and more affecting display of the attributes of God, than in the creation of this world. Certainly, the moral perfections of the divine character, his justice, mercy, hatred of sin, love of holiness, &c., and all these in beautiful harmony, are exhibited in the scheme of redemption, and in every example of redeeming grace, with a prominence and brightness for which we may look in vain amongst all the works of creation. Consequently, if a Christian is instrumental in turning an immortal soul to God, he aids a greater work than if his agency were employed in the creation of this vast world. In so glorious a work, in so truly great a work, it is easy to infer that we cannot do too much, any more than we could do too much in creating the rivers, and mountains, and mighty oceans, and all the things which have been made, were God to require our agency to be wholly employed in that way to display his glory.

Of the same general character is the principle taught by our Saviour in the parable of the talents. To one were given five talents, and though he gained other five talents beside them, he did not gain too many. To another was given one talent, and so far from being excused on account of his humble ability to serve, we find he was cast into outer darkness, because he was an "unprofitable servant." The slightest reflection will show that the principle, thus enforced by our Lord, accords both with reason and gratitude, even that we should consecrate entirely to God the talents of whatever order, which we receive and enjoy altogether through his grace. In the conversion of the world, as in the duties of personal religion, there is ample employment for all the energies possessed by any Christian, while the very humblest need not be discouraged. But all should fear lest they come short of duty; none need fear that they can do more than this fallen world needs—more than the Saviour deserves, or more than God requires.

We are not left, however, merely to general principles, although we cannot mistake their meaning, or evade their obligation. Our blessed Redeemer has given an express commandment in relation to this duty. I refer to his last commandment just before he ascended to his Father, "Go ye into all the world, and preach the Gospel to every creature, baptising them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always even unto the end of the world." That this commandment is still in force as a law of duty, is apparent from the fact that the work enjoined has not yet been performed, no less than

from the promise annexed, which cannot be understood as of longer duration than the commandment with which it is connected to encourage obedience. Both therefore must be viewed as extending to the end of time, or until every creature has heard the Gospel fully preached. It is no less obvious, that the authority of this commandment rests upon *all* the followers of Christ. If the commandment were not addressed in the first instance to all the disciples present at the time of our Saviour's ascension, which does not seem entirely clear from a comparison of all the passages, it is quite certain that it contemplates a duty in which *all* may engage; and will not every Christian rejoice to do good to all men *as he has opportunity?* The primitive disciples acted according to this explanation of its extent. Thus we are informed, in Acts i. 14, 15, that *all*, even one hundred and twenty, continued in prayer for that influence from on high which was promised in reference to this identical command. Also in Acts viii. 1, 4, we learn to what extent *all* contemplated it as obligatory.

Let us recollect, therefore, and deeply feel, that while a single human being remains, to whom this Gospel has not been fully preached, we are not at liberty to remain "at ease in Zion." Far from its being at our option to engage in this work, or not, as we may feel inclined, the authority of God commands us to take part in it. In this view, it is matter of indifference, whether the heathen need the Gospel or not, and whether they are willing to receive it or not. To us, as followers of Christ, it is a simple question of obedience—obedience to that authority which we recognise as supreme, and most imperative. On this broad basis we may rest the entire duty of the church to the heathen and antichristian world. Yet we should not contemplate this duty merely in the light of a cold commandment. While it is addressed to us with the sovereign authority of Him, to whom "all power is given in heaven and on earth," we are at the same time instructed that all the persons of the blessed Trinity take a deep interest in its results; the names of Father, Son, and Holy Ghost are all involved in the duty; and surely the enterprise, in which the triune Jehovah is to be honored, deserves not the obedience only, but the reverence and the love of all his peculiar people.

Now, when we survey for one moment the immense extent of the duty enjoined in this commandment, it seems almost superfluous to say, that our most entire services will not be too great in rendering obedience, by preaching the Gospel to every creature.

II.—In farther proof of the position that we cannot do too much for the cause of our Saviour, we may adduce *the example of our Lord himself, and of the primitive Christians.* Our Lord declared that it was his "meat and his drink," his entire object and business, his first and his last wish, "to do the will of his heavenly Father." In his case that will had a primary reference, no doubt,

to the opening up a way of salvation for sinners, though certainly it was not limited to that object merely, as we find the Saviour solicitous that the lost should be saved, and the wicked made holy even during the days of his ministry in the flesh. In accordance with this view of that declaration of Christ, was the history of his life. "He went about doing good." He embraced every opportunity to direct the attention of men to the great subject of their salvation, and he spent whole nights in prayer to God, pleading, we may easily suppose, in behalf of the same cause, at the throne of grace, for which his constant labors were given on earth. His was a spirit of untiring zeal for the glory of God in the salvation of men. It glowed in his bosom before he left the heavenly world; it animated him in the cradle, in the garden, on the cross, in the tomb; and it prompted his last commandment to his church.

We, my Christian friends, must have the spirit of Christ, or we are none of his. Rom. viii. 9. The same mind must be in us which was also in Christ Jesus. Phil. ii. 5. We may not be able to manifest the same purity, or extent of efforts for the conversion of our fellow-men, but we can and we must, if we are his followers indeed, manifest the same kind of zeal; and we must imitate his example as closely as possible. To any one, whose heart is suitably affected with the Saviour's love, it is no *task* to follow in his steps; rather it is deemed a privilege, and the only regret is, that the measure of conformity is so small; so far from thinking it hard that so much is required, the great source of sorrow is, that so little is rendered.

The Apostles and first Christians displayed the same zeal for the salvation of men. Who can doubt, that hears the fervent, united prayers of the first disciples, or that contemplates their singular devotion and liberal benevolence, towards the great cause, that they felt anxious to promote that cause as much as possible? Take the example of the Apostle Paul; and consider his life and labours; listen to him, recounting his various and severe sufferings and perils, 2 Cor. ii. 23—33; hear him declaring that his heart's desire and prayer to God for Israel was that they might be saved, and that for this purpose he was willing to be accursed from [after the manner of] Christ, or whatever be the meaning of that solemn declaration; hear him again telling the Corinthians, that he "would gladly spend and be spent for them, though the more he loved, the less he should be loved;" and again, addressing the Thessalonians, "we were willing to have imparted unto you not the Gospel of God only, but also our own souls;" and then say, whether or not he felt that he could do too much for the Saviour's cause? But I need not ask an answer; rather let us hear himself saying, "Be ye followers of me, as I am of Christ." Brethren, the spirit of religion is the same in every age, and so are its great doctrines and duties. No stronger obligations of obedience rested on the primitive Chris-

tians, than on ourselves. There was scarcely greater moral desolation in the world around them; souls were not more precious; nor sin more odious; nor the Saviour's love a more inspiring theme in the days of the Apostles, than in our own age. Oh let Apostolic zeal inspire our ministers and missionaries, and let primitive self-denial and prayerfulness characterise the lay members of our churches, and the appearance of the world will soon, under God's blessing, be widely different! With the present numbers and resources of the Church, and with the opening facilities presented by Providence for the extension of the Gospel, we might hope for great things in a very little time.

III.—We may consider also, in support of the ground assumed, the general principle taught by our Saviour to regulate our intercourse with our fellow-men. "*As ye would that others should do to you, do ye even so to them.*" In order to see the force of this precept, we have simply to make the case of our heathen fellow-creatures our own; and then to ask ourselves, could they do too much for us? Suppose that our own minds were in darkness, and our souls in bondage, with no support in life, and no hope in death; our children in ignorance, our wives in degradation; ourselves, in a word, and all that were dearest to us, going to the grave in despair; and that we could realize this dreadful condition: how would we then wish those who enjoyed the Gospel to act towards us? Would we think they had done their duty, while they had not done *all* that they possibly could? And if on the great day of judgment, we could see those who had thus neglected our eternal welfare, going to enjoy the full blessedness of God, whilst we and our families were just departing into the blackness of darkness for ever, would we not load them, if it were possible, with our bitterest reproaches, and charge them with the blood of our souls?

But this is the actual case before us. Millions of our fellow-creatures are now living destitute of the light and consolation and hopes of the Gospel—and are assuredly hastening to remediless sorrow. We have the blessed Gospel, whose provisions are ample, and adapted precisely to their wants. Can we withhold it? Can we spare one single effort, or leave unpresented one single prayer, which might be owned for their good? It is obvious that this principle admits of equal application to the condition of all unregenerate men. The illustration of it may easily be made by any person.

IV.—I wish to present one additional view of this subject, *derived from the covenant engagements of Christians.* In the solemn hour, fellow professing Christians, of your surrender to the Saviour, what were your feelings, and what your purposes? You gave up your lives, and all your possessions and interests, were [illegible]; and that God might justly deprive you of all

your substance, and punish your souls for ever. Yet hoping for pardon through the Saviour, you felt that it was no less a privilege than a duty, to *consecrate all* to his service and himself. Your body and your spirit you presented as a living sacrifice, and prayed that it might be holy and acceptable in his sight. Your talents and your influence, your time and your property, were all given up to him; and if he gave them back into your possession, you felt that it was that they might be employed for him in promoting his glory.

You know, also, that the best way to promote the Redeemer's glory, is to promote the diffusion of the Gospel and the influence of its precepts. The Saviour "shall see of the travail of his soul, and be satisfied." He has been in great distress of soul; he has trod the wine-press of his Father's wrath alone; he has endured the punishment due to sin, althongh it occasioned an agony of which we can form no adequate conception, and which, if sinful man had been required to sustain, would have crushed the whole human family in bitterest and hopeless misery. The gracious Redeemer has done and suffered all this for the salvation of men; and now he has returned to his throne in the heavens, and he waits for the fruit of his labors and his agonies, his life and his death, on earth. He has given his commission to his people; he has entrusted all the glory of his redemption to them, to make it known; and he waits for their obedience, and he expects the fruit of the distress of his soul, through their agency.

What affecting considerations are these! Do we indeed owe ourselves, soul, body, and spirit, life, possessions, influence—*all* to the Saviour, by voluntary covenant engagement; and has he committed his glory in the progress of redemption to our instrumentality? Surely we must feel that every possible effort is required of us to manifest our obedience and our gratitude; every effort to make known the preciousness of the name of Jesus, and to secure for him the full honor of his redeeming compassion. If love to the Saviour inspires our hearts at all, it must be supreme love; and supreme love will prompt every exertion to glorify his name.

In the view of such considerations as these, without referring to others, it may not be improper to inquire, *what can we do towards the conversion of the world?*

The answer must be different to different persons. Providence, if not grace, has enabled one to perform more than another. One has mind, and can exert influence over individuals by his conversation, in the public assembly by his eloquence, and through the press in various ways. Another has the gift of teaching, and can interest and instruct the rising race. Others have facilities for doing good afforded by birth, office, or station. Others again are entrusted with a portion of their Lord's money; it may be ten, five, or two pounds, or perhaps it may be only one pound

All are stewards, and it is required in a steward that he be found faithful. Concerning these different gifts, it is obvious that no rule can be laid down which will be equally applicable. Some can serve God in all these ways, and some perhaps in only one of them. We should be grateful that we live under a dispensation where "mercy is required, and not sacrifice," and that "a man is accepted according to what he hath, not according to what he hath not."

There is however one other way in which *all* can unite, and all find ample employment. It is in prayer. "When the last efficacy of prayer has been expended," says Foster, "the world will be converted." "Prayer is in a certain sense almighty," says another writer, "for it is the obtaining from Almighty God all needed aid through a way of communication which he himself has established." Concerning the means by which the spread of the Gospel shall be accomplished, Henry Martyn says, "Long seasons of prayer, I am sure, are necessary;" and his own practice, as well as that of Brainerd, and others, was quite in accordance with this sentiment. But we can appeal to higher authority than human; our Lord has enforced this duty as a commandment, "Pray ye the Lord of the harvest, that he will send forth labourers into his harvest;" and this for a reason which still characterises the condition of the world, and the efforts of the Church, "truly the harvest is plenteous, and the labourers are few." Indeed prayer is essential to success; for the influences of the Holy Spirit are given in answer to prayer. Luke xi. 13, and his aid is indispensable. 1 Cor. iii. 6, 7. Perhaps it is not too much to say, that the great reason why primitive success does not attend modern exertions to propagate the Gospel, is simply that the spirit of prayer, with which all classes in the primitive church were imbued, prompting to corresponding efforts, seems by no means to characterise the great body of modern Christians. The mercy of God in Christ Jesus is the same; the provisions of the Gospel are the same; the work of conversion is the same; its difficulties are not greater; and the great leading means are substantially the same: but alas, the success is very different! We cannot speak with tongues by power above that of nature, but we have a better substitute in the power of translating the written Scriptures, and of the press. We cannot work miracles, but the Holy Spirit can perform the greatest miracle, the renewal of the depraved heart; and the promises to impart his influence, seem absolutely unlimited. Why then do we not see the same results now, as during the first days of the church, from the preaching of the Gospel? Would that every Christian would ponder, and pray over, the questions. In the mean time, receive the word of exhortation, that every one who loves the Saviour be much engaged at the throne of grace in holy wrestling for the blessing of God upon this dying world.

Christian friends, the work in which we are engaged is very imple in its object, but it is inconceivably vast in every aspect nder which we can view it. Its object is simply to obey the aviour's last commandment, and to exemplify Gospel principles y making known the Gospel to every creature. But how immense he work enjoined in this commandment! In order to a proper stimation of it, consider its nature; *preaching the Gospel*, that is, aking fully known the fallen condition of man, and the mourn- ul consequences connected with it, to prepare the way for announ- ing the plan of recovery and all the great truths which are bound p in the scheme of redemption. Notice, again, the extent of his work; it is *to every creature*, not merely to a few in every ountry, but to every creature, in every land. It is a great work o preach the Gospel fully to *one* soul; and when we hear of a evival of religion, in which perhaps 50 or 100, or it may be 200 r 300, are converted, the tidings fill the whole church with joy. ut here, not merely a few hundreds, or a few thousands, or even few millions, but hundreds of millions are concerned, and their enerations, to the end of time. How numerous, also, the *diffi- ulties!* how many things oppose the conversion of a sinner, even n a Christian land! A depraved and desperately wicked heart, vil habits, erroneous views, evil examples, loss of earthly inter- sts, it may be, and hatred of friends. But all these obstacles exist in reater power among the Heathen, and manifold more;—languages o be acquired, books to be prepared, prejudice to be removed, pposition of civil authorities to be overcome in countries entirely 'agan, &c. It is affecting, also, to recollect how short is the eriod in which, so far as the present generation is concerned, this ork must be performed, if performed at all. A right calculation ill show, that on the average more than 2,500 human beings pass very hour into the eternal world, of whom nearly 2,000 are eathen, and more than that number are unacquainted with the ving influence of the name of Jesus. How soon will the im- ense multitude of unrenewed men now on the earth pass beyond e reach of our exertions for their eternal welfare! How soon ust we ourselves leave this scene of prayer and Christian benevo- nce, for that of praise and heavenly blessedness, if we are indeed l that we hope!

But the greatness of the work is not itself a motive to action. would be a vast work to convert the fallen spirits; but it does t concern us at all, because our duty has no connection with eir restoration. In the conversion of our fallen fellow-men, it is e greatness of the work in connection with our agency in accom- shing it, which should arouse all our energies. While so many llions of beings, inheriting the same nature and immortal as our- ves, are hastening down to the grave in darkness of soul, we dare t sit still with calm indifference. We hold in our hands the

book of light and life, which would disperse all their darkness, even the darkness which broods over their graves and all their future; and God requires us to give it to them. We are acquainted with the balm that is in Gilead, not for ourselves and our friends merely, but for the world; and *we* are to proclaim its healing virtue. We have been pointed to the Lamb of God, who takes away the sins of the world,—whose Gospel contains ample provisions of pardon, peace, and future glory for *all;* and *we* are to preach this Saviour and his blessed Gospel to every creature. From the first page of the Bible, to the last, no other means or instrumentality is revealed by which the influence of true religion is to be universally diffused than what is already in the possession of the church, accompanied by the influence of the Holy Spirit. All the immense interests, then, of the millions of heathen are suspended around the Christian church; let the church perform all her duty, and the world will be saved; but let the church fail, and the generations of the heathen will go down to the grave as their fathers have gone, in all their blindness, in all their despair.

It is true, the cause in which we are engaged shall surely triumph; "the kingdom, and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High." The infallible word of the God of truth places the final result beyond any doubt. Yet although the final victory is certain, the conflict is still to be fought.

Let us therefore "take the helmet of salvation, and sword of the Spirit, which is the word of God, praying always with all prayer and supplication in the spirit, and watching thereunto with all diligence." This may we ever regard as a sacred duty to all men, and thus may we approve ourselves in the sight of God! And while we labor and pray for the coming of the Redeemer's kingdom amongst others, may we ever keep in mind, and prove in our own experience, that "the kingdom of God is not meat and drink, but righteousness, peace, and joy in the Holy Ghost!" C.

IV.—*Remarks on the Metrical Paraphrase of the Lord's Prayer.*

"Father of all! we *bow* to thee,
Who dwell'st in heaven ador'd,
But present still through all thy works,
The universal Lord."
&c. &c.

This verse reminds us of the commencing stanza of Pope's "Universal Prayer."

"Father of all! in every age,
In every clime, ador'd
By saint, by sinner, and by sage,
Jehovah, Jove, or Lord."

The heathenish and monstrous idea, which is here expressed, of the identity of Jupiter and Bacchus, Vishnu and Shiwa, with the "Father of all," is, of course, denied a place in the Christian composition. And, if the paraphrase called on us simply to contemplate and adore God as the creator and Lord of all, its language would be quite unobjectionable. But the piece is professedly a translation of a prayer, and sets us before the Most High as guilty and needy petitioners. Its very first line introduces us into the divine presence as suppliants, and its subsequent parts direct us to confess our sins, and to implore mercy and grace.

When the disciples of Christ commenced their prayers, according to his direction, with such language as, "Our Father," they must have understood it as Jews—as those who gloried in the distinction that they "were not born of fornication,"—that they "had one Father, even God." The idea, that these words referred to God in any other aspect than that of the God of Abraham and of Abraham's seed, could never enter their minds. Nor, was it the design of the Saviour that it should. God is, no doubt, the "Father of all" by creation: but it is not as the God of creation that we can approach him in prayer. The obligations of creatures we have violated; and their privileges we have completely forfeited. It is no sufficient argument in prayer to say that God made us: the very devils in hell could say the same. By saying so, indeed, our own mouths would be made only to condemn us. "I made you," God might reply; "I created the faculties of your minds, and formed the members of your bodies; but you have perverted the one, and abused the other. Instead of using them in the service of him who made them and to whom they belong, you have turned them against their rightful proprietor—you have employed them in breaking his law and insulting his authority." With respect to our bodily and mental powers, considered in themselves, we are the creatures of the Most High, and may, in one sense, be said to form a part of his family; but, in as much as we have corrupted and perverted these powers, have we not separated ourselves entirely from it, and numbered ourselves among the children of the wicked one? It is therefore only in virtue of a new relation, entirely different from that of creature and Creator, that God can allow us to approach him as our Father. Approach him as the God of creation, we cannot; as the God of redemption, we may: as Redeemer, he is the "God and Father" of the Saviour of sinners, and the God and Father of all sinners that repent and commit themselves to him. The question, therefore, is not in what relation we stand to God as Creator, but in what relation we stand to him as Redeemer. In prayer, the first relation is of no

avail: nay, the more we insist upon it, so much the more unacceptable do we become. It is the latter we must have in view when we approach God; and it is in reference to the latter that the Saviour taught his disciples to say, "Our Father which art in heaven."

The impenitent Jews used to flatter themselves with the title of the children of God; and, when it was stated that they "did the deeds of their father," and when the nature of those deeds plainly discovered who that father was, how did they feel themselves injured, and with what indignation did they reply—"We have one Father, even God!" But what answer did they receive from him who knew them? "If God were your Father, you would love his Son, and hear the voice of his Messenger. Ye are of your father the Devil; and the lusts of your father ye are bent on fulfilling."

Now, although impenitent men of the present day do not hold that God is their Father in the same restricted manner in which the Jews considered him as such, yet they arrogate the title from the same conceit of their own excellence. The impenitent Jew flattered himself that he had not forfeited his privileges as a son of Abraham, and the impenitent man among ourselves flatters himself that he has not forfeited his privileges as a creature of God.

This is a sad and ruinous delusion; and the words, on which we have animadverted, lend their aid to help it forward. They lead ignorant men to pray to God without reference to any other relation except that in which he stood to Adam in the day he was made. They keep the breach of the first covenant, and the institution of a second, altogether out of view. They appear to represent God, as approachable without a mediator, and sin as pardonable without a sacrifice. Grace is indeed mentioned, in the hymn, oftener than once; but the preface leads the ungodly reader to interpret it as the grace of God considered simply as a Creator and Lord.

Should it be objected, that the Saviour himself did not, at least at that time, instruct his disciples to pray in his name, we reply that he had long before instructed them, by his prophets, to pray to God as the God of "Abraham's seed, which is Christ;" and had directed them to offer up their prayers, either with the blood of the morning and evening victim flowing before their eyes, or with a mental reference to that blood at all times and in all places. And, when the time came that the veil should be lifted completely off from the scheme of salvation, he said to them plainly:—"Hitherto ye have asked nothing *in my name*: ask, and ye shall receive, that your joy may be full. Verily, verily, I say unto you, whatsoever ye shall ask the Father *in my name*, he will give it you."

A SERVANT.

IV.—*Hindu Daily Prayers.*

To the Editor of the Christian Observer.

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llowing I send you, as a specimen of the daily prayers by Bramins, that your European readers may form some ea of the religious practices of their native fellow-sub- ney were compiled by certain Pandits from Purânas and ras held sacred by the Hindus, and although there are rs, these have been selected as the most popular. W.

Daily Duties.

Prayer to be used when Bathing.

ri, that didst issue from the feet of Vishnu in three channels, streams are sacred, remove my sins.

n, I commit sin, my nature is sinful, and I am conceived in sin: darikaksha, (lotus-eyed,) O Hari, do thou deliver me from my

leansed my mouth or performed (আচমনং) âchamanang, I declare nu what day it is, the month, the lunar division or quarter, the division, my caste, descent, and name; and then add, For the love Vishnu, I bathe in this sacred river. Then covering with his mouth, nose, eyes, and ears, let the worshipper dip his head into

Prayer after Bathing.

e to Gunga. O goddess, queen of all the goddesses. O Bhagavati, thou art the Saviour of the three worlds, the cause of motion ; Thou dwellest on the head of Sunkara. O thou pure being, lind repose at thy feet.

girathi, source of joy, O mother, thy praise is recorded in the stras, I cannot utter thy praises, deliver me from my ignorance. art as a wave at the feet of Hari, O Gunga; pure as the cold fair as the pearl, are thy waters. Remove far from me the weight and in mercy, convey me across the ocean of this world.

s the purity of thy waters that those who drink thereof will be great. l. O mother, those who trust in thee, shall not see death.

navi, thou art the deliverer of the fallen; beautiful are thy they dash against the great rock. Thou art the mother of ou begattest the Munis; who, that has bathed in thy stream, ained heaven? Thou art the tree of desire to all thy people. onor thee suffer no grief. O Gunga, that sportest from ocean to wives of the gods, when they lave their bosoms, tinge thy waters te hue. Free from second birth are they who wash in thy stream. ri, thou deliverest from hell, thou destroyest sin; thy waters are y form is radiant, O Gunga. O victorious Jahnavi, O sacred river, st with an eye of pity at thy devoted worshippers. The pearl n of Hari reflects its mild lustre on thy feet. Thou bestowest nferrest prosperity on those that seek thee. O destroy within , grief, sin, anger, and all other evils. Thou art the essence of orlds, thou surroundest the world as a garland. O Helakanan- mananda, have mercy on me, and banish my sorrows. He who r thy banks dwells in the heaven of Vaicanta. It is better to , though our supply of fish and crabs be scanty, even though

distinct acknowledgment of that universal depravity which characterizes e.

Chandalas intrude, than to dwell afar off, even where Kulina kings hold their court. O queen of the world, O virtuous, blessed goddess, whose form is water, who art the daughter of the chief of Munis, he who daily repeats thy pure and holy form of prayer overcomes all enemies. They who in their heart put their trust in thee, will always enjoy bliss and freedom. The words of these prayers impart bliss to the soul, they drop as honey from the honey-comb.

The above prayer, compiled by Sunkara, the servant of Sunkara or Vishnu, is productive of excellent fruit.

Praise to Gunga.

Gunga effectually removes sin, quickly destroys sorrow, gives joy and freedom, and is our chief refuge. Having repeated this, the worshipper bows to the river.

The Majesty of Gunja.

They who repeat the name of Gunga, within 100 yojanas from her banks, obtain emancipation and pardon of all their sins, together with admission into the heaven of Vaicanta.

Praise to Vishnu.

Praise to Narayana. They who repeat the following eight names of Vishnu thrice a day, viz. Achuytah, Keshabah, Vishnu, Hari, Shatyah, Janardana, Hangsa, and Narayana, will experience the following advantages; their sins will be removed, their enemies destroyed, their repose rendered sweet; they will die at Gunga, their faith in Vishnu will be great, they will become acquainted with Bramha, and be wise; wherefore the worshipper should always regard this formula.

These names are written in the Brumha Purana.

Of the sixteen names of Vishnu.

Vishnu (according to the circumstances specified) must be addressed under the following names, viz. In taking medicine, think of Vishnu; in dining, Janardanah; in sleeping, Padmanabbah; in marriage, Prujapati; in battle, Chakradhara-deva; in going to a foreign country, Trivikarma; at the time of death, Narayana; in meeting a friend, Sri Dharah; in troublous sleep, Gobindah; in time of danger, Madhutudana; in the forest, Narasingho: when on an eminence, Raghunanda; in water, Varaha; in fire, Salashai; in walking, Vamadeva; in all other circumstances, address Madava. They who repeat these 16 names when they rise in the morning are freed from sins, and enter the heaven of Vaicanta.

Praise to Vishnu.

Reverence be to Bramhanya-deva for the welfare of cows and Brahmins, and the good of all men. Reverence to Krishna and Govindo.

ORIGINAL SANSCRIT OF THE PRECEDING.

श्रीश्रीराधा कृष्णाभ्यां नमः

अथ कर्णदृति स्नानात् पूर्व्वपाठः

विष्णु पादार्घ्य सम्भूते गङ्गे त्रिपथ गामिनि। धर्म्मद्रवीति विख्याते पापं मे हर जाह्नवि।

पापोहं पाप कर्म्माहं पापात्मा पाप सम्भवः। त्राहिमां पुण्डरीकाक्ष सर्व्व पाप हरो हरिः।

त्राचमनं कृत्वा श्रीविष्णुः नमो अद्य अमुके मासि अमुकेपक्षे अमुक तिथौ अमुक गोत्रः श्रीअमुक दासः श्रीविष्णु प्रीतिकामः अस्यां नद्यां स्नान मर्घं करिष्ये इति। मुख नासिका, चक्षुः कर्णादि कराभ्या माचाम्य स्नानम्॥

ज्ञानानन्तरं स्नान पाठः

जगो मङ्गाये । देवि सुरेश्वरि भगवति गङ्गे त्रिभुवन तारिणि तरल तरङ्गे शङ्कर मौलि विहारिणि विमले मम मति रास्तां तव पदकमले ॥ १ ॥

कामीरविष सुखदाविणि मातस्तव जल महिमानिजगे ज्ञातः । नाहं जाने तव विमलं यादि जपामवि मा मङ्गाये ॥ २ ॥ हरि पदपद्म तरङ्गिणि गङ्गे विमल मुमा भवल तरङ्गे । दूरीकुरु मम दुरित भारं कुरु जपवा भव सागर पारं ॥३॥ कल्पल लतिकं वेव निपीतं परम पदं खलु तेन गृहीतं । मातर्गङ्गे त्वयि यो भक्तः किलतं दृष्टं भवभयः भक्तः ॥ ४ ॥ पतितोद्धारिणि आकवि गङ्गे खण्डित गिरिवर मण्डित भङ्गे । भीष्म जननि मुनिसातः पतितः कोटिको तदियं यातः । कल्पलता कलकदां लोके प्रणमति यस्तां नपतति शोके पारावार विहारिणि गङ्गे । विमुख युवति कृतलल पिङ्गे । तव जपवाचेत् नीतः स्नातः पुनरपि जठरे सोपि-नातः । नरक निवारिणि आकवि गङ्गे । कलुष विनाशिणि महोत्तिलुते पुरुषस्त्रे पुरुष तरङ्गे भव भव आकवि कपदापाङ्गे हर मुकुट मविराजित चरणे सुरदृ मदे सेवक शरणे । रोगं शोकं पापं तापं हरमे भगवति कुमति कलापं । विमुखव नारे वसुधाधारे जलसिमतिर्गम खलुसंसारे । केवलमानन्दे परमानन्दे कुरुमयि करुणां मरवन्दे । तव तट निकटे यस्य निवासः खलुवैकुण्ठे तस्य निवासः । वरमिह नीरे कमठो मीनः किम्वा तीरे शरटो क्षीणः । अथवा श्वपचो दीनमवदूरे नि नपतिः कुलीनः सोभुवनेश्वरि पुण्ये धन्ये देवि द्रवमयि मुनिवर कन्ये मङ्गास्तव इदं मनसं नित्यं पठति नरोसो सजयतिसर्व्वभेयां हृदये मङ्गाभक्तियां भवति हातुल मुक्तिः मधुरकान्त पदपदतिकाभिः परानन्द कलित ललिताभिः । मङ्गास्तोत्र मिदं भवसारभूतं पठनं विचिनानुसारं । शङ्कर सेवक शङ्कर रचितं पठति यदि भवति समाप्तं इति शङ्कराचार्य्य रचितं मङ्गास्तोत्रं समाप्तं ॥

मङ्गा प्रणाम मन्त्रः

सद्यः पातक संहर्त्री सद्यो दुःख विनाशिनी सुखदामोक्षदा मङ्गा मङ्गैव परमा नन्दः ॥

अथ मङ्गा नामाष्टकं

मङ्गा मङ्गेति योब्रूयात् यो जनानां शतैरपि । मुच्यते सर्व्वपापेभ्यो विष्णुलोकं स गच्छति ॥

अथ विष्णुस्तवः

मङ्गोत्तारणमन्त्र । चतुर्भुजं सेव्यं विष्णुं हरिं सत्यं जनार्द्दनं हंसं नारायणमन्त्र नामाष्टकं शुभं यिन्नर्थ्यः पठेन्नित्यं पापं तस्य नविद्यते क्वचु सैन्यं चर्यंयाति । सम्यः सुखमोक्षमेत् मङ्गायां मरणञ्चैव इदानमिदं सेव्यं मङ्ग विद्या प्रवोधव नामित्यं पठेन्नरः । इति श्रीमन्त्र पुराणे श्रीविष्णोर्नामाष्टकं समाप्तं ॥

अथ विष्णु गोदानप्रयोग

आचमने विष्णवे हरिं। गोदानेच जगद्धरं। प्रथमे पक्षमासच विवाहेच श्रीधरं। पुत्रे जन्मचरं देवं प्रवासेच विविक्रमं। नाराधर्म वसुत्यागे मीचरं शिव सङ्गमे। दुःखप्ने सरगोविन्दं। सङ्कटे मधुसूदनं। कानने नरसिंहच। पर्व्वते तु मन्दरं जलमध्ये वराहच पावके जलशायिनं। गमने वासुदेवच सर्व्वकार्य्येषु केशवं। एतानि गोदश नामानि प्रातरत्थाय यःपठेत् सर्व्व पाप विनिर्मुक्तो विष्णु लोके महीयते इति गोविष्णु गोदश नाम समाप्तं॥

अथ विष्णु प्रणाम मन्त्रः

वसो मन्त्रच देवानोमाच्छच हिताचच जगद्धित जन्धाय गोविन्दाय वसो वच।

(*To be continued.*)

V.—*On Barbarisms in Translations of the Sacred Scriptures.*

Referring to my last paper, on the subject of Idiotisms, which occur in some of our oriental translations of the Scriptures, I proceed, as there proposed, to notice next the subject of Barbarisms.

Barbarism is the use of a foreign word.

I am far from asserting that all barbarisms are objectionable: they are more admissible in European than in oriental translations: and in the latter they are sometimes necessary and convenient. It has often been found difficult to *translate* the word βαπτιζω: because as very much importance is attached to this word by many, and as they differ much in the precise meaning of it, it is seldom practical to find a word in another language, which shall satisfy all parties: and the Society which publishes the greater part of these translations is obliged to satisfy all parties: the consequence is, that the word βαπτιζω has been most sadly *barbarised*, if I may be allowed the expression: but yet these barbarisms seem to have had the happy effect of satisfying most parties: as each person could interpret the word according to his own idea of its meaning.

It is very needful to distinguish *such* places from those where there does not exist this necessity for foreign words, always bearing in mind this maxim, that if possible, barbarism should be avoided: partly because it greatly obscures the meaning; and partly because it often needlessly offends the prejudices of the reader.

Let us notice particularly the mode of rendering the names of Scripture coins: which will pretty well illustrate the subject: and we will confine our attention principally to Matthew's Gospel.

The principal coins are these.

1. αργυριον Matt. xxv. 18, 27; xxvi. 15; xxvii. 3, 5, 6, 9; xxviii. 12, 15.
2. ασσαριον Matt. x. 29.
3. διδραχμον Matt. xvii. 24, bis.
4. κοδραντης Matt. v. 26.
5. στατηρ Matt. xvii. 27.

6. ταλαντον Matt. xviii. 24; xxv. 15, 16, bis. 20 ter. 22, 24, 25, 28, bis.

7. δηναριον Matt. xviii. 28; xx. 2, 9, 10, 13; xxii. 19.

Before I proceed farther, I should mention, that among the people who speak the language, to which my attention is principally directed, only two modes of money exist: one is a weight, of silver, rather more than an ounce troy, and the other a small brass coin, something similar to an English farthing, but of less value.

Here let us notice an observation of Campbell's, very much to our purpose. "It sometimes happens, that accuracy in regard to the value of the coins is of importance to the sense—secondly, it sometimes happens that the value of the coin is of no consequence to the import of the passage—thirdly, it happens also sometimes, that though the *real* value of the coin does not affect the sense, the *comparative* value of the different sums mentioned is of some moment for the better understanding of what is said." Let us then classify the passages above-mentioned accordingly.

1. Matt. xxvi. 15; xxvii. 3, 5, 6, 9; x. 29; v. 26; xx. 2, 9, 10, 13.

2. Matt. xxv. 18, 27; xxviii. 12, 15; xvii. 24, bis. xvii. 27; xii. 19.

3. Matt. xviii. 24; xxv. 15, 16, bis. 20 ter. 22, 24, 25, 28, bis. xviii. 28.

The places in the 26th and 27th Matt., in the first division, are all alike, because they allude to precisely the same thing, namely, the price for which Judas sold his master. Our English translation renders them "thirty pieces of silver." Accuracy in regard to the sum intended by the word αργυρια is so far needful (and only so far) that the idea of a *small sum* is to be conveyed to the reader. Now, if in the translation alluded to, it should be said that Judas betrayed the Saviour for 30 L. (calling the weight of silver of rather more than an oz. troy L. for the sake of argument), an erroneous idea would be conveyed: because the conclusion would be drawn, that Christ was sold for more than twice the actual sum. But then in *that* language, we have no other mode of expressing the sum, unless we say, as in the English version, "thirty pieces of silver." This is indefinite, while αργυρια is definite, meaning the shekel. But rather than convey the certainly erroneous idea of thirty L. it is better to convey the indefinite one of thirty pieces of silver, and by no means employ a barbarism and say "thirty argyria," because we cannot *exactly* express the meaning of the word αργυρια.

The next place is Matt. x. 29. Here a certain degree of accuracy only is necessary; the ασσαριον was quadruple the value of the κοδραντης, and this again, double the value of the λεπτον. Now although the brass coin spoken of above agrees well with the Greek

λεπτον, yet no erroneous idea is conveyed by saying "are not two sparrows sold for one C?" (calling the brass coin above referred to C), because this as aptly as the Gr. conveys the idea intended, "that although sparrows are almost nothing worth, yet God's providence extends to them." Now, although C is only the $\frac{1}{8}$th part of ασσαριον it is a fair translation, because it conveys the idea intended to be conveyed. And, inasmuch as that C is a coin of exceedingly small value, it is as accurate as it need be. But to say that "two sparrows are sold for one assarion," is a barbarism, which we should think needless in any language.

We proceed to Matt. v. 26. Here accuracy is thus far needed namely, that the translation express the idea of paying 'the very last fraction:' we can easily perceive that C is a fair rendering of κοδραντης in this place, as well as of ασσαριον in the former: at least it conveys no erroneous idea, and is far preferable to saying "till thou hast paid the very last kodrant," which should be a needless barbarism.

The last places under the first division are in Matt. xx. Here accuracy is so far necessary, *that as the Gr.* δηναριον *conveys the idea of a fair compensation for a day's work* (in those times, and in that country), *so likewise the translation should do the same.* Our English translation is certainly incorrect, and conveys an awkward idea, namely, that the householder paid his labourers very badly, which is not hinted at in the Gr.—What is to be done then in the language proposed: to say that the householder agreed with the labourers for an L, or for a C, would be more erroneous than the English "penny." We are constrained to admit, that in *this particular language*, a barbarism seems needful in this place; thus "when he had agreed with the labourers for a denarius per day," but a note should always accompany the word denarius, intimating that it is a coin, and expressive of its value.

We next come to the places in the second division, and first Matt. xxv. 18, 27. Here no accuracy is needed, and money or "silver" will do in the translation.

Again, Matt. xxviii. 12, 15; these places are very similar to the former: "money" or "silver" will do in the translation. Again Matt. xvii. 24. Here there is some accuracy in the Gr. because διδραχμα was the name of that tribute which was exacted for the support of the temple: but it does not appear absolutely necessary that the reader in the present day should understand the exact value of the tribute: it is sufficient that he have a *general* idea and to render the word "tribute money" seems far preferable to "didrachma," even though it should be accompanied with a note.

Almost the same may be said of the next place, Matt. xvii. 27 with this exception, that as the στατηρ was to be given as the tribute of *two* persons, it is desirable if practicable to express the two words, in such a way, that the latter may be understood to be

about double the value of the former. This is not always practicable: and in such cases it seems better to say in the translation, "thou shalt find a piece of money," than to say, "thou shalt find a stater." For in the former case the reader cannot much mistake the meaning; in the latter, the meaning would be obscured.

The last place under this division is Matt. xxii. 19; here no accuracy is needed *in the translation;* it is enough in my opinion to say they brought unto him a COIN: nothing is lost by saying "coin;" nothing is gained by being more specific; much is lost in an oriental language by saying, they brought unto him a denarius.

We now proceed to the next division: and first of all, we notice Matt. xviii. 24. In this place there is a comparative value between μυριων ταλαντων and εκατον δηναρια in v. 28th, and so long as this comparative value is retained in the translation, it is not necessary to be precise as to the sums. Now, ten thousand L is a sufficiently large sum to denote a person's being immensely in debt; and one hundred C aptly expresses a comparatively small debt: I should indeed prefer a word which would express the idea of a man's being involved *beyond the remotest possibility of payment;* but what is to be done when the largest denomination is L? unless the *quantity* be altered from ten thousand to ten millions. Query; is this proper? In my humble judgment "ten thousand L" is preferable to "ten thousand talenta," and "one hundred C" preferable to "one hundred denarii."

The only remaining places are Matt. xxv. 15, 16, 20, 22, 24, 25, 28. Here the comparison is between δυο and εν, and the idea that "εν" *is a sufficient sum to trade with,* must not be lost: if this idea be preserved in the translation, and also the comparative sums—five, two, and one, the exact amount given to each servant seems of little consequence. I am inclined to think in *the particular language under consideration,* it would be well to say, "five thousand L" for five talents: "two thousand L" for two talents, and "one thousand L" for one talent. Thus we come tolerably near to the value of the talent (say ⅓rd less), and I should suggest that this is much better than to say "five talenta," &c.

In the compass of 27 verses, and in one or the other of two versions now before me, I count 31 distinct barbarisms; while, if the above observations be correct, only four are needful, viz. in Matt. xx. 2, 9, 10, 13.

I am greatly afraid that I have been rather prolix: but I hope not dogmatical. I shall be truly glad if any of your readers will take up the subject, and correct any error into which I may have fallen, and aid the cause of revision by their remarks. I am,

Mr. Editor,

Your's very truly,

Φιλο * * * * *

VI.—*A Representation in Roman Character of the principal Alphabets in Eastern India, with Notices of Dialectic Peculiarities, Specimens of the mode of applying the Letters in Practice, and Answers to Objections.*

The scheme developed in the last Observer for representing the Deva Nágarí and Persian alphabets in Roman characters has excited a warmer interest, and secured a more general acquiescence, than could well have been anticipated. It has led in some quarters to frequent conversations and repeated discussions, and drawn forth from others various communications of a nature at once friendly and instructive. Every thing around us seems decisively to prognosticate the ultimate triumph of our designs.

When "the scheme" was put forth, observations were solicited from all whose course of study might qualify them to form a practical judgment on the subject. Nor was the solicitation fruitless. While approbation of by far the greater part has been expressed, a few, and only a very few, alterations have been proposed. These it is proper now briefly to notice. They may be divided into two classes:—those that may, and those that cannot, well be adopted.

1. The latter class, or that which includes the alterations that cannot well be adopted, refers exclusively to certain letters, which, though originally identical in sound, and though still retained in the original form, yet, in consequence of the mutations to which all things human are liable, have become, in different alphabets, somewhat changed in phonic power. To exemplify what is meant, take the first letter in every Indian alphabet, the Deva Nágarí अ or short *a*. "This," says Sir William Jones, "is the simplest element of articulation, or vocal sound. The word *America* begins and ends with it. In our own anomalous language, we commonly mark this elementary sound by our *fifth* vowel (or short *u*). The Nágarí letter is called acár; but it is pronounced in Bengal like our *fourth* vowel (or short *o*); and in the west of India like our *first*." In Hindústání, our short *u*, as in *up*, *sun*, &c. would exactly represent this letter. Hence it is so represented by Dr. Gilchrist. Our short *u* being thus pre-occupied, the Dr. was obliged to express उ and ऊ, or our short obtuse and long obtuse *u*, as in *push*, *cube*, by the symbols *oo* and *oo*. Now, if we had to do *only* with Hindústání, this probably might be the most appropriate notation. But our object is totally different, we have to provide for *all* the Indian alphabets. The question is not, what will suit *best one particular* alphabet; but what, so far as we can judge, will suit *every* alphabet best, so as to secure the nearest possible approximation to a *universal conformity*? How, for instance, would Dr. Gilchrist's short *u*, as in *up*, answer in the Bengalí, where the letter is sounded like our short *o*? How would it suit in those dialects where it is pronounced like our *a*? Would it, in these several instances, answer the purpose better than

short *a*, as in *America*? Surely not. And if not, since we have to make provision for *all* the alphabets, and forestall the peculiar deviations from the parent stock in each,—is it not better, more consistent, more uniform, to employ the letter which exactly represents the corresponding one in the *primitive* Indian alphabets, and mark as *anomalous* in any particular *dialect* the *retention* of the *original letter*, while the pronunciation is more or less *varied*? In this case, most palpable it is that the *anomaly* lies not in our system of representation, but is wholly chargeable on the varying powers of the *literal form* represented. And if it be distinctly borne in mind, that *our concern is not with what may answer best in this or that language, but with what may, on the whole, answer best in all the Indian languages, sure we are that this single circumstance of paramount importance were enough to obviate every difficulty, and remove every objection that can possibly arise on the present head.*

2. The other class, or that which embraces alterations that may well be adopted, appears to be restricted to the two vowel sounds *e* and *o*, and to the nasal *ns*.

In no Indian language are the vowels *e* and *o short*. They retain *invariably* the *long* sound. Still, as we find the *short* and *long* sound of *a*, *i*, and *u* perpetually occurring, and as it was necessary to mark this difference, it was proposed, in accordance with established usage, to let the *simple* letters express the *short* sound, and distinguish the *long* sound, by accents placed above them; thus *a*, *á*, &c. Since then an *accent* became the special symbol of an *elongated* sound, it was deemed proper, for the sake of *uniformity*, to place it over *e* and *o*. as well as over long *a*, *i*, and *u*. And it cannot for a moment be doubted that this preserves the unity and harmony of the system, by effectually excluding any thing like inconsistency or contradiction. On the other hand, it has been urged, that these letters (*e* and *o*), and especially *e*, pervade the language to a greater extent than perhaps any others—and that we ourselves laid down the indisputable canon, that "it is *expedient* to employ diacritic and other marks as sparingly as possible." Influenced by these and other reasons, we have resolved to drop the accent from the long vowels *e* and *o*—assured that no mistake can arise, when we apprize the learner that these, in every Indian language and dialect, possess *invariably* the *long* sound,—the former nearly like *e* in *there*, or exactly like *e* in the French *tempête*; and the latter like *o* in *note*.

Again, with reference to the nasal *ns*, it has been suggested, that the notation may in *practice* be simplified. Of this no doubt was ever entertained. In "the scheme" it was shewn, how by a few dots these nasals might be distinguished with the utmost precision. To save repetition, let the reader consult the explanation there given. He will find that the different classes of gutturals and palatines have each a nasal *n*, marked respectively n̤, n̰. Now it so hap-

pens that these are *never interchanged*, i. e. the ṇ, bel
ing to the gutturals, never precedes a palatine letter; the
belonging to the palatines, never precedes a guttural. In this c
the notation of *n* in practice may be perfectly intelligible without
ther precision. That is, if n without any dot, be found precedi
guttural, the reader may be sure it can be none other than ṅ
preceding a palatine, it can be none other than ṇ; and if preced
or sh, h or a semivowel, none other than ng. By attendi
this plain remark we shall get quit of several dots—and so sim
the practical use of the Roman character.

Altogether, when we consider the conflicting state of opinio
this subject amongst orientalists, we have been delightfully surp
at the average rate of unanimity that now prevails amongst
friendly to the substitution—an auspicious concord, that must pr
from the noble resolve to sacrifice selfish partialities on the alt
social well-being and national prosperity.

These preliminary remarks we shall now follow up by g
in separate tables the two parent alphabetic stocks, with th
rivatives principally employed in Eastern India.

1.—*The Deva Nágarí and its branches.*

VOWELS.

BENGALI'	DEVA NA'GARI'	KAITHI' NA'GARI'	MAHRA'THI'	URIYA	BURMAN	BUTAN
অ	अ	𑂃	अ	ଅ	အ	ཨ
আ	आ	𑂄	आ	ଆ	အာ	ཨཱ
ই	इ	𑂅	इ	ଇ		ཨི
ঈ	ई	𑂆	ई	ଈ		ཨཱི
উ	उ	𑂇	उ	ଉ		ཨུ
ঊ	ऊ	𑂈	ऊ	ଊ		ཨཱུ
ঋ	ऋ	𑂉	ऋ	ଋ		ཨྲྀ
ঌ	ऌ	𑂊	ऌ	ଌ		ཨླྀ
এ	ए	𑂋	ए	ଏ		ཨེ
ঐ	ऐ	𑂌	ऐ	ଐ		ཨཻ
ও	ओ	𑂍	ओ	ଓ		ཨོ
ঔ	औ	𑂎	औ	ଔ		ཨཽ
ং	ं	𑂏	ं	ଂ	ံ	ཨཾ
ঃ	ः	𑂐	ः	ଃ	း	ཨཿ

BALI	DEVA NA'GARI	KAITHI NA'GARI	MAHRA'THI	URIYA	BURMAN	BUTAN	*Sound in Roman character.*
	क	क	क	କ	က	ཀ	*k*
	ख	ख	ख	ଖ	ခ	ཁ	*kh*
	ग	ग	ग	ଗ	ဂ	ག	*g*
	घ	घ	घ	ଘ	ဃ	གྷ	*gh*
	ङ	ङ	ङ	ଙ	င	ང	*n*
	च	च	च	ଚ	စ	ཅ*	*ch*
	छ	छ	छ	ଛ	ဆ	ཆ*	*chh*
	ज	ज	ज	ଜ	ဇ	ཇ*	*j*
	झ	झ	झ	ଝ	ဈ	ཉ*	*jh*
	ञ	ञ	ञ	ଞ	ဉ	ཉ	*n*
	ट	ट	ट	ଟ	ဋ	ཊ	*t*
	ठ	ठ	ठ	ଠ	ဌ	ཋ	*th*
	ड	ड	ड	ଡ	ဍ	ཌ	*d*
	ढ	ढ	ढ	ଢ	ဎ	ཌྷ	*dh*
	ण	ण	ण	ଣ	ဏ	ཎ	*n*
	त	त	त	ତ	တ	ཏ	*t*
	थ	थ	थ	ଥ	ထ	ཐ	*th*
	द	द	द	ଦ	ဒ	ད	*d*
	ध	ध	ध	ଧ	ဓ	དྷ	*dh*
	न	न	न	ନ	န	ན	*n*
	प	प	प	ପ	ပ	པ	*p*
	फ	फ	फ	ଫ	ဖ	ཕ	*ph*
	ब	ब	ब	ବ	ဗ	བ	*b*
	भ	भ	भ	ଭ	ဘ	བྷ	*bh*
	म	म	म	ମ	မ	མ	*m*
	य	य	य	ଯ	ယ	ཡ	*y*
	र	र	र	ର	ရ	ར	*r*
	ल	ल	ल	ଲ	လ	ལ	*l*
	व	व	व	ୱ	ဝ*	ཝ	*v*
	श	श	श	ଶ	သ	ཤ	*sh*
	ष	ष	ष	ଷ	ဿ	ཥ	*sh*
	स	स	स	ସ	သ	ས	*s*
	ह	ह	ह	ହ	ဟ	ཧ	*h*
	क्ष	क्ष	क्ष	କ୍ଷ	ကၐ	ཀྵ	*ksh*

* The Burman and Butan letters thus marked are pronounced anomalously.

2.—*The Arabic and its branches.*

Hindústání	Persian.	Arabic.		Hindústání	Persian.	Arabic.	
اَ اِ آ ا	ا	ا	a, á, i, u	ڑھ	—	—	ṛh
ب	ب	ب	b	ژ	ژ	—	ẓh
بھ	—	—	bh	س	س	س	s
پ	پ	—	p	ش	ش	ش	sh
پھ	—	—	ph	ص	ص	ص	ṣ
ت	ت	ت	t	ض	ض	ض	ż
تھ	—	—	th	ط	ط	ط	ṭ
ٹ	—	—	ṭ	ظ	ظ	ظ	ẓ
ٹھ	—	—	ṭh	ع	ع	ع	ʿ ʾ i
ث	ث	ث	s	غ	غ	غ	gh
ج	ج	ج	j	ف	ف	ف	f
جھ	—	—	jh	ق	ق	ق	q
چ	چ	—	ch	ک	ک	ک	k
چھ	—	—	chh	گ	گ	—	kh
ح	ح	ح	h	گھ	—	—	g
خ	خ	خ	kh	ل	ل	ل	gh
د	د	د	d	م	م	م	l
دھ	—	—	dh	ن	ن	ن	m
ڈ	—	—	ḍ	ں	—	—	n
ڈھ	—	—	ḍh	و	و	و	n̄
ذ	ذ	ذ	ẓ	ہ	ہ	ہ	w
ر	ر	ر	r	ی	ی	ی	h
ڑ	—	—	ṛ				y

Note.—In the above tables, all the regular letters, with their proper sou are given. This is in accordance with our plan of reserving explanati of particular variations or anomalies for each of the alphabets separat But ere we proceed farther, it may be interesting and useful to collect arrange in one tabular view all the Roman characters, combinations, with such points and marks as have been adopted to complete the rep sentation of the Indian Alphabets.

t of all the Alphabets arises the following complete Roman Alphabet.

Letter.	Name.	Sound.
	akár, as in	*America.*
	ákár, as in	*art.*
kc.	aign, as in	*jama.*
	aikár, as in	*aisle.*
	aukár, as ow	in *cow.*
	anuswár, as in	*sung.*
	visarga,	*ah.*
	ba, as in	*but.*
	bha, —	*hob-house.*
	cha, —	*church.*
	chha, —	*church-hill.*
	da, —	*duke.*
	dha, —	*mad-house.*
	ḍa, —	*bad cold.*
	ḍha, —	*cold-hand.*
	ekár, —	*there.*
	fa, —	*fit.*
	ga, —	*got.*
	gha, —	*dog-house.*
	gha, —	*ghastly.*
	ha, —	*have.*
	ha, —	*house.*
	ikár, —	*in.*
	íkar, —	*police.*
	ja, —	*jam.*
	jha, —	*college-hall.*
	ka, —	*keep.*
	kha, —	*milk-house.*
	ḳha, —	*loch,* (Scotch.)
s	ksha, —	*brick-shop.*
	la, —	*land.*
	lrikár, —	*full-rill.*
	lríkar, —	*full-reel.*

Letter.	Name.	Sound.
m	ma, as in	*map.*
n	na, —	*man.*
ṇ	ṇa, —	*not.*
ǫ	ǫat, —	*bon,* (French.)
o	okar, —	*note.*
p	pa, —	*pan.*
ph	pha, —	*up-hill.*
q	qa, —	*clique.*
r	ra, —	*race.*
r	ṛa, —	*eternel,*(French)
rh	ṛha, —	*Boerhaave,* (Gr.)
ṛi	ṛikar, —	*rip.*
ṛí	ṛíkar, —	*reel.*
s	sa, —	*sin.*
ṣ	ṣa, —	*sahib.*
ṣ	ṣa, —	*kiss.*
sh	sha, —	*shall.*
ṣh	ṣha, —	*shot.*
t	ta, —	*pot.*
th	tha, —	*pot-house.*
ṭ	ṭa, —	*fat.*
ṭh	ṭha, —	*fat-hen.*
u	ukar, —	*push.*
ú	úkar, —	*cube.*
v	va, —	*vain.*
w	wa, —	*wet.*
y	ya, —	*your.*
z	za, —	*zeal.*
ẓ	ẓa, —	——
ʒ	ʒa, —	*zone.*
ʒ	ʒa, —	*zephyr.*
zh	zha, —	*azure.*

t has been already stated, that in the derivative alphabets, cer- anomalies, such as the *retention* of the *original* letter, with a *erent pronunciation,* &c. have in the lapse of time slowly crept*

* We cannot in connection with this subject refrain from quoting a few acts from the truly admirable grammar of the Gælic language, by the Rev. Dr. Alexander Stewart: "In the first exhibition," says he, "of sounds of a living language, by alphabetical characters, it is probable that principle which regulated the system of orthography was, that every nentary sound should be represented by a corresponding character, er simple or compounded; and that the same sound should be repre- ed by the same character. If different sounds were represented by the e letter;—if the same sound were represented by different letters;— ore letters were employed than were necessary to exhibit the sound;— f any sound were not represented by a corresponding character; then the tten language would not be an adequate representation of the spoken. s hardly to be supposed that in the first rude attempt at alphabetical ting, the principle above laid down could be strictly and uniformly fol- ed. And though it had, yet, in the course of a few generations, many ses would occur to bring about considerable departures from it. A gradu-

in. This circumstance alone were sufficient to expose the emptiness of the boast, that absolute *regularity* and *unchangeableness* characterize the Indian alphabets. But our object is not to recriminate: our wish is merely to point out the actual state of things, in order to facilitate the progress of the learner. With this view, we shall endeavour to mark what may be termed the *anomalies* or *peculiarities* of some of those dialects which, from their proximity to us, require *immediate* attention; that is, chiefly the discrepancies found to exist between certain letters and their modern phonic power. There are two ways of marking these anomalies. Thus in Bengalí, the Deva Nágarí व or *v* is retained and written व or *v*. But,

al refinement of ear, and increasing attention to euphonia; contractions and elisions brought into vogue by the carelessness, or the rapidity of colloquial speech, or by the practice of popular speakers; above all, the mixture of the speech of different nations, would introduce numberless varieties into the pronunciation. Still those who wrote the language might choose to adhere to the original orthography, for the sake of retaining the radical parts, and preserving the etymon of vocables undisguised; and for maintaining an uniformity in the mechanism of the inflections. Hence the pronunciation and the orthography would disagree in many instances, till at length it would be found expedient to alter the orthography, and to adapt it to such changes in the speech or spoken language, as long use had established; in order to maintain what was most necessary of all, a due correspondence between the mode of speaking and the mode of writing the same language.

"It will probably be found on inquiry, that in all languages, when the speech has undergone material and striking changes, the written language also has varied in a considerable degree, in conformity to these changes; but that it has not scrupulously kept pace with the spoken language in every smaller variation. The written language of the Greeks suffered many changes between the time that the old Pelasgic was spoken and the days of Demosthenes. The various modes of pronunciation, used in the different districts of Greece, are marked by a diversity in the orthography of the written language. The writing of the Latin underwent considerable alterations between the era of the Decemviri and the Augustan age; corresponding, no doubt, to the changes which had taken place during that interval, in speaking the Latin. English and French books printed within the last century exhibit a mode of orthography very different from what is found in books printed two or three hundred years ago. These instances show the tendency which the written language has to follow the lead of the spoken language, and to maintain a certain degree of conformity to those modes of pronunciation, which are from time to time adopted by those who speak it.

"On the other hand, numberless examples might be adduced from any living language, to prove that the written language does not adapt itself, on all occasions, and with strict uniformity, to the sounds of speech. Words are written differently which are pronounced alike. The same combination of letters, in different situations, represent different sounds. Letters are retained in writing, serving to point out the derivations of words, after they have been entirely dropped in speaking.

"From such facts as these, it appears a just conclusion, that written language generally follows the spoken language through its various revolutions, but still at certain distance; not dropping so far behind as to lose sight of its precursor, nor following so close as to be led through all its fantastic deviations."

the natives almost without exception now pronounce it not *va* but *ba*, exactly the same as ব or *ba*, from which also it is not to be discriminated in shape. *Either* then we must represent this letter always by *v*, and place some mark above or below it, to denote that the current pronunciation is not *v* but *b*; *or*, we must at once represent it by *b*, the actual modern sound, and place some mark above or below it, to signify that it is the *anomalous b*, or the *b*, which exactly expresses the *modern* sound of the ancient *v*. On the whole, the latter seems to be the preferable expedient. Let us then in imitation of many learned orientalists adopt the horizontal (–), and let us define it to be the symbol that denotes *anomalies* or *peculiarities* in particular dialects. Thus, if in Bengalí we meet with the word "b̲eda" in Roman character, we shall at once conclude that this is not the regular *b*, but the anomalous *b*, that expresses the current sound of the ancient *v*, and so with other letters.

With this explanation, we shall proceed to delineate, as proposed, the existing anomalies in those dialects in which books are to be *immediately* prepared.

1.—*Anomalies in Bengalí.*

The letters ড *da* and ঢ *dha* are very frequently pronounced *ra* and *rha*, with the tip of the tongue reverted to the palate. To mark this deviation in Bengalí, a point is usually placed beneath the letters; thus ড় *rha*. Now let us retain *r*, which expresses the *sound*, and distinguish it as *anomalous* by the horizontal (-), and thus we shall obtain *r̲a* and *r̲ha*. Whenever, then, we meet with *r̲a* or *r̲ha*, we shall know that these exhibit the *anomalous* sound of ড *da* and ঢ *dha*.

The letter য *ya* is often pronounced *ja*; and when য retains its genuine sound *ya*, it is distinguished by a dot put below it, as য় *ya*. To express its *anomalous* sound *ja*, let us adopt our fixed symbol, and write *j̲a*.

The letter ব *va*, when used *anomalously* for *b*, will be written *b̲a*.

The letter ব *va*, when following a consonant, with which it is combined, has the sound of *wa*: thus in দ্বারা, through or by, ব is subjoined to দ, and the word pronounced *dwárá*. Hence, ব used anomalously for *w*, is marked *w̲*.

ঞ *jna* compounded of জ *ja* and ঞ *n̲a*, the palatine nasal, sounded like *gn* in the French *digne*. It is however pronounced *gya* with a nasal sound. ঞ therefore will be represented by *g̲ya*.

ক্ষ *ksha* is ক *ka* and ষ *sha*, but is always sounded *khya*. It will therefore be represented by *kh̲ya*.

ঁ, named Chandra-bindu, properly speaking, is the common *n*, but in Bengalí is used as a symbol often written over vowels, to express a strong nasal sound, like *n* in the French *bon*, or *ng* in *ring*, as in বাঁশ, which is pronounced *bangs*, a bamboo. We must therefore represent it by *aṇ*. In Hindústání, it is written as a component part of the word.

Table of anomalies.

Letters.	*Proper sound.*	*Anomalous sound.*
ড়	ḍa	*ṛa*
ঢ়	ḍha	*ṛha*
ৱ	va	*b̤a*
—	—	*ṿa*
জ্ঞ	j̃ña	*gya*
ক্ষ	ksha	*k̤hya*
ং	aṉ	*aṉ*

The first letter অ a is generally corrupted by the people of Bengal into an obscure sound like *short o*, in *dot*, *cot*, &c. This must be remembered by all who read the Bengálí Romanised.

2. *Anomalies in Hindúí.*

The ड़ *ḍ* and ढ़ *ḍha* are often pronounced *ṛa* and *ṛha*, as in Bengalí, by reverting the tip of the tongue to the palate. ड़ and ढ़, therefore, are represented by *ṛa* and *ṛha*.

ष *sha* is commonly sounded as *kha*. It is, in this case, expressed by *k̤ha*.

क्ष *ksha* is sounded like *chha*, and is expressed by *c̤h̤a*.

Table of Anomalies.

Letters.	*Proper sound.*	*Anomalous sound.*
ड़	ḍa	*ṛa*
ढ़	ḍha	*ṛha*
ष	sha	*k̤ha*
क्ष	ksha	*c̤h̤a*

3. *Anomalies in Hindústání, &c.*

The letters ড় *ḍa* and ঢ় *ḍha* are often sounded *ṛa* and *ṛha*, and must be expressed as before, *ṛa* and *ṛha*.

Anomalous sounds of various letters in the other languages might here be pointed out, such as ث which in Arabic is often sounded *th*, &c.:—with more important variations in Butan, Burman, &c.:—but we purposely omit them at present, because not *immediately* required, and because it is our intention to prefix to every book that may be prepared in any language or dialect, a table of regular and anomalous sounds in the alphabet of the particular language or dialect;—which tabular representation may form the key to the easy and infallible decyphering of the contents of the work. And the specimens now given in Bengalí, Hindúí, and Hindústání may serve as illustrations of the facility with which not only ordinary but extraordinary sounds may be represented in Roman character.

Having thus unfolded the common and anomalous sounds in the three Indian alphabets that more *immediately* concern us, we now present a few specimens in the Romanised form:—

BENGA'LI'.

PARABLE OF THE PRODIGAL SON.

In Bengálí character.

LUKE xv. 11—24.

১১ এক ব্যক্তির দুই পুত্র ছিল; তাহার কনিষ্ঠ পুত্র পিতাকে কহিল, হে
১২ পিতঃ, তোমার বিষয়ের যে অংশ পাইব তাহা বিভাগ করিয়া দেও।
১৩ তাহাতে পিতা নিজ সম্পত্তি ভাগ করিয়া তাহাকে দিলে পর সেই পুত্র
সমস্ত ধন একত্র লইয়া দূর দেশে প্রস্থান করিয়া দুষ্টাচরণেতে সমস্ত
১৪ সম্থান উড়াইয়া দিল। পরে সে দেশে মহা দুর্ভিক্ষ উপস্থিত হইল,
এবং তাহার সকল ধন ব্যয় হইলে তাহার দৈন্য দশা ঘটিতে
১৫ লাগিল। পরে তদ্দেশীয় এক গৃহস্থের আশ্রিত হইলে, সেই ব্যক্তি
১৬ শূকরপাল চরাইতে তাহাকে মাঠে পাঠাইয়া দিত; কিন্তু তাহাকে
কেহ কিছু আহার না দেওয়াতে সে শূকরের খাদ্য খোশা
১৭ প্রভৃতিদ্বারা উদর পূর্ণ করিতে বাঞ্ছা করিত। অবশেষে সে মনে২
চেতনা পাইয়া কহিল, হায় আমার পিতার নিকটে কত২ বেতনগ্রাহি
দাস যথেষ্ট আহার পাইতেছে, কিন্তু আমি ক্ষুধায় মরিতেছি।
১৮ অতএব এখন উঠিয়া পিতার নিকটে গিয়া এই কথা বলিব, হে
পিতঃ, ঈশ্বরের বিরুদ্ধে এবং তোমার নিকটে পাপ করিয়াছি, এ
১৯ কারণ তোমার পুত্র বলিয়া বিখ্যাত হইবার যোগ্য নহি; আমাকে
২০ আপনার এক বেতনগ্রাহি দাস করিয়া রাখুন। ইহা ভাবিয়া সে
গাত্রোত্থান করিয়া পিতার নিকটে গমন করিল; তাহাতে তাহার
পিতা দূরহইতে তাহাকে দেখিয়া ধাবমান হইয়া তাহার গলা ধরিয়া
২১ তাহাকে চুম্বন করিল। তখন পুত্র তাহাকে কহিল, হে পিতঃ, ঈশ্বরের
বিরুদ্ধে এবং তোমার নিকটে পাপ করিয়াছি, অতএব এখন তোমার
২২ পুত্র বলিয়া বিখ্যাত হইবার যোগ্য নহি। কিন্তু তাহার পিতা নিজ
দাসদিগকে আজ্ঞা দিয়া কহিল, সর্বোত্তম বস্ত্র আনিয়া ইহাকে
পরাও, এবং ইহার অঙ্গুলীতে অঙ্গুরীয় দেও, এবং ইহার পায়েতে
২৩ পাদুকা দেও, আর হৃষ্ট পুষ্ট বাছুর আনিয়া মার, তাহা ভোজন
২৪ করিয়া আমরা আনন্দ করি। যে হেতুক এই যে আমার পুত্র সে
মৃত হইয়া এখন সজীব হইয়াছে, ইহাকে হারাইয়া পুনশ্চ
পাইয়াছি; তাহাতে তাহারা আনন্দ করিতে লাগিল।

The above, in Roman character.

11 Ek byaktir dui putra chhila;

12 Táhár kaniṣhṭha putra pitáke kahila, He pitah, tomár biṣhayer je anshá páiba táhá bibhág kariyá deo.

13 Táháte pitá nij sampatti bhág kariyá táháke dile par, sei putra samasta dhan ekatra laiyá dúr deshe prasthán kariyá duṣhṭácharaṇete samasta sansthán uṛáiyá dila.

14 Pare se deshe mahá durbhikhya upasthit haila, ebang táhár sakal dhan byay haile táhár dainya dashá ghaṭite lágila.

15 Pare taddeshbhíya ek grihashṭer áshrita haile, sei byakti shúkar-pál charái-te táháke maṭhe paṭháiyá dila;

16 Kintu táháke keha kichhu áhár ná deoyáte se shúkarer khádya khoshá prabhriti dwárá udar púrṇa karite bánchá karita.

17 Abasheshe se mane mane chetaná páiyá kahila, Háy ámár pitár nikate kata kata betangráhi dás jatheshṭa áhár páiteche, kintu ámi khudhá maritechi.

18 Ata-eb ekhan uṭhiyá pitár nikate giyá ei kathá balila, He pitah, I'shwarer biruddhe ebang tomar nikate páp kariyáchi,

19 e káran tomár putra baliyá bikhyáta haibár jogya nahi; A'máke ápan ek betangráhi dás kariyá rákhun.

20 Ihá bhábiyá se gátrotthán kariyá pitár nikate gaman karila; táhár pitá dúrhaite táháke dekhiyá dhábamán haiyá táhár galá dhariyá táháke chumban karila.

21 Takhan putra táháke kahila, He pitah, I'shwarer biruddhe ebang tomár nikate pap kariyáchhi, ata-eb ekhan tomár putra baliyá bikhyáta haibár jogya nahi.

22 Kintu táhár pitá nij dásdigke ágyá diyá kahila, Sarbottam bastra ániyá iháke paráo, ebang ihár angulete anguríya deo, ebang ihár páyete páduká deo.

23 Ar hṛishṭa pushṭa báchhur ániyá mára, táhá bhojan kariyá ámrá ánanda kari.

24 Je hetuk ei je ámár putra se mṛita haiyá ekhan sajíb haiyáche, ihán hráiyá punaschha páiyáchhi; táháte táhárá ánanda karite lágila.

HINDUI'.

PARABLE OF THE PRODIGAL SON.

In Nágarí character.

LUKE xv. 11—24.

११ किसी मनुष्यके दो पुत्र थे। उनमेंसे छुटकेने पितासे कहा
१२ कि हे पिता संपत्तिमेंसे जो मेरा भाग होवे दीजिये तब उसने उनें
उपजीवन बांट दिया। और बहुत दिनबीतने पाये छुटका पुत्र
१३ सबकुछ एकठा करके परदेशको चलनिकला और वहां कुकर्मों
१४ अपनी समस्त संपत्ति नष्ट किई। और जब वुह सबकुछ उठाचुका
उस देशमें बडा अकाल पडा और वुह दरिद्र होनेलगा। तब
१५ वुह जाकें उस देशको एक प्रजाका सेवक बना और उसने उसे
१६ अपने खेतोंमें भेजा कि सूअरोंको चरावे। और वुह चाहता
राखता था कि उन छिलकोंसे जो सूअर खाते थे अपना पेट भरूं
१७ और कोई उसे न देता था। और जब वुह अपने चेतमें आया
उसने कहा कि मेरे पिताके कितने बनिहार हैं जिनको रोटी
१८ बचरहतीहै और मैं भखसे मरताहों। मैं उठोंगा और आपने
पिता पास जाऊंगा और उसे कहोंगा कि हे पिता मैं स्वर्गके
१९ और तेरे आगे अपराधी हों। और अब मैं योग्य नहीं कि तेरा

पुत्र कहाऔं मुझे अपने बनिहारों मेसे एकके समान बनाइये।
२० तब वुह उठके अपने पिता पास आया परंतु अब वुह दूरही था
उसके पिताने उसको देखा और दयाल हुआ और दौडा और
२१ उसके गलेमें गिरके उसे चूमने लगा। और पुत्रने उसको कहा कि
हे पिता मैंने स्वर्गका और तेरा अपराध कियाहै और अब
२२ इस योग्य नहो कि तेरा पुत्र कहाऔं। तब पिताने अपने
सेवकोंको कहा कि अछेसे अछे वस्त्र लाओ और इसको पहि
२३ नाओ और उसके हाथमें अंगुठी और पावोंमें जूती पहिनाओ।
और वुह मोटा बछडा इधर लाओ और मारो कि हम खावें
२४ और आनंद करें। क्योंकि मेरा यह पुत्र मरगया था और फेर
जीवाहै वुह खोगया था और मिलगया है तब वे आनंद करने
लगे।

The above, in Roman character.

11 Kisí manukhyake do putra the;
12 Un-men-se chhutkene pitáse kahá, ki he pitá, sampatti-men-se jo
merá bhág howe, díjiye; tab usne unhen upajívan bant diyá.
13 Aur bahut din na bítne paye, chhutká putra sab kuchh ekathá karke,
pardeshko chal niklá, aur wahán kukarmamen apní samasta sampatti
nashta kií.
14 Aur jab wuh sab kuchh uthá chuká, us deshmen baṛá akál paṛá; aur
wuh daridra hone lagá.
15 Tab wah jáke, us desh ké ek prajáká sebak baná; aur usne use apne
kheton men bhejá ke súron ko charáwe.
16 Aur wuh lálasá rakhtá thá kí un chhilkonse jo súr kháte the apná pet
bhare; aur koí use na detá thá.
17 Aur jab wuh upne chetmen áyá, usne kahá, ke mere pitáke kitne
banihár hain jinkí roṭí bach rahtí hai, aur main bhúkhse martá hon.
18 Main uthonga aur apné pitá pás jáunga, aur use kahonga, ki he pitá,
main swargake aur tere ágo aparádhí hon.
19 Aur ab main jogya nahí ki terá putra kaháon; mujhe apne baniharon
men-se ek ke samán banáiye.
20 Tab wuh uth ke upne pitá pás áyá; parantu jab wuh dúrhí thá, uske
pitáne usko dekhá, aur dayál huá, aur dauṛá, aur uske galemen
girke, use chumne lagá.
21 Aur putra ne usko kahá, ki he pitá, main ne swurgaká aur terá aparádh
kiyá hai, aur ab is jogya nahín ki terá putra kaháon.
22 Tab pitáne apne sebakon ko kahá, ki achchhese achahhe bastra láo, aur
isko pahináo; aur uske hath men angúthí, aur páon men jútí pahináo.
23 Aur wuh motá bachhṛá idhar láo, aur máro; ki ham kháwen aur ánand
karen:
24 Kyonki merá yih putra margayá thá, aur pher jitá hai; wuh kho gayá
thá, aur mil gayá hai; tab we ánand karne lage.

HINDU'STA'NI'.

PARABLE OF THE PRODIGAL SON.

In Persian character.

LUKE xv. 11—24.

۱۱ ایک شخص کے دو بیٹے تھے ۞ اُن میں سے
۱۲ چھوٹکے نے باپ سے کہا کہ ای باپ مال سے جو میرا
حصّہ ہو مجھے دیجے تب اُسنے بقدر معاش اُنھیں
بانٹ دیا ۞
۱۳ اور بہت روز نہ گذرے تھے کہ چھوٹکے بیٹے نے سب کچھ
جمع کرکے ایک ملک بعید کا سفر کیا واں بد معاشی میں
اپنا مال برباد کردیا ۞
۱۴ اور جب وہ سب کچھ خرچ کرچکا اُس سرزمین میں
سخت کال پڑا اور وہ بے مایہ ہو چلا ۞
۱۵ تب وہ جاکے اُس ملک کے ایک متوطن کا نوکر بنا
اُسنے اُسے اپنے کھیتوں پر بھیجا کہ سور چرایا کرے ۞
۱۶ اور اُسے آرزو تھی کہ اُن چھلکوں سے جو سور کھاتے تھے اپنا
پیٹ بھرے سو بھی کسی نے اُسے نہ دئے ۞
۱۷ اور جب وہ اپنے ہوش میں آیا تو کہا کہ میرے باپ کے
کتنے ہی مزدورے ہیں جنھیں روٹیاں وافر ہیں اور میں
بھوکھ سے مرتا ہوں ۞

۱۸ میں اُٹھکر اپنے باپ پاس جاؤنگا اور اُسسے کہونگا کہ
ای باپ میں آسمان کا اور تیرا گنہگار ہوں ٭
۱۹ اور اب اس لایق نہیں کہ تیرا بیٹا کہلاؤں مجھے اپنے
مزدوں میں سے ایک کے مانند بنائے ٭
۲۰ تب وہ اُٹھکر اپنے باپ پاس آیا اور وہ ہنوز دور تھا
کہ اُسکے باپ نے اُسے دیکھا اور رحم کیا اور دوڑکے اُسکے
گردن پر جا لپٹا اور اُسکی مچھیاں لیں ٭
۲۱ بیٹے نے اُسے کہا کہ ای باپ میں نے آسمان کا اور
تیرا گناہ کیا ہی اس لایق نہیں کہ تیرا بیٹا کہلاؤں ٭
۲۲ تب باپ نے اپنے نوکروں کو کہا اچھی سے اچھی
پوشاک لاؤ اور اسے ملبس کرو اور اُسکے ہاتھہ میں انگوٹھی
اور پاؤں میں جوتی پہناؤ ٭
۲۳ اور وہ پالا ہوا بچھڑا لاکے ذبح کرو کہ ہم کھاویں اور اتسد کریں ٭
۲۴ کیونکہ میرا یہہ بیٹا مرگیا تھا اب زندہ ہوا کھویا گیا تھا سو ملا
تب وے عیش کرنے لگے ٭

The above, in Roman character.

11 Ek shakhs ke do beṭe the;
12 Un-men-se chhuṭke ne bápse kahá, kih ái báp, málse jó merá ḥíṣṣah ho, mujhe dijie; tab usne baqadari maśh unhen bánṭ diyá.
13 Aur bahut roz nah guzre the, kih chhuṭke beṭene sab kuchh jamá karke, ek mulk baídka safar kiyá, wahán bad maśhímen apná mál barbád kar diyá.
14 Aur jab wuh sab kuchh kharch kar chuká, us sar-zamín men sakht kál pará, aur wuh bemáyah ho chalá.
15 Tab wuh jáke us mulk ke ek mutawaṭṭin ká naukar baná; usne use apne kheton pur bhejá kih súr charáyá kare.

16 Aur use árzu thí kih un chhilkoṇ se jo súr kháte the apná peṭ bhare; so bhí kisíne use nah diye.

17 Aur jab wuh apne hoshmeṇ áyá to kahá, kih mere báp ke kitne hí mazúre haiṇ jinheṇ roṭíáṇ wáfir haiṇ, aur maiṇ bhúkhse martá húṇ.

18 Maiṇ uṭhkar apne báp pás jáúngá, aur use kahúngá, Kih ái báp, maiṇ ásmánká aur terá gunah-gár húṇ,

19 Aur ab is láyiq nahíṇ kih terá beṭá kahláúṇ; mujhe apne mazúroṇ meṇ se ek ke mánind banáye.

20 Tab wuh uṭhkar apne báp pás áyá. Aur wuh hanoz dúr thá, kih uske bapne use dekhá aur raḥm kiyá, aur ḍaurke uske gardan par já liptá, aur uskí machhiyáṇ líṇ.

21 Betene use kahá, Kih ái báp, maiṇ ne ásmánká aur terá gunah kiyá hai, is láyiq nahiṇ kih terá beṭá kahláúṇ.

22 Tab bápne apne naukaroṇko kahá, achchhí se achchhí poshák lau, aur ise mulabbas karo, aur uske háthmeṇ angúṭhí, aur páoṇ meṇ jútí pahnau.

23 Aur wuh pálá húá bachhhṛá láke, zabaḥ karo kih ham kháweṇ aur ánand kareṇ;

24 Kyúnkih merá yih beṭá mar gayá thá, ab zindah húá; khoyá guyá thá, so milá: Tab we ạish karne lage.

Answers to Objections.

Having thus illustrated the *particular mode* in which the Roman Alphabet may be substituted in place of the principal alphabets in Gangetic India, it seems desirable, though not necessary, to take a brief review of objections that have been advanced against the general substitutionary scheme. *Not necessary*, because many of them have been already anticipated and answered, and to the answer no reply has yet appeared, and no *new* ones have been adduced of a nature sufficiently momentous to counterbalance even *one* of the manifold advantages previously detailed. But *desirable*, inasmuch as total silence may be misconstrued by some into total incompetency to meet the objector on his own chosen field.

The only objections which have appeared in a tangible form, so far as we know, are those brought forward by a correspondent of the Gyananneshun. And as the author has written in a style eminently characterized by freedom from controversial virulence, or offensive personality, he is justly entitled to the most candid hearing. His remarks, therefore, shall be noticed *seriatim*, together with a few others. And in the thoughtful Editor of the Gyananneshun, himself, we doubt not, will be found a most powerful ally.

1. It is alleged, that "the whole native population of India will disapprove of the measure."

This, in fact, seems to be the *gravamen* of all those charges to which our opponents usually appeal. But to what does it amount? To a baseless assumption. No: says the objector, it is not a base-

less assumption. But how can this *second* baseless assertion support the *first* baseless assertion? We may assert, that sugar is bitter; that fire is cold; that the sun is black; but what is the use of assertion without proof*? Has the objector proposed to offer the shadow of a proof? Not he: a bare, naked, unsubstantiated assertion is all that he favours us with. But this the author must be aware cannot satisfy an ingenuous mind. We feel impelled to push the matter, and ask, *Where* is the proof of so sweeping an assertion to be found? From what *data* can any living creature, with the insignia of truth before his eyes, make a declaration that is *universal*,—without limit, and without qualification? How, where, or when, have "the whole population of India" expressed such decided disapprobation? In what mode have their suffrages been obtained? What meetings, public or private, have been held to discuss this national question? What journals, or pamphlets, have been made the organs of announcing the unanimous verdict? But really thus to press for proof of that which admits of none may seem like forcing a man to make bricks without straw. Suppose we allow, that there *may be* this universal hostility, we must still be permitted to ask, How, or by what means, has it been ascertained actually to exist? Is not the *utmost* that can be said with any semblance of truth simply this,—that *several* natives have manifested dissatisfaction at the measure? And how *can* this amount to a proof, that *all* the natives of Hindústán have done, or will

* We can hardly suppose that the objector seriously meant for proof what he states respecting the fabulous origin of the Indian characters. "They," (the Hindús,) says he, "will think, nay feel it sacrilegious to abandon their native characters, which they suppose to have been invented by God, &c." Now, it is *not true* that the Indian characters *generally* are believed to be "invented by God." The *only* character, in regard to which this superstitious belief prevails, is the Deva Nágarí. And that the Hindús have not thought it "sacrilegious" to depart from a form supposed to be communicated by the gods, is *demonstrated* beyond all possibility of doubt, by the *notorious fact, that the natives of every province have actually departed from that form—have actually invented, substituted, and employed a new and widely different form of their own*:—hence the Bengalí, the Uriya, character, &c. &c. Besides, have not multitudes of Hindús actually adopted the Persian character to express Indian words, i. e. a foreign character—the character of their hated Mussulman conquerors? Farther still, though the Sanskṛit is believed to be the language, even as the Deva Nágarí is thought to be the character of the Gods, strange to say, the natives generally will not read the divine language, if written or printed in the divine character. They prefer writing and reading the Sanskṛit in the common character that is employed in the province to which they belong. Thus, in Bengal, the natives will not, unless constrained, even learn the Deva Nágarí; neither will they purchase Sanskṛit works printed in that character. They write Sanskṛit in the Bengalí character; and Sanskṛit works printed in it are eagerly sought after, and obtain a speedy, and extensive circulation. After hearing all this, who can any more give heed to the absurd and foolish fable, respecting "the sacrilegiousness" of departing from the alphabetic character of the gods?

do so? We may *assert*, that the whole of the interior of the Andes is composed of pure gold. When asked for proof, we may reply, In *some* mines gold has been discovered. Indeed, retorts our opponent, Suppose *I* admit that your *universal* assertion *may be* true, *how* does its truth appear from the *limited* evidence adduced? *Because* gold has been found to exist in *some* mines, *therefore*, it exists to the extent of composing the *whole* of the interior of this vast mountain range! If *such* reasoning prove any thing at all, it is this, that sound reason has nothing to do with it.

But we not only deny the *absence* of all evidence; we negative the assertion altogether. In regard to 999 out of a 1000, is there a *single* circumstance of a *positive* nature, beyond vague analogy and conjecture, to shew that they are either favourable or unfavourable;—if not; then, as to the *remaining fraction*, if it be said that some oppose our scheme, we assert, without fear of contradiction, from our own individual experience, *that some do not oppose it, yea, that many highly approve of it.*

After all, supposing what it is utterly impossible to grant, yet, for argument's sake, supposing that it was proven that "the whole population of India" were opposed to the change, what inference should we draw?—That *because* there is "a national prejudice" against it, *therefore*, it should not be attempted! He who would argue thus, must surely have mistaken the age in which he lives. He must have been dreaming of the times when interested men lazily fattened on ignorance and prejudice, and dreaded all change, as they would the hurricane or the pestilence. And if this master-piece of selfish reasoning, by which the struggle has been maintained to preserve the accumulated prejudices, corruptions, and abuses of ages, and have them consolidated into one imperishable mass of deformity, is to be still echoed and re-echoed in our hearing, the only reply which we can deign to make is, that we are drawing towards the middle of the 19*th* century, and that such time-serving arguments are fit only to be tossed, like the ravings of the Sibylline oracle, to the four winds of heaven. The grand question with us is:—may the change be pronounced a good one—one, exuberant with blessings to the deluded people of India? If so, regardless of abuse, and fearless of difficulty, let us arouse our inmost energies to enforce it on the attention of all around us, and so labour to banish venerated follies, and extinguish for ever "national prejudices."

2. It is said, that as the system "can be adopted (only) on a limited scale at first," those who learn the Roman characters must acquire a knowledge of the native alphabets too, in order to communicate with their countrymen; hence, it is added, "much time will be lost for nothing."

Admitting these premises, we must flatly deny the conclusion. Much time will *not* be lost for nothing. Almost all those who *at*

first learn the new system are the boys and young men already engaged, or about to engage, in the study of the English language; and most palpable it is that these must learn the Roman alphabet at any rate; so that to them there can be *no additional* loss of time. Now those who study English will be daily increasing in number and respectability; and these assuredly are the individuals who will give the *tone* to Hindú society. And through their influence and example, hundreds and thousands will gradually become acquainted with the Roman character, who have not studied, nor intend to study the English language; and the necessity for communicating in the native character will be proportionately diminishing. In this way, a knowledge of the system will necessarily overspread every corner of the land, till the number that has mastered the new character, will equal that which has not, and ultimately become preponderant:—then, will the necessity for acquiring the native character wholly evanish.

But let us freely and frankly admit that those who live, during the *transition process*, must labour under disadvantages from which their descendants will be exempt: yea, more; let us suppose the disadvantages to be vastly greater than they ever can be:—and what of all this? *Because*, the securing of certain lasting benefits, must be attended with temporary disadvantages, shall we *therefore* sit down in ignoble repose, and make no attempt to secure them at all? To compare *great* things with *small*, what should we have been now, had *our* forefathers acted in this despicable *spirit*? What perils by land and by water, what ceaseless anxieties, what painful watchings by night and by day, what cruel persecutions, did they not endure? And for whom did they endure them? Chiefly for us. Boldly did they encounter a thousand difficulties and dangers, which, when overcome, ensured to us the charter of numberless inestimable privileges. And is not the circumstance, that they submitted to such sacrifices, in order to bequeath so rich and noble a legacy to their children, part of their chiefest glory? Is it not this that encircles their brows with the halo of an earthly immortality? Now, in a cause far inferior, it may be, and encompassed with far fewer difficulties, may we not be permitted to emulate so splendid an example? Though destined, we fear, to follow these at an immeasurable distance, still we should not hesitate thus to address the *present* generation of Hindoos:—A change has been proposed, which promises to secure for you, and especially those that follow after you, unspeakable benefits. But like every other ameliorating change, it cannot be effected without subjecting you to certain temporary inconveniences. One monitor has arisen who suggests, and by inference, seems to exhort you, not to adventure on the change, because of the great personal trouble with which it may be attended; will you listen to the suggestion—will you brook the exhortation? Long have the Hindoos been charged with selfishness and cowardice: will you still perpetuate the grounds

of this charge? Rather, will you not arise, and demonstrate to your accusers that you can acquit yourselves like men? Will you not arise and disclaim the imputed baseness of not adopting what is beneficial, merely because it may occasion some additional trouble! Will you not arise, and prove that you are capable of forming disinterested resolutions, and achieving generous deeds—deeds of unfading renown? If the great change now proposed cost you some trouble, and subject *you* to the ordeal of opposition and contumely, will it not confer blessings that cannot be numbered on millions of your countrymen, down to latest posterity? And in viewing this magnificent prospect, is there not to you a large and ample reward? Is not the very thought enough to inspire your bosoms with the fire of patriotism, stronger and purer far than the glow of heroic chivalry? And as future ages reap the golden fruits of your labour, will they not look back with exulting joy to the present æra; and will not your memories be enshrined not in "tablets of marble or of brass." but in the far more enduring tablets of the hearts of a grateful and enlightened people!

3. It is asked, "What guarantee have we for the permanency of the system to be introduced? It may happen that a few years hence, an individual holding an entire sway over the Education Committee will dislike the measure, and re-establish the native characters."

Much more importance is here attached to the Public Instruction Committee than it possesses or deserves. Its influence at best can only extend a certain length. But let that pass. Times are now changed. Formerly the Committee acted on the vile close borough system. Its proceedings were about as well known as those of the court of the king of Timbuctoo in Central Africa. *Hence* the silence and *apparent* acquiescence of the Indian public. But once exposed to view, these proceedings have called forth a cry of indignation throughout the land. And if the veriest despot that ever tyrannized over it with his iron sceptre were once more to attempt to usurp supreme authority, he would be hurled from his throne by the shout of public opinion. If the projected plan succeed *now*, i. e. if a sufficient number of Europeans resolve to support it, backed by the most influential part of the press; if it be on rational grounds, embraced by numbers of intelligent natives if it take firm root in some of the most popular seminaries in the country,—we have every possible guarantee, of which such a case can admit, that its demolition is beyond the reach of any future Committee, public or private. In the event of general success, no Committee would dare to interpose its veto; or, if it did, its efforts would prove abortive, and its appeals would be drowned amid the expostulations of an incensed community.

If the measure should be approved of by the present enlightened Committee, and its approbation confirmed by a Government pledge not to sanction any future radical innovation or subversio

of it; all good and well. But we repeat it, that the cause is independent of such approbation or pledges. For, if it be as beneficial to India, as we believe it to be, it will ultimately succeed by the inherent, irresistible force of those advantages which it so liberally offers.

4. It is supposed to be impossible to establish "one fixed and uniform mode of representing the Indian alphabets in the Roman characters;" because, "there are now several systems, and some stick to this, and some to that, and so on."

This, we verily believe, to be a most groundless assertion. It involves a most dishonourable insinuation. It is built on the hypothesis that numbers of upright men will prefer their own little peculiarities to the securing of national benefits. It supposes, therefore, a compound of pride, selfishness, and infallibility, to the possession of which few, we trust, would have the ambition to aspire. It is, in fact, a libel on the good sense and fair character of many who are not less distinguished as oriental scholars, than as the best friends of the species. The authors of four different systems have been named, viz. Sir William Jones, Dr. Gilchrist, Dr. Carey, and Mr. Yates. The first of these has long since paid the debt of nature; the second is in Europe, far removed from the arena of contest; the third, through the gradual decay of nature, is fast hastening to the close of a glorious career of benevolence; and the fourth, with the genuine feelings of a philanthropist, has voluntarily and cheerfully signified his purpose of abandoning any thing peculiar in his own system, for the sake of the public good, and the establishment of the necessary fixedness and uniformity. A fixed and uniform scheme has, accordingly, been propounded, and it is with no ordinary satisfaction that we refer to the fact, that all who are favourable to the substitution have announced their determination to adhere to it;—and those who are not favourable are not likely soon to trouble us with conflicting representations of the Indian in Roman characters. *That, therefore, which has been pronounced impossible, has already been accomplished.*

But, continues our indefatigable objector, "supposing a new system to be established by common consent, a few years after, some learned persons may find fault with it and make several alterations in it. In this manner, innumerable difficulties will be thrown in the way of the learner."

There is nothing *perfect* under the sun: and if in the time to come, some slight alterations should be proposed and adopted by common consent, such alterations can no more interfere with the general system, or embarrass the minds of the learner, than the substitution of *i* for *e* in *inquirer*, or of *o* for *ou* in *labor*, &c. can be said to throw "innumerable difficulties in the way of the learner" of English orthography.

5. It is urged, that "in case of the substitution of the Roman characters, there must be two sorts of letters, one for printing and

and the other for writing, and that this is a great inconvenience."

If this be an "inconvenience" in a certain sense, it is one that repays itself with compound interest. What is the perfection of a *printed* character? Is it not a vivid obtrusive *legibility*;—such a legibility that an experienced eye could devour, as it were, at a *single glance*, the contents of a *whole page*? In this respect, the Roman character, as exhibited in the most improved modern type, is unimitated and inimitable.

And no doubt much of this *perfect legibility* arises from the use of *capitals*. This topic has been thus noticed by the intelligent Editor of the Inquirer: "We are still thinking of the new scheme to represent the native sounds by the Roman alphabet. One very great advantage will be gained from the capital and small letters with which the latter abounds. The reading of Sanskrit, Bengali, Persian, &c. would not receive an inconsiderable facility if all proper names were to begin with capital initials. This would contribute to render the reading of the native languages much easier than it at present is; and of course this circumstance is, in proportion to the advantage, favourable to the new plan." This is a sound practical observation. Let the reader open the first oriental work that comes in his way, and he will perceive its appositeness. From the first page to the last it will be found to exhibit one continued sheet of homogeneous uniformity. Without being over-fanciful we may compare its internal aspect to that of the plains of Bengal. Here are no undulations of soil —no elevations—no "crags, knolls, or mounds," to diversify the scene, to serve as boundaries to the lords of the soil, or protrude as land-marks to aid the traveller in acquiring a topographical knowledge of the country. Go where you may, it is one wearisome unvaried sameness—one interminable interchange of flat paddy fields and close dingy jungle. Similar is the appearance of an oriental work. It looks like one dull monotonous mass, without beginning, middle, or end. There is nothing *prominent* to point out the commencement of new sentences or paragraphs—nothing *prominent* to distinguish the proper names of persons, places, objects, or events. Wearied and unaided, the reader travels onward. And if he wish to refer to some particular passage, or the account of some particular person, place, &c. he is left in his search without a clew. In a work printed in Roman characters, he would, by the aid of the capitals, *at a single glance* discover what he wanted: in a work printed in oriental characters, he must patiently waste his precious time in plodding through almost every line of every page. Indeed, so great is the inconvenience, that it has been sorely *felt*; and various have been the attempts, by means of *asterisks*, &c. to apply a remedy. But, as yet, every attempt has only turned out a ludicrous failure. Have we not then a right to demand of our mighty Philologists, what expedient *their* imagination, expanded as it must be by its familiarity with the boundless flights of orien-

tal fancy, can now suggest, which may offer a *tithe* of the advantages conferred by Roman capitals?

Still farther, by the beautifully simple device of "Italics," an emphatic word or phrase is made to strike the eye, and thereby reach the understanding or the heart, with an ease and rapidity that almost surpasses conception, and sets description at defiance. In this particular, we should like to know what imaginable contrivance equally *simple and perfect* could be devised for any one of the Indian alphabets? and yet, in reading, how can the importance of such an admirable contrivance be too much exaggerated* ?

Again, what is the *perfection* of a *written* character? Is it not *facility of formation*, combined with *distinctness*? In this respect the Roman character is unimitated and inimitable. The form of the *written* letters is not so different from that of the *printed*, as to demand much additional time in mastering it,—and that little time is *more* than compensated for by the almost incredible *speed* with which it can be employed in practice.

There are, besides, other *peculiar* advantages. Men may contrive to disguise the fact as they may, nevertheless, it is not the less certain, that, though *nominally* or *theoretically*, the *printed* and *written* oriental character is the *same*; *practically*, there is a difference as wide, and often wider, than between the printed and written Roman character. The truth is, that that form which answers best in print is far too stiff, angular, or rounded, to suit the *speed* that is so very *desirable* in *writing*. Hence it happens that a Hindú or Mussulman, when he writes his own alphabetic character, with any degree of quickness, almost invariably finds himself constrained to depart from the precision and regularity of the printed form, yea, to depart so far from it, that his writing is often illegi-

* That no one may think this over-stated, let the following quotation from Murray's large grammar be duly weighed: "On the right management of the emphasis depends the life of pronunciation. If no emphasis be placed on any words, not only will discourse be rendered heavy and lifeless, but the meaning often left ambiguous. If the emphasis be placed wrong, we shall pervert and confound the meaning wholly. To give a common instance such a simple question as this, "Do you ride to town to-day?" is capable of no fewer than four different acceptations, according as the emphasis is differently placed on the words. If it be pronounced thus: "Do *you* ride to town to-day," the answer may naturally be, "No, we send a servant in our stead." If thus: "Do you *ride* to town to-day?" Answer, "No, we intend to walk." "Do you ride *to town* to-day?" "No, we ride into the country." "Do you ride to town *to-day*?" No, but we shall go to-morrow." Now if so much of the meaning and force, and often so much of the beauty and propriety of an expression, depends on the emphatic word, is it not of the highest importance that it should be distinctly marked? From the example now given may not the most obtuse understanding perceive, with what matchless ease, simplicity, and effect, this can be done, by means of italic letters?—And may we not challenge all the orientalists in the world to concoct if they can, an expedient which, with the *same* ease, simplicity, and effect, can single out an emphatic term or expression in any of the Indian languages, if written or printed in the Indian characters?

ble to all but himself, and not unfrequently even to himself. More than this; as there is no acknowledged standard of written character, one man departs from the printed standard in one way, and another, in another. Hence, necessarily arises a grotesque medley of characters, a "rudis indigestaque moles" of varying forms. Each man, in fact, may have his own system of written character, and there may be as many systems as there are writers. How inextricable then must be the resulting confusion?

Compared with this unavoidable chaos, how orderly and complete is the Anglo-Roman system. Here all is regularity and harmony. There is one universally acknowledged standard of written, as well as of printed, character,—even that which unites in the highest possible degree, quickness in forming, and distinctness when formed. And this standard being established by common consent, the deviations of particular individuals therefrom, being only variations more or less minute from what is fixed and uniform, they never do, they never can lose their similitude or identity with the original. One man can never fail to understand his own writing: and all men must be able to decypher the writing of all men. So far, therefore, from the *distinct written form* being an "inconvenience," in practice; it must be hailed as one of the greatest and happiest "conveniences," which the wit of man ever suggested, or his ingenuity contrived.

6. It is asserted, that "all the useful books that have been and will be published in the native characters before such a change takes place must be reprinted in the Roman;" and then follows the wondering exclamation, "What an immense expense will be incurred in the reprinting of such works as Baboo Ramcomul Sen's English and Bengalí Dictionary, Dr. Carey's quarto Dictionary of the Bengalí and English, &c."

Surely there is an utter fallacy or oversight in this objection. How stands the case? Is the printing of *one* edition of a book like the opening of a perennial spring, which, when it once begins to flow, will continue to pour forth its exhaustless waters *for ever*? If it is, we grant, that the printing of another edition in the same or in a different character may be said to incur an *extra* expense, large or small, according to the size of the work. But it is not so: one edition, consisting as it does of a limited number of copies, is obviously exhaustible, and when all the copies are sold, it is of course exhausted. What then must be done? What else can be done, but to print a *new* edition, in order to meet the growing wants of a rising community?—and if a *new* edition of a good book *must* be called for, in the natural order of events, *may* it not be printed in one alphabetic character, as well as another, without incurring an "immense" additional expense, or any additional expense at all? *May* not even the expense of such a reprint be vastly less than that of the original edition?

But it is added, that the Indian letters, in consequence of the inherent vowel and particular combinations, may be compressed into as small a space as the Roman. It is needless to argue this point abstractly. It resolves itself into a simple matter of fact; and the best answer that can be given is, to advise the reader to look back, and, inspecting the specimens supplied in this article, let the testimony of the visual organs decide the question in debate.

7. It is objected, that by the proposed substitution, we deprive the present generation of the means of mental and moral improvement.

This is founded on a total misconception of our design. It is not in our power, nor if it were, would we ever propose to suppress all the existing publications. and supply no more in the same form. We know that there are hundreds and thousands of adults acquainted with the native character, who can never be expected to learn any other. And *suddenly* to deprive them of works which they can peruse, and the perusal of which is calculated to elevate and purify their minds, were either a species of inquisitorial cruelty or a sort of wicked madness. Enthusiastic and visionary as we are reputed to be, we have not yet suspended the functions of sober reason. Our object is, by all lawful means, to disseminate the knowledge of a system which we verily believe to be fraught with blessings innumerable to this benighted land. With this view, books in every department of religion, literature, and science will be immediately prepared and published on the improved plan. The mode of reading these, with intelligence, will be taught to those over whom our influence extends; and every reasonable encouragement will be held out to all who desire to propagate the knowledge of it. By these means the superiority of the reformed system will be *gradually* perceived, and its advantages duly appreciated; till at length it may be divulged to the extent of absorbing all the prevailing systems. In other words, the native alphabets retiring before the Roman, and being naturally displaced by its incumbent and increasing weight, will eventually, without violence or alarm, disappear from off the land.

But during the *intermediate process*, books will be supplied to the adherents of the old systems, that are to sink fast into decrepitude and final annihilation. That is, for a season, there will be two contiguous and contemporaneous streams—the old and the new—the former decreasing, and the latter increasing, in volume—the one contracting itself within narrower bounds, and the other enlarging its borders; till at last *both* channels become *one*, on whose broad and expanded bosom shall flow the fresh waters that are to scatter fertility and abundance over a dry and parched land. Or, to drop the metaphor, we shall, for some time to come, have to furnish two sets of books—the one in the native, and the other in the Roman character. With the former we shall supply chiefly the aged; with the latter, chiefly the young, especially those who learn English

Let then the School Book Society, the Bible Society, the Tract Society, &c. provide themselves with books of the two kinds now mentioned, wherewith to supply these two classes of readers. And as the *new* order of things gains ground, the copies in Roman character will abound more and more, till they gradually supersede those printed in the native form. And, when great numbers of the reading population come to understand and prefer the new arrangement, then may the Sumachar Durpun, and other journals especially designed for natives, exchange their Indian for the Roman garb. And then may we witness the sublime spectacle of all books, pamphlets, magazines, and journals unitedly pouring forth floods of knowledge, through one consistent and harmonious medium, over every region of the largest and fairest empire under the sun* !

The foregoing are all the objections which we have seen advanced; and whether in themselves, and especially in contradistinction to the manifold advantages pointed out in a former paper, they can be allowed to possess "the weight of a feather," we leave to the candid reader to judge. Some, as fully anticipated, have again sounded the toesin of "the letters, the letters, what is the

* That cavillers may no longer taunt us with the sneering question:—"Having now settled your alphabetic scheme, what use are ye going to make of it?" it may be stated, that we have *already began* to apply it to its legitimate purpose. The following works are *now* in preparation, and some of them *already passing through the press*; viz.

1. The New Testament, English and Bengalí. The Bengalí version, in Roman character: to be published in single Gospels.
2. The New Testament, English and Hindústání. Do. Do.
3. Woollaston's Grammar, Bengalí, and Hindústání.
4. Moral Precepts, English and Hindústání verse.
5. Scientific Dialogues, &c. &c.
6. The Elementary English works, or Primers, prepared for the General Assembly's Institution, Calcutta, viz.

No. 1. Instructor, interlinear Bengalí version, in Bengalí character, to be afterwards followed by the Roman.

No. II. Do. literal version in Bengalí character, and free version in Roman.

No. III. Do. entirely in Roman character.

We trust it will now be seen that we are in right earnest, and that our scheme is not to evaporate in mere words. And as our earnest desire is to give offence to none, but do good to all, we sincerely hope that many, who are now lukewarm, or even decidedly opposed to us, may yet be conciliated and become our staunchest friends and supporters.

Since we wish, with the least possible delay, to translate Primers, Grammars, Histories, &c. into every language and dialect in the presidency of Bengal, we would respectfully solicit the assistance of such European and Native gentlemen as are competent to the task of translation. If any one who is qualified will kindly undertake to translate one or more works into the language or dialect with which he is acquainted, he will be immediately supplied with a copy, on application. When completed, the work will be printed free of expense to him, and he will be furnished *gratis* with a large number of copies for distribution. Already have some gentlemen promptly volunteered their valuable services; and others, who cannot lend their aid

learning of letters? A trifle, a trifle, a mere trifle." Reasons which have *not* yet been controverted were formerly given for distenting *in toto* from the burden of this song. And if farther confirmation be required, it may now be furnished. Some years ago, when controversy ran high respecting the merits of Dr. Gilchrist's philological labours, these found an advocate in the Edinburgh Review. The Quarterly, on the other hand, with its tremulous dread of all change, treated the learned orientalist with lofty disdain. But in spite of the most deadly hostility, the current of change has set in. and who can now arrest its progress? Even the Quarterly, which still doggedly clings to many antiquated errors, has in some things changed. On the present question even it has let in some gleams of light. In the last No. or the No. for October, there is an able Review of Grimm's New German Grammar. In his elaborate introduction, this author, in the genuine German style, has a lengthy dissertation on the origin and descent of the ancient European languages,—the Gothic, the German, the Saxon, the Celtic, the Sclavonic, &c. Now mark the Reviewer's words.

"The first 600 pages of the book are taken up with a minute examination of the letters in each of the dialects which come under consideration, *and here we must commend the example Grimm has shewn in abolishing the use of the Gothic characters.* There is no more reason for our employing them, than for our using the Roman capitals in printing Latin; the common type was equally unknown to both nations, and the use of the uncouth Gothic letters, both increases the difficulty to the reader, and adds to the expense of printing, without affording any countervailing advantage. *Indeed, the example might be extended even to the oriental languages with very great benefit; if, for instance, the Sanscrit were printed in European characters, we are convinced that a large class of persons would acquire at least its rudiments, who are now deterred from similar studies by the formidable difficulty of a new character looking them in the face at the very outset.*"

With such a respectable authority as this on our side, we can afford to allow objectors to regale themselves undisturbed with the music of their own favourite fancies.

Having now developed our plans, our *expository* task is ended.

in translation, have decisively expressed their good will, by forwarding liberal donations to defray part of the expense that must, in the first instance, be necessarily incurred.

Besides providing translations of useful works, and printing these in Roman character, it is our intention, if supported by an enlightened public, to select every oriental book that is worth any thing, and turn it into the new orthography, *i. e.* Romanize it. In this way we may expect that the good, or at least the harmless, will help to swell the accumulating body of sound literature—while the bad and worthless will be abandoned to neglect, and left to perish as they deserve.

The entire series of Native works and translations, we may desig nate "*The Romanized Series of Oriental Literature.*"

Henceforward "action" shall be our watchword. We have a field before us wider and nobler far than any which aroused the ambition of the Eternal City in the meridian of her glory:—but, oh, how vastly different our object in entering it! Where *she* would have marched at the head of conquering legions, satisfied when terror established the invincibility of her arms—*we* go forth with the messengers of peace, the heralds of true wisdom, satisfied only when happiness, harmony, and love shall proclaim the invincible kindness of Truth. And those treasures of knowledge which surpass a thousandfold what Rome in her proudest days ever possessed; we shall disperse through the medium of *forms* which her inventive genius has supplied. And thus, along distant streams and fertile valleys, never visited by the Imperial Eagle, shall the name of "Roman" flourish in connection with the mental emancipation of millions, when all other stately monuments, that recal the remembrance of Roman greatness, shall have crumbled into dust.

ALPHA.

P. S. It has been already stated, that during the last month, several friendly communications have been received respecting the substitution of the Roman in place of the Indian alphabets, and our "scheme" for accomplishing that end. Amongst these is one from a gentleman in the Upper Provinces, well acquainted with the Oriental languages, and successfully engaged in the instruction of Native youth—on which accounts we deem his remarks particularly entitled to attention. Besides this, his letter briefly alludes to certain advantages attending the proposed substitution that wholly escaped our notice; we have, therefore, much satisfaction in making from it the following weighty extract. After various introductory remarks the author thus proceeds:—

"I entirely agree with you, not because the idea is yours, but because the measure is fraught with incalculable advantages to India. It is, I really and truly believe, the most effectual mode of *any*, of diffusing knowledge, both Asiatic and European, among the people at large. The grand barrier to improvement in this country has been the want of *printing*, or the being obliged to impart knowledge through the slow, limited, difficult process of manuscripts. It is a most expensive and Herculean labour to *print* in the Arabic, or Persian, or Deva Nágarí character. It would be quite as easy, as printing any English work, to print books and news-papers, &c. in Roman characters, though the language be different. The benefits of *printing* their *own* books in this way would be a thousandfold—but the benefits of printing in the Oordoo dialect, and Roman characters, the substance of our literature, are quite incalculable. Nothing could impart a greater impulse to civilization. Every gentleman almost might then publish translations—for there are but few indeed who cannot explain in *Oordoo*, their thoughts, or the substance of any written work. Epistolary correspondence between Europeans and Natives (now next to impossible, owing to the necessity of employing a third person as the medium of communication), would become as common as correspondence is between two Europeans, or two Natives, in their respective tongues. A judge might then read all the proceedings *himself*, and write his orders *himself*. Public functionaries would then perform, singly and unaided, twice the work, which they now cannot perform without the assistance of three or four Natives. It would lead to the adoption of thousands of European *words*, in the Oordoo books and compositions, and thus the Native literature would be enriched most rapidly:—but there is no end to the advantages I anticipate from this most ingenious plan, &c. &c."

Missionary and Religious Intelligence.

1.—Calcutta Auxiliary Bible Society.

3rd Anniversary, of this Society was held in the Town Hall on Fri-
ning, May 2nd. It was very thinly attended. The Lord Bishop
tta was in the chair, and opened the meeting with an animated
racteristic address. The report was then read by the Rev. Mr.
and was on the whole of an encouraging nature. Notwithstanding
ure of the times, the subscriptions had increased during the past
d more than 17,000 Bibles or portions of Scripture had been put
ation. The Society was considerably in debt, but relied with con-
n the proved liberality of the Christian public.

he reading of the report, it was moved by the Rev. Mr. Fisher, and se-
r the Rev. Mr. Mack, of Serampore :—

the report now read be printed and circulated amongst the members and
rs of the Society, and that they be requested to redouble their exertions
its influence, and to offer their fervent prayers that the Divine blessing
efficiency to the endeavours to promote its objects."

sher said, he was sure the resolution he proposed would meet the wishes
were present. The spread of the Scriptures was working extraordinary
oughout the land, and the success met with should serve to encourage
were labouring to do good to hold on in their course, notwithstanding
uragements that might present themselves. To illustrate this, he read
eting a very interesting account of the conversion of a young Bramin,
bsequent conversations with his relations and other native friends.

v. Mr. Mack said, that if the acceptance of the report depended on its
e report was worthy of being received, as it showed that double work
lone under the pressure of difficulties. He mentioned several things that
ring in different parts of India, which tended to confirm the views taken
ort, of the dissemination of Christian knowledge. Some think, Mr.
tinued, that when persons of different denominations meet for the pro-
the objects of such a society, it is at the expense of religion, not so
ugh piety as to show the excess of their liberality. This was a mistake—
bject of the Bible Society was to circulate the Scriptures without note
at, throughout the world, and surely there was enough in this to warm
t. Had there not been a generous principle like this, it could not have
l itself. It is true this object the Society had in common with others,
was a peculiarity in the means. By circulating the Scriptures, we show
nce to the authority of God, and to his way of carrying on his purposes;
ow our sense of the intrinsic force and worth of the Bible, which sense
from our own experience of the sufficiency of the Bible to change the
ese things testify that the Society is entirely founded on religion. It
a law of the Society, that the work is to be carried on by the co-opera-
by which we recognise the sufficiency of Christianity for all purposes,
ok all human distinctions. Mr. M. concluded with observing, that the
rality had been greater than on previous years, but it was still necessary
uld make the cause of the Society our own ; and that it was not sufficient
e the Scriptures, unless followed by the prayers and example of Chris-

. Mr. Bateman proposed, and Dr. Corbyn supported the following re-
-

his meeting, thankful to see the improvement which is going on amongst
of the community, considers it a sacred duty to increase its exertions,
provide Christian missionaries and other friends to the cause of Chris-
h the word of God in the different languages and dialects under this
, to enable them to meet the growing demands of inquirers, and to put
ands that book which contains truth without mixture of error, and
e maketh wise unto salvation."

man observed, that the word of God was not only a blessing in itself, but a
to every other good work. What were missionary and tract societies

without the Bible to refer to as a standard? The Bible is the governor and regulator of the machinery; it puts in more steam when it is wanted, and keeps back when giving out too much. In all things else it was difficult to keep out error and prejudice, but here was truth without mixture of error.

Dr. Corbyn said, all persons were occupied; some in charitable societies, some in education, and some in promoting Steam Navigation. This Society unites those several objects in one. To circulate the Scriptures is higher charity than merely relieving temporal wants. Steam Navigation is intended to facilitate communication between enlightened and heathen countries; and he who carries a Bible to an ignorant man brings heaven nearer to him.

Dr. Marshman moved the following resolution, which was seconded by the Rev. Mr. Hæberlin:—

"That this meeting regards with great satisfaction the spread of English education conducted on sound Christian principles amongst the natives of this country, as tending amongst other advantages to give them greater facilities for the intelligent perusal of the English version of the Bible."

Dr. Marshman urged the necessity not only of giving pecuniary aid, but of making personal exertions to put the Bible in the hands of the heathens around us. He related an incident that had occurred about thirty years ago, to show the effects produced by the reading of the Scriptures. Mr. Ward took a copy of the Bengalee New Testament to the village of Ramkistnopore, on the other side of Calcutta, and placed it in a *moodee's* shop, requesting the man to allow all, who were desirous, to read it. The next year seven persons came from that village, and one of them was a man, fifty years of age, by name Juggunnath, and a worshipper of Juggunnath. This man was a most zealous devotee of Juggunnath, but after hearing the New Testament read by others, (for he could not read himself,) his mind was so changed that he renounced idolatry, and took up his abode near Serampore. His former god Juggunnath was stuck up in a garden; and when on one occasion fuel was wanted, his wife proposed to cleave Juggunnath for the purpose, which was immediately done. Several other conversions took place through that one book placed in a corner.

The following motion was proposed by the Rev. Mr. Boswell, and seconded by the Rev. Mr. Hill, late of Berhampore:—

"That this meeting offers its best thanks for the important services rendered by the officers and committee of this Society; and also by the associations and individuals that have been actively engaged to promote its object: and requests them to continue their valuable labours.

The following gentlemen to form the officers and committee of the ensuing year, with power to add to their number:—

Patron.—The Right Reverend Lord Bishop of Calcutta.

President.—W. W. Bird, Esq.

Vice-president.—Venerable Archdeacon Corrie.

Committee.

G. Dougal, Esq.	C. E. Trevelyan, Esq.
J. Dougal, Esq.	Col. Galloway.
D. McFarlan, Esq.	Major Hutchinson.
R. D. Mangles, Esq.	Col. McGregor.
G. Money, Esq.	Capt. Birch.

With all Clergymen who are members of the Committee.

Secretaries.

Rev. Dr. Marshman. Rev. T. Dealtry.

Mr. Boswell made some remarks on the objection that many copies of the Scriptures were lost, as was the case with a package of Martyn's Persian Testament, which was perhaps lying unopened to this day. It could not be expected that every copy sent out would answer its purposes. Much rain falls on roads and other inarable places; yet no one will deny that the rain does good to the earth.

Mr. Hill bore testimony to the statements of Mr. Fisher, and related various anecdotes.

It was then moved by R. D. Mangles, Esq. and seconded by the Rev. Mr. Lacroix:—

"That the thanks of the meeting be given to the President, for his attention to the interests of the Society through the past year."

The Lord Bishop, in rising to return thanks, made some remarks on giving the Bible with the note and comment of personal example, and on the necessity of the influences of the Holy Spirit, to set the whole machinery in motion.—*Englishman.*

2.—THE GOVERNMENT INSTITUTION AT ALLAHABAD.

We continue to receive the most favourable accounts respecting the Allahabad institution. Its prospects were at the commencement somewhat darkened: but the clouds are now in a great measure dispersed; henceforward we expect its rise to be steady and progressive towards the attainment of complete success. A Gentleman in the H. C. C. Service, in a letter of recent date, thus writes:—"I am happy to be able to tell you that our Allahabad school, under the care of Mr. Clift, is coming on *extremely well.* The number of scholars at first was much lower than we expected, or rather not at first, but immediately afterwards, when they found that learning English was not a mere amusement but a task, &c. Mr. Clift however said, that similar difficulties and disappointments were experienced at—and that matters righted themselves afterwards. The same has happened here. The number of scholars is increasing again, and those who have attended regularly for a month or two shew an astonishing progress. The best can read tolerably in their own books, and have a very fair acquaintance with grammar. The system pursued pleases me much, &c. &c."

DOMESTIC OCCURRENCES.

[Where the place is not mentioned, *Calcutta* is to be understood.]

MARRIAGES.

APRIL.

9. At Madras, Mr. C. Stewart, Assistant Apothecary, to Miss Jane Orton, only daughter of the late Mr. Griffin Orton, Livery Stable Keeper.
10. At Coel, Captain R. Wylie, 6th Regt. N. I. Major of Brigade at Cawnpore, to Miss Lucy Martha Dennys.
15. At Madras, Lieut. W. Cautis, 15th Regt. N. I. to Miss Mary Jane, eldest daughter of Captain O'Connell, Commissary of Ordnance.
— At Trichinopoly, E. J. Jones, Missionary S. P. G. F. to Charlotte Eliza, daughter of the Rev. D. Schreyvogel.
16. At St. Thomas's Mount, Mr. C. Cater, to Miss Margaret Eliza Brady.
18. At the Black Town Chapel, Mr. J. H. Taylor, of the Herald Office, to Miss Catherine Kelly.
— At Madras, Lieut. R. S. Dobbs, 9th Regt. N. I. to Jane Margaret, youngest daughter of the late R. Cathcart, Esq. of Durham, North Britain.
19. At Bombay, Mr. R. Walter, to Miss Anne Blowers.
23. Mr. C. Bremner, to Miss E. Price, only daughter of Col. W. C. Price, of the 23rd Regt. N. I.
25. At Delhi, Mr. E. Kinsey, to Miss Eliza McPherson.
26. J. J. Morgan, Esq. 55th Regt. N. I. to Miss A. Black.
29. Mr. W. F. Gomes, to Miss Pamela Fenwick.
30. Mr. J. A. Whiffen, to Miss Margaret McDowell.
— At Bombay, Mr. W. Jeffrey, of the Country Service, to Miss Juliana Baillie.

MAY.

21. Mr. J. Fordyce, to Miss Caroline Williams.
22. At Byculla, near Bombay, Mr. D. Davidson, Assistant Apothecary, to Miss Charlotte Brenhaim.
23. At Bombay, R. Shorner, Esq. C. S. to Mary Anne, eldest daughter of L. Hathway, Esq. Surgeon of the Artillery.

BIRTHS.

APRIL.

4. At Trichinopoly, the lady of Captain W. W. Baker, 32nd Regt. N. I. of a son.
6. At Hawul Baugh, the lady of Lieut. Charles Campbell, Kumaon Local Battalion, of a son.
12. At Kurnaul, the lady of Lieut. C. H. Naylor, 8th N. I. of a son.
13. At Allahabad, Mrs. M. Davis, of a son.
14. At Ditto, Mrs. W. Johnson, of a son.
15. At Cheera Poonjee, the lady of Lieut. W. C. J. Lewen, Artillery, of a daughter.

17. At Muttra, the lady of Captain W. Martin, 57th Regt. N. I. of a son.
— At Meerut, the lady of Captain Tuckett, 11th Dragoons, of a daughter.
18. At Aurungabad, the lady of Captain George Twemlow, Bengal Artillery, of a daughter.
20. At Bellary, Mrs. George F. S. Ross, of a son.
— Mrs. W. Reed, of a son.
23. At Barrackpore, the lady of Major Pogson, 47th N. I. of a son.
24. The wife of Mr. W. Dicken, of a son.
— Mrs. G. A. Popham, of a son.
26. Mrs. Jacob Hoff, of a son.
29. The lady of G. M. Batten, Esq. C. S. of a daughter.
— At Bancoorah, the lady of Lieut.-Col. Shuldham, commanding 31st Regt. N. I. of a daughter.

MAY.

6. At Dacca, Mrs. George Dixon, of a daughter.
7. At Lucknow, the lady of R. W. Elton, 59th N. I. of a daughter.
8. The lady of G. Walker, Esq. of a daughter.
— Mrs. J. D'Santos, of a daughter.
9. Mrs. R. S. Strickland, of a son.
12. At Bancoorah, the lady of J. W. Ricketts, Esq. of a son.
13. At Bolundshuhr, the lady of Captain R. Wilcox, of a daughter.
14. The lady of J. F. Leith, Esq. Barrister at Law, of a son.
15. At Baraset, the lady of R. H. Mytton, Esq. C. S. of a son.
22. Mrs. L. Dufholst, of a son.

DEATHS.

APRIL.

4. At Madras, Capt. J. Booker, of the 2nd Battalion, Artillery.
5. At Kimedy, Lieut. J. P. Power, of Engineers.
13. At Secunderabad, William Nerbudda, son of Quarter-Master Serjeant and Anne Swinscoe, H. M. 45th Regt. aged 2 years and 1 month.
18. At Berhampore, Mr. C. J. Woodward, Apothecary, H. C.'s Subordinate Medical Establishment.
25. The infant son of Mr. G. A. Popham.
— J. R. Fitzpatrick, Esq. aged 17 years, 4 months, and 15 days.
30. Master J. Thompson Robinson, son of Capt. J. Robinson, of the Schooner *Sweet*, aged 5 years.
— At Dacca, Lieut.-Col. Watson, commanding 53rd Regt. N. I.
— At Shekarpore, Ensign D. M. Bridges, 2nd Regt. N. I.

MAY.

1. Arratoon John Agacy, aged 26 years.
— At Cuddalore, A. G. Drummond, Esq. C. S.
3. At Dacca, J. Hollow, Esq. aged 80 years.
4. Mr. A. Moreiro, aged 40 years and 6 months.
— Mr. J. Bryce Melville, nephew of the Rev. Dr. Bryce, aged 25 years.
7. Mrs. Catherine Walker, wife of Mr. W. Walker, Provisioner, aged 34 years.
9. Henry Leach, of the *Englishman* establishment, eldest son of Garrison Serjeant-Major Leach, aged about 13 years.
10. At Bolaram, Rose, the wife of Mr. Sub-Assistant Surgeon Joseph Vital, Nizam's Service, aged 23 years and 6 months.
12. Mrs. C. L. Wood, aged 23 years.
— At the Sand-heads, on board the *Asseerghur*, Pilot Brig, Mr. M. W. Newcombe, H. C. Marine, aged 22 years.
14. Richard, son of Mr. R. Haviland, Commissariat Department, aged 4 years and 6 months.
15. Miss Charlotte Robam, aged 19 years, 4 months and 19 days.
— Mr. B. H. Daunt, of the Court of Requests, aged 28 years.
— Mr. R. Crackford, of the Police Department, aged 41 years.
16. Miss Agnes Disandt, aged 4 months and 3 days.
17. Monsr. F. D. Avocat, aged 27 years.
19. Mr. J. Connolley, aged 40 years.
20. Mrs. L. DeRozario, aged 45 years.
21. Capt. W. Thompson, Senior, aged 56 years.
— Dr. C. Humphrey, aged 31 years.
— Lucy Ellen, daughter of Mr. and Mrs. Carbery, aged 16 months and 7 days.
22. Capt. J. B. Moore, formerly a Branch Pilot H. C. M. S. aged 61 years.
25. At Kabul, Anne, the wife of Mr. C. Marshall, Clerk of St. Thomas's Church, aged 27 years.

Shipping Intelligence.

ARRIVALS.

5. Betsey, (Bark,) G. S. Jones, from Rangoon 10th April.
– Phœnix, (Do.) A. Bane, from Coringa 19th ditto.
– Ceres, J. Blampied, from London 19th Sept. and Mauritius 25th Feb.
5. Virginia, (Barque,) J. Hullock, from Vizagapatam, 22nd April.
Passenger.—From Coringa : T. B. Miller, Esq. Merchant
7. John Bannerman, J. Watt, from Bombay 14th, Cochin 26th March, and Ma- 20th April.
Passenger.—From Bombay : Master Sutherland.
– Young Rover, (Schooner,) J. Baker, from Moulmein (no date).
Passengers.—C. J. Sutherland, Esq. J. Tomlin, Esq. E. P. L. Chamber, Esq. T. Bently and Mr. J. Bently, Mariners; and T. Arratoon, Armenian.
Y.
5. Dalla Merchant, Wier, from Rangoon 15th April.
7. General Gascoyne, Fisher, from Isle of France 23rd Feb., Madras 14th April, Coringa 3rd May.
Passenger.—From Isle of France : Lieut. Hopper.
8. Forbes, Forth, from Madras, 1st May.
Passenger.—J. Storm, Esq. Merchant.
– Carnatic, Broadfoot, from Coringa 4th May.
– Minerva, Esteve, from Coringa 30th April.
9. John Adam, Rocke, from Point De Galle 11th, and Trincomalie 19th April, Point Pedro 3rd May.
– Spartan, Webb, from Point Pedro, 13th April and Madras 3rd April.
Passengers.—From Madras : Mrs. Taylor and child, Mrs. M. J. Mitchin, and D. W. Hill.
– Captain Cook, Thompson, from Point Pedro 1st, and Madras 3rd May.
7. Water Witch, Henderson, from China 27th March and Singapore 14th April.
8. Bordelais, Le Porte,from Bordeaux 10th Sept.Mauritius and Bourbon(no date)
– Adelaide, Guthrie, from Isle of France 19th April.
9. Harriet, Solomon, put back leaky.
1. Bengal, Ritchie, from Glasgow 28th January, and Madeira 20th Feb.
Passengers.—From Glasgow : Mrs. J. Thompson, Miss Graham, Captain apbell, 29th N. I. Dr. W. Buchanan, Cornet W. Waugh, 16th Lancers, Mr. M. apbell, and Mr. T. Urquhart.
– Crown, Cowman, from Liverpool 26th Dec.
– John McKillan, McDonald, from Greenock 13th Dec.
– Addington, Sedgwick, from Mauritius (no date) and Coringa 12th May.

DEPARTURES.

3. General Hewett, J. Bankier, for London.
Passengers.—Mrs. Hunter, Mrs. Pringle and 2 children, Col. Hunter, and t. Webster.
3. Agnes, (Barque,) P. Holmes, for Singapore and China.
– Hardings, (Brig,) J. Thornton, for the Mauritius.
7. Ruby, W. Warden, for Singapore and China.
Y.
1. Red Rover, Clifton, for China.
– Belhaven, Crawford, for ditto.
4. Charles Stewart, Ross, for Moulmein.
– Edina, Norris, for Moulmein.
5. Harriet, Solomon, for Penang.
7. Sylph, Wallace, for China.
1. Bolton, Fremlin, for London.
– Caravan, Bray, for Boston.
. Ceres, Blampied, for Isle of France.
– Cecelia, Roy, for Straits and Malacca.
Passengers.—Messrs. J. Blackburn and Farquhar.
1. Elizabeth, Blenkinsop, for Bombay.
– Eclipse, Perry, for Salem.
4. General Palmer, Thomas, for London.
– Argyle, Donald, for Madras.
5. Althorp, Bridges, for New York.
1. Richard Bell, Wardie, for China.
– Young Rover, Baker, for Moulmein.
1. Parsee, McKillan, for London.
. Ann, Tindale, for ditto.
Passengers.—Mr. G. R. Richardson, R. H. McNeer, Esq. and child.

Meteorological Register, kept at the Surveyor General's Office, Calcutta, for the Month of April, 1834.

Day of the Month.	Minimum Temperature observed at Sunrise.					Maximum Pressure observed at 9h. 50m.					Observations made at Apparent Noon.					Max. Temp. and Dryness observed at 2h. 40m.					Minimum Pressure observed at 4h. 0m.					Observations made at Sunset.					Rain, Old Gauge.	Rain, New Gauge.
	Observed Height of the Barom.	Temper. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind. Direction.	Obsd. Ht. of Barom.	Temper. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind. Direction.	Obsd. Ht. of Barom.	Temper. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind. Direction.	Obsd. Ht. of Barom.	Temp. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind. Direction.	Obsd. Ht. of Barom.	Temp. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind. Direction.	Obsd. Ht. of Barom.	Temp. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind. Direction.		
1	29,922	76,3	75,2	75,5	S.	,008	81,7	85,5	81,	N.	,996	84,5	90,	83,2	N.	,946	85,4	93,	84,	N. E.	,918	85,	91,	85,5	N. E.	,930	84,5	87,6	82,4	N.		
2	,954	76,6	75,4	75,7	N. E	,032	80,7	82,7	78,3	N. E.	,018	82,3	88,5	81,7	N. E.	,958	83,2	88,7	84,	S. E.	,944	83,	88,	83,4	E.	,948	82,4	83,6	82,	E.		
3	,938	74,5	72,	70,5	W.	,016	79,8	82,7	78,4	N.W.	,000	81,2	88,	82,	N.	,904	82,8	91,5	84,4	S.	,890	82,8	89,5	83,	S. W.	,916	81,7	85,1	82,2	S. W.		
4	,890	76,	75,3	71,	S.	,954	81,5	86,6	83,	W.	,936	83,	92,	84,8	W.	,880	84,	92,	85,6	S. W.	,868	84,6	91,7	85,3	S. W.	,834	82,7	88,	84,2	W.		
5	,928	71,	68,7	69,5	CM.	,972	78,	81,5	78,6	E.	,950	80,2	85,5	80,3	S.	,894	80,7	88,4	81,	N.W.	,874	81,5	88,6	83,	S. W.	,890	81,	84,7	80,7	S. W.		
6	,926	75,	73,5	73,5	S.	,984	82,6	88,7	81,	W.	,960	83,8	95,	85,2	N.W.	,900	84,4	98,4	88,6	N.W.	,896	84,5	96,5	87,2	N.W.	,902	83,7	89,	86,5	N.		
7	,892	75,	73,	73,	S.	,954	83,	90,2	82,6	S. W.	,926	85,	95,7	85,	S.	,832	86,3	98,	87,8	S. W.	,800	86,7	97,3	87,8	S.	,786	85,4	89,4	82,4	S.		
8	,844	76,4	74,9	74,4	S.	,902	83,4	91,5	85,3	S. E.	,892	85,5	95,2	87,4	N. E.	,800	86,8	98,5	89,4	N.	,782	87,3	98,6	88,7	W.	,768	86,	89,7	85,6	E.		
9	,906	72,4	69,	69,3	S. E.	,974	78,	76,3	74,	N. E.	,962	80,7	83,3	79,2	S. E.	,918	82,	84,8	80,2	S. E.	,900	82,4	84,5	80,	S. E.	,910	81,6	79,7	78,2	CM.	1,05	1,00
10	,926	74,4	71,6	71,	S. W.	,980	80,6	85,	81,2	S. W.	,956	82,4	88,8	83,7	N.	,864	83,	90,6	85,	N.W.	,846	83,5	92,4	86,	W.	,864	82,8	87,5	83,4	S. E.		
11	,906	75,5	73,	72,6	S. E.	,980	81,	84,8	82,	S. E.	,964	82,7	89,	83,4	S.	,920	84,	90,4	83,6	S.	,910	84,	87,	82,2	S.	,896	82,4	82,8	80,2	S. E.		
12	,930	76,2	73,9	73,6	N. E.	,994	81,3	85,4	82,5	S. E.	,982	83,2	89,9	83,7	S.	,920	85,	93,	84,	S.	,942	85,3	92,	83,3	S.	,950	84,2	86,7	82,2	S. E.		
13	,942	75,5	73,5	74,	S. E.	,990	80,8	84,8	81,2	S. E.	,972	82,4	90,7	82,8	S.	,912	84,7	95,6	85,6	S. E.	,900	85,	95,3	85,4	S.	,906	83,3	87,	81,3	S.		
14	,922	75,1	72,2	72,7	E.	,984	81,3	86,	81,4	S.	,966	83,4	92,	85,	S.	,894	85,	93,	85,7	S.	,862	85,	92,1	83,5	S.	..	..	..	..	..		
15	,868	75,7	73,6	73,	S.	,934	82,8	88,7	83,	S. W.	,904	85,1	94,6	86,5	S.	,828	86,4	97,5	89,6	S.	,810	87,	97,	89,4	S. E.	,790	85,6	89,7	84,7	S.		
16	,852	80,5	76,1	74,2	S. E.	,924	83,4	91,	84,8	S. W.	,906	85,5	97,2	89,	S. W.	,828	87,4	102,1	92,	W.	,814	88,	100,2	92,	W.	,796	87,3	92,9	87,7	S. E.		
17	,772	82,8	81,5	80,3	S.	,850	85,	94,6	88,5	W.	,828	87,	100,	92,1	S.	,768	88,5	101,6	91,5	S. E.	,738	89,	96,5	88,7	S. E.	,718	88,	88,3	84,3	S.		
18	,780	83,1	81,2	80,	S. W.	,854	85,	88,5	84,5	N.	,848	86,5	93,	87,	N. E.	,760	88,	95,5	87,5	N. E.	,736	88,5	93,5	87,1	N. E.	,702	87,1	86,7	83,3	S. W.		
19	,782	75,3	71,5	71,1	E.	,876	81,1	81,3	78,8	N.	,864	82,6	85,2	81,7	N.W.	,794	84,5	89,1	84,3	N.W.	,780	84,7	87,8	84,3	N.	,788	83,7	85,3	83,4	CM.	0,64	0,60
20	,876	78,	73,5	73,	N.	,932	81,	87,4	82,4	N.	,910	82,7	91,3	84,5	N.	,844	85,	97,2	88,5	W.	,826	85,2	95,7	86,2	W.	,836	83,9	87,	82,	CM.		
21	,892	76,9	74,	73,5	N.	,956	81,3	88,5	82,7	S. W.	,940	83,	93,7	84,7	S. E.	,874	84,7	95,6	86,7	N.W.	,848	85,2	95,5	87,1	S. E.	,840	84,4	88,	84,8	S. W.		
22	,866	78,8	77,5	77,3	E.	,924	83,6	90,4	84,8	S.	,900	85,4	94,7	86,6	S.	,846	87,	94,5	85,7	S.	,830	87,	93,	85,4	S.	,824	85,6	86,6	82,7	S.		
23	,912	79,	76,8	76,	S.	,980	84,1	91,	85,	S.	,974	85,7	94,5	85,7	S.	,912	85,3	95,6	86,2	S. E.	,900	87,5	93,4	83,6	S.	,886	86,	86,4	83,	S.		
24	,930	79,8	78,	77,5	S. E.	,008	84,7	87,7	83,	S.	,990	86,	92,	85,4	S. W.	,916	87,5	92,5	84,	S.	,902	87,2	92,6	83,	S.	,894	85,8	87,8	81,6	S.		
25	,910	79,	77,6	76,7	S.	,972	85,	87,9	83,2	S.	,950	86,2	91,3	85,2	S.	,900	87,3	91,7	85,6	S.	,882	87,4	91,2	85,4	S.	,864	85,7	85,3	82,4	S. E.		
26	,916	81,	79,	78,3	S. E.	,970	85,2	88,2	84,	S. W.	,966	86,7	91,6	86,1	S.	,926	87,3	90,5	85,8	S.W.	,892	87,2	90,2	85,2	S.	,870	85,3	84,7	81,4	S.		
																,906	87,3	92,	86,4	st. s.	,892	87,5	90,	85,2	S.	,866	85,1	85,	81,7	S.		

THE

CALCUTTA CHRISTIAN OBSERVER.

July, 1834.

—*On the Connection between a Liberal Education, and the Spread of True Religion in India.*

PART I.

I. There are two classes of men that *appear* to maintain opposite and contradictory views respecting the power and effects of education. While the one strenuously asserts the *all but omnipotence* of Education: its *all but powerlessness* is the favourite watchword of the other.

These statements *seem*, at first sight, absolutely irreconcilable. But may not a little attention tend to shew that they are more so in *word* than in *reality*? May not the *objects* to which they refer be totally *different*? Do philosophers and worldly politicians mean any thing more by the former expression, than strongly to assert the potency of Education in sweeping away the rubbish of vulgar prejudice and superstition? And do certain zealous supporters of religion intend any thing more by the latter, than strongly to assert the utter impotency of Education in implanting the grace of God in the heart? If not—as we verily believe to be the case—each of these *seemingly* contradictory assertions is simply the *expression of a truth*. Between two truths there can be no *real* collision:—and *both* may and ought to be embraced.

Feeling assured, therefore, that it is the province of folly, not of sound wisdom, either unreasonably to exalt, or unduly to disparage—the one party ought not, by a breach of piety, to maintain that Education can do *all* things; nor the other, by an abandonment of good sense, insist that it can do *nothing*. The one would be ever reminded, that there is a *supreme* good which Education cannot effect: the other, that there is a *desirable* good which it can well accomplish. In this way the basis of true harmony need never be shaken. There may not only be mutual forbearance, but close and mutual support in the promotion of common ends. Let those who advocate exclusively the *supereminence of Education*, freely and frankly acknowledge, that the

Has not the experience of ages shewn, that if the char
Education be multiplied and enlarged, the stability of n
the only guarantee required for the certainty of reaping a r
vest of knowledge and intelligence? And have not
ledge and intelligence ever been found the most
allies of true religion? With the amplest admissi
knowledge and intelligence *alone* cannot savingly enligh
even miracles and prophecy *alone* savingly convert the sou
it not be granted that the former prepare the mind for w
the nature and amount of evidence, and that the latter, duly
tticated, tend to arrest the mind? And may not the speci
ence of God's Spirit then descend to quicken with the life, a
diate with the light of heaven?

Let then reason and experience define the range and
scribe the limits of education; and within the tract of us
allotted to it, will not its advantages be great and manifold
consideration alone should carry the convictions and call f
practical efforts of all truly enlightened men, whatever d
prominence they may wish to assign to the higher and
means in the scale of Heaven's ordination. And it canno
do so, unless they adopt the maxim, that every source of l
must be despised, which does not prove the source of all, o
very highest blessings!

II. Some, however, are ready to say, that it is not the
good effect of education that is doubted, but the propriety
ting to it a *prominent foreground station* in the great sy
means by which the world is to be *evangelized*.

What is a saying without evidence? What the valu
opinion not founded on satisfactory reasons? A doub

In the Law of Moses, the Proverbs of Solomon, the Epistles of Paul, and the word of God generally, is there no express injunction on the subject? Those who know their Bibles best may almost excuse us, in putting such questions, of being in jest.

But altogether independent of direct *injunction*, what *examples* have holy men left behind them? Where did the Apostles direct their *chief* efforts, when commissioned by Heaven to "go and preach the gospel to every creature?" Undoubtedly, to those places where a certain degree of education had relaxed the rigid fibres of minds hardened with ignorance, and awakened the capacity for thought, and spread abroad a certain amount of intelligence,—in Jerusalem, in Tarsus, in Ephesus, in Smyrna, in Corinth, and in Rome. There, they preached with effect; there, success crowned their labours; and thence did light emanate to diffuse gladness throughout the darkest surrounding regions.

More than this: did not the Apostles and their immediate successors, imbued with a just sense of the power of education in opening and disciplining the mind, give it their direct sanction and powerful encouragement by establishing, and aiding in the establishment of, seminaries of instruction? Without fatiguing the reader with minute details on this head, let the following extract from Mosheim's learned and judicious work on Ecclesiastical History for the present suffice: "The Christians (during the *first* century) took all possible care to accustom their children to the study of the Scriptures, and to instruct them in the doctrines of their holy religion; and *schools were every where erected for this purpose, even from the very commencement of the Christian church.* We must not, however, confound the schools designed only for children with the *gymnasia*, or *academies* of the ancient Christians, erected in several large cities, *in which persons of riper years*, especially such as aspired to be *public teachers, were instructed in the different branches, both of human learning, and of sacred erudition.* We may, undoubtedly, attribute *to the Apostles themselves, and their injunctions to their disciples*, the excellent establishments in which the youth, destined to the holy ministry, received an education suitable to the solemn office they were to undertake. *St. John erected a school of this kind at Ephesus, and one of the same nature was founded by Polycarp at Smyrna.* But none of these were in a greater repute than that which was established at Alexandria, which was commonly called the Catechetical School, *and is generally supposed to have been erected by St. Mark.*"

Here then is *example* of a two-fold kind, as well as *precept*. And shall we, in our evangelical labours in India, neglect the injunctions of Scripture, and set at nought the Apostolic example? Shall we account the education of the people a matter of subordinate importance? If we do, besides despising Scripture precepts and holy ex-

ample, may we not be found disparaging the grace of God? For surely, should we neglect the enlightenment of the native mind, we do not magnify but dishonour God's grace, by tacitly supposing its triumphs to be most complete, in the case of those who are least qualified to understand its origin and its fruits.

III. After having conceded these points, viz. the general importance of education, its scriptural authority, and the Apostolic example in its favour—there are many who still refuse to support it, in the evangelization of India, on the ground of its *not being absolutely necessary*, since India is not a barbarous but a civilised country; and learning to a considerable extent has been diffused through its teeming population from the earliest ages.

Our opinion of the learning and civilization of India leads to a very different conclusion. For it is on the very ground of the educational necessities of this land that we would build one of our strongest arguments for the speedy and universal instruction of the people.

While ignorant of the *peculiar* condition of this country, well do we remember how our spirits were chilled and frozen into apathy, when, in reference to the heathen, schemes of education were *prominently* held forth to view. We can recal some of our occasional misgivings, when in the reports of certain home committees, so much importance was attached to the *auxiliary means*. On the other hand, how intense was the glow of excitement that warmed the heart, when we heard of the Ambassador of Salvation proclaiming the joyful sound to multitudes of assembled idolators—when we read of the impressive silence, the earnestness depicted in the countenance, and the eagerness with which portions of the word of life were received. But oh, we did not, we could not, then realize, neither can we describe now, the grossness of feeling, the baseness of intention, the obtuseness of intellect, and the stupid gaze of aimless curiosity—all of which, if known, might help to dispel the illusion, and almost provoke the inquiry, whether the beings addressed in human form, or the trees of the surrounding jungle, understood best and retained most permanently the impressions of sacred truth? Really, we have witnessed enough to feel that experience may be a ruthless destroyer of fondly cherished fancies—that much time and strength may be wasted here upon air—and much mental excitement stirred up at home, by magnifying into realities the images of a shadow!

Ought we, in this way, any longer to trample reason under foot? Ought we to prefer the pleasure of delusion, to the painfulness of plain truth? If not, let the fact be admitted, that zealous men have a thousand times only approached the bodies, when they imagined they had reached the minds, of their hearers. Let the reasons be distinctly stated. Let it be loudly proclaimed, that in no country in the world is deceitfulness of manner and appearance

more prevalent, and less liable to detection—and that, in no country in the world can the minds of the adult population be more thoroughly *inaccessible.*

In civilized and highly polished nations, where the mind is seldom wholly unexercised, or wholly prepossessed with irradicable views and opinions of a trivial or debasing nature, hundreds may, and every year do, redeem in manhood what was lost by the want of opportunity in youth. But here in general, if the season of youth be gone, the season of mental improvement is gone for ever. Every thing seems premature in growth. Those may be men, who, in other countries, would be treated as boys; and the mind, soon passively settling into the form imposed upon it by surrounding influences, becomes too barren for cultivation, or too much pre-occupied with idle fancies, to admit of the hope of their being removed. In such cases, it is not the *power* of knowledge that is called in question, but the *application* of the power that is found impracticable. So wretchedly inadequate is the best system of Indian education, that if any class has attained to years of maturity, the most ardent philanthropist in the world could scarcely approach it without being certain of a cold repulse. There would be no sympathy, no intelligent unfolding of mind to mind, no congenial reciprocation of sentiment.

Passing by the numberless tribes of devotees and self-tormentors, those hypocritical fanatics, who are often too perfect to regard any excess of depravity a reproach—and the Yogís, or mystics, who, pretending to rise above things real and visible, usually dwell on the heights of abstraction and delirious enthusiasm—and the illiterate domineering Bráhmans, who despise learning as a despicable employment, and who, in their conduct, exhibit a filthy compound of ignorance, pride, and villany:—let us for a moment direct our attention to the two principal classes of which the community is composed, viz. the learned Bráhmans, who are in manners inoffensive—and the great mass of the common people.

The great mass of the people can scarcely be said to have any education at all; consequently, they grow up in a state of ignorance and abject dependence. They have positively no will, no liberty, no conscience of their own. They are passive instruments, moulded into shape by external influences—mere machines, blindly stimulated, at the bidding of another, to pursuits the most unworthy of immortal creatures. In them, reason is, in fact, laid prostrate. They launch into all the depravities of idol-worship. They look like the sports and derision of the Prince of Darkness. And they can point to little that indicates their high original, save the prerogative of the human form. Can language adequately describe the urgent necessity of bestowing the blessings of a sound liberal education on a race so multitudinous and so degraded?

Widely different, in most respects, is the condition of the educated Bráhmans. These hold the vulgar in utter contempt. Speculatively, they profess to assent to the unity and perfections of the Supreme Spirit; though endless confusion attaches to all their ideas on this and kindred subjects. They have acquired the character of *learned*, *subtile*, and *ingenious*. But a short time will discover to a person of ordinary perspicacity, that their *learning* is, "a huge mass of error and emptiness"—their *ingenuity*, that of an old Grecian sophist—and their *subtilty*, that of a schoolman of the middle ages. And what is more, their learning, ingenuity, and subtilty, when applied to subjects that are *new*, or *foreign to their ordinary conceptions*—subjects that require solid and continued thought, patient and persevering investigation—prove worse than useless. On such subjects, therefore, the wary are too cautious to enter; they shift, and shuffle, and evade in a thousand Proteus-like forms, and under the cover of a thousand pretences:—and when the inconsiderate are rash enough to venture beyond their own isolated domain, they are sure, like inexperienced children, to flounder and sink, instead of floating. Apart, then, altogether from religious considerations, their reason cannot appear to one in any degree embued with the spirit and principles of modern philosophy, to be truly enlightened, but rather shrouded in darkness—not cultivated in a way to purify and refine it, but strewn with seeds that spring up into crops of error—not free, excursive, and enlarged, but shrivelled and contracted within a narrow spot, on which it remains entrenched, ingeniously weaving its cobwebs of doctrine, and subtilely spinning its gossamer threads of argument to support them. While thus secluded and thus occupied, it brooks no admission; it tolerates no interference from the broad world without. And if its possessors can stagger an intrusive opponent, it may be in the same way that a child can confound the wisest of men, by starting questions which the loftiest genius is too wise to entertain. And if they appear to present a front that is impregnable, it is solely because the profoundest logician may find, that he holds no first principles of evidence or reasoning in common with them—that there is not a single point of contact at which it is possible to measure strength. In a word, theirs is not the invincibility of tried valour in the open field of contest, but that of men who are invincible, because perched on the summit of a rock, which the most skilful tactician cannot approach, and which is beyond the play of his artillery.

Nor is it in matters of a religious nature alone that educated Bráhmans are inaccessible. The mind of the natural man universally yields with reluctance to whatever mars its self-formed systems and reasonings. Often has the sceptical philosopher in Europe contrasted the demonstrable evidence of science, with what he chooses to denominate the fluctuating principles of moral and

eligious evidence : and often has he gloried in the solution which his seems to give of the apparent stability and ready reception of cience, and the apparent changeableness and frequent rejection of evealed religion. But a brief sojourn among the Bráhmans of India would tend to lay his gloryings in the dust, and prove the fallacy f his conclusions. He might here learn that golden but despised esson of practical wisdom, *that the admission of any evidence of my truth very much depends on the particular interest of individuals and the state of their heart.* Thus, men's *hearts* by nature are *in love* with the world, its pursuits, its pleasures, and its gains ; they have an *interest* in discrediting the evidence of a pure, holy, and humbling religion, that is opposed to worldliness in every shape : and while they *can*, they will turn a deaf ear to it ! Now, in India, it so happens, that the minds of the learned Bráhmans are *pre-occupied* with a system of false philosophy, which, equally with their system of false religion, *professes* to be revealed from heaven. Their craft, therefore, depends on the existence of the former, as well as of the latter. Their worldly honours, credit, and support are indissolubly leagued with its permanent continuance ; consequently, all the faculties of the understanding and all the feelings of the heart must be deeply engaged in its maintenance—and they have a *vital interest* in rejecting all evidence, however clear and however potent, that would in the least degree interfere with it. Accordingly, as a matter of fact, these Bráhmans are found prepared to treat with sovereign contempt not only the demonstrations of science, but the very testimony of their own senses, rather than relinquish one "jot or tittle" of what is so dear to them. And thus, an instructive exhibition, the *possibility* of which may never have occurred even to the imagination of our *savans*, may be manifested to our view :—on the one side, the sceptical European philosopher, smiling with scorn, at the senseless incredulity of the Indian Bráhman—and on the other, the Indian Bráhman, smiling with conscious superiority, at the good-natured credulity of the European philosopher !

Without pursuing the subject any farther at present, our conclusion, from what has been advanced under the third head, must be to this effect :—Whether we view the minds of multitudes in India as peeled and scorched into barrenness, or rendered impenetrable from the luxuriance of noxious growths ; the propriety, the urgent necessity of early education, with a view to impart common principles, common facts, and common habits of reflection, that may secure a ready access to the hearts and intellects of men, *seems* demonstrated beyond the reach of cavil, or the possibility of doubt.

ALPHA.

II.—*Letter of a Gentleman in the H. C.'s Civil Service, to a Christian friend, under peculiar providential circumstances.*

[Concluded from page 230.]

There is another class of sins into which men, who like you and me have long lived carelessly, "and without God in the world," are particularly liable to fall—often unconsciously: I mean "sins of the tongue." I was first led to consider the subject, by perusing an excellent sermon of Gisborne's, not now by me; but I noted down at the time some memoranda with regard to the different heads under which the offences of the tongue might be classed,—which I transcribe below*. God knows how sensible I am of my own frailty with regard to those sins, feeling myself particularly obnoxious to those errors described in general terms under the 3rd, 4th, 5th, and 10th heads. Vanity is not your besetting sin—as it is mine—and your comparative reserve saves you from falling into some of those snares which I find peculiarly entangling; but you offend in other respects, which I leave your own conscience to particularise. The annexed texts will prove the heinousness of the abuse of our powers of speech in the eyes of God, and the great stress laid upon self-control† in that particular. I should never have done if I were to enlarge upon all the items and particulars of Christian action and abstinence. We must learn to do those things which we have hitherto left undone, and to abstain from indulging those habits, whether of mind or conduct, which we now for the first time know to be odious to God, or which, knowing their character and consequences, we have long wilfully and presumptuously given into. In you and me, my dear ———, vicious and hardened as we were, the change must be radical. In the periphrastical language of Scripture, (so idly sneered at,) we must be born again. We must come with the meekness and docility of little children, to be instructed in the first rudiments of religion; and where should we seek such information but at the fountain-head, the inspired word of God? Read the Bible regularly and devoutly, praying at the same time that your mind may be enlightened, and your heart softened. Above all things, take every means of maintaining and increasing a lively sense of gratitude to God, both as your Creator and Redeemer; both as "dwelling in that light which is not to be approached," and as dying on the cross, in the human form, for the sins of mankind. "Practical Christianity," says Paley, "may be comprised in three words, devotion, self-government, and benevolence. The love of God in the heart is a fountain from which these three streams of virtue will not fail to issue." Do not fear to aim too high, nor to engage your feelings too warmly; a mind so constituted as your's need apprehend no danger from over-excite-

* 1st. Foolish talking—all levity upon sacred subjects. 2nd. Impatience and discontents, particularly to be guarded against when arising, in a modified degree, from petty vexations, (many men, who bear real sorrows, fret under trifles,—not considering that all arrows come from the same quiver.) 3rd. Contentious strife, anger in argument, sneers, provoking language to others. 4th. Arrogant and boasting speech. 5th. Censoriousness, unnecessary publication of the faults of others, from carelessness, as well as from anger, malice, or envy. 6th. Talebearing, idle and mischievous gossiping. 7th. Falsehood, slander, flattery, (with an evil object, I think, not mere compliments.) 8th. Unclean speaking. 9th. Profaneness, swearing, and the like. 10th. Talking for the sake of display.

† "But I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment." Matt. xii. 36. "Let no corrupt communications proceed out of your mouth." Eph. iv. 29. "But now ye also put off all these, anger, wrath, malice, blasphemy, filthy communications out of your mouth." Colos. iii. 8. "Neither let filthiness be once named among you." Eph. v. 3, 4. "If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain." James, i. 26.

nent*. Well regulated enthusiasm is honorable in every good cause; nd nothing under God's grace gives so much nerve and energy to our endeavours at amendment. And make it your constant object to enlist the ower of habit on the side of religion: remembering upon this score, that e are very far from valuing a servant less, because by long attention and siduity, he has come to obey our commands habitually. Bear in mind o, that prayer, regular and earnest prayer, is the great engine by which, *it is promised*, all spiritual blessings are to be obtained—all bad habits ercome—all good resolutions acquired and confirmed.

But besides the control of our passions, and the regulation of our actions, o say nothing of the discipline of the mind and affections, which is necesrily a secret process,) there is yet another duty which we are called upon perform in the face of the world; I mean, the profession of the religion hich Jesus Christ came to preach, without reserve or qualification. Our eased Saviour distinctly promises, that, whosoever shall confess him before en, "Him shall the Son of man also confess before the angels of God." But he, that denieth me before men, shall be denied before the angels of od." Luke xii. 8 and 9†. The duty, therefore, being clear, and both posive and negative, it can only be necessary to ascertain what is meant by nfession and denial.

It is certainly not easy to steer a correct course in this respect, between lse shame and cowardice, on the one hand, and an ostentatious spirit upon he other; and if it be a matter of such delicacy in practice, it must obviousy be above the powers of such a tyro as I am in religion to lay down, on peculation, any precise or detailed rules of conduct. I should fail if I ere to attempt it: but I may say in general language, that I do not think hat a man, gifted as you are, can go far wrong if you consult your conience humbly and honestly, and pray for strength of mind to estimate the avils and sneers of the thoughtless or malignant at their proper value. You will observe that I apprehend, judging from my own feelings, that the mpulses of false shame will be the principal sources of error. Indeed, I an safely say, from my knowledge of your character, that you are in no

* I transcribe a passage that struck me with peculiar force, on reading it the other lay, as bearing on the subject of my humble exhortation. "Even to the present hour, he crime of too much religion is held in a degree of dread and dislike which is not easily ccounted for. Many persons, whose own moral character is irreproachable, seem to ear it more, and think it a greater misfortune in one for whom they are interested, han the extreme of vanity and extravagance. Acknowledging the authority of senences like these, 'Strive to enter in at the strait gate, for many will seek to enter in and hall not be able;'—'Seek ye first the kingdom of God and his righteousness;'—'Broad s the way that leadeth to destruction, and many there be that go in therein;'—'Many re called but few chosen;'—acknowledging the authority which uttered these sentences, many shrink from the conduct which acts upon them as true; deem any such atchfulness superfluous, as a sense of danger must induce; any such zeal enthusiastic, as the importance of the subject would naturally inspire. If this apprehension rose from experience of real evils, resulting from a zealous pursuit of scriptural righteousness, it would be reasonable, and the hostility in question, no matter of surprise. But, let all of them, from the time of the apostles to the present day, be summed up ogether, they would not approach by a hundredth part the number of the victims of ibertinism. Mischief may have been done by false views or impressions of religion. But if the whole of this mischief could be brought before us, it would not amount to he thousandth part of that which has arisen from the want of any religion. Of all the himerical evils which the imagination of man ever alarmed itself with, the danger of too scrupulous fear of displeasing God, or a too earnest desire to serve him, is the ast really formidable. Yet we have daily reason to observe, that many far greater vils are much less dreaded, and many worse errors more easily pardoned."—*Sumner n Christianity.*

† See elsewhere, "For whosoever shall be ashamed of me and of my words, of him hall the Son of man be ashamed when he shall come in his own glory." Luke ix. 26. 'If we deny Him (Jesus Christ), he will also deny us." 2 Timothy, ii. 12.

danger whatever of falling into the opposite extreme of ostentation. So that your natural inflexibility and strength of resolution will, with God's assisting grace, carry you through, if you allow conscience and sober reason fair play in the first instance. Still, it is by no means an easy task to walk without deflection or inconsistency. The associations which our own old habits cannot fail to conjure up at times, are very much against men who have lived as we long did. I never heard you ridicule religion, as I confess with shame that I have done, (I recall one instance with peculiar sorrow,) but we both "made a mock at sin," and I still catch myself at times speaking in light, or by no means condemnatory terms of many actions which I know to be eminently sinful, particularly drunkenness, fornication, swearing, and the like. I take that habit to be a denial of the religion which denounces these offences; and I cannot see how the toleration of the same levity of conversation in others, accompanied too often with smiles of encouragement and applause, is a whit better. With a view, in some measure, to the obviation of this evil, I constantly pray that my mind may never dwell with pleasure upon any of the sins of my past life; but, on the contrary, may always recur to them with shame and remorse; for, knowing, that it is "out of the fulness of the heart the mouth speaketh," I am sure that if I can cure the disease in the constitution, the topical sore will soon become healthy. That disease is the love of sin: and so strong is that principle, that I have great difficulty, at times, in maintaining a proper frame of mind, when wit is prostituted, by a union with licentiousness in the conversation of others; but I find my inclination to drink the poison for the sake of sugar in the cup becoming gradually weaker; a consummation which I hope is hastened by the reflection, that, in refined society, the mischief is exactly in proportion to the elegance and tact with which gross images are made palatable to tastes which would revolt from open ribaldry. "Of the mind that can trade in corruption," says Johnson, speaking of Dryden, "and can deliberately pollute itself with ideal wickedness, for the sake of spreading contagion in society, I will not conceal or excuse the depravity." The most sly and subtle poison is the most dangerous; and all encouragement of the practice, direct or indirect, tacit or avowed, is more or less criminal.

I am wandering from my immediate subject; but you will remember the brief arguments that we have had regarding conversational indecencies, the recollection of which has now led me out of my way. We are forbidden, it is true, to cast our pearls before swine; but we are no way commanded to eat husks with those filthy animals, or so to herd with them, as, tacitly at least, to encourage their foul habits. On the contrary, we are directed to "abstain from all appearances of evil;" and there are many passages of Scripture, in obedience to which we are bound so to walk, as to do honor in the eyes of "those without," to the pure, spiritual, and uncompromising religion which we profess. History informs us how well these precepts were observed by the early Christians. The heathen writers, who have lavished abuse upon their persons and tenets, were obliged to confine themselves to the most vague and empty generalities; whilst those eminent persons of the primitive church, who, in the times, or under the apprehension of persecution, presented to successive emperors Apologies for their own belief, and that of their brethren, have taken every opportunity of challenging investigation with regard to the scrupulous morality and blameless innocence of their actions and conversation. Doubtless, this behaviour on their parts was a great instrument in the hands of Providence towards the extension of religion; and I am equally certain, that similar conduct on the part of professed Christians operates in a similar manner at the present day. It follows as a corollary, that inconsistency between profession and conduct, (which shrewd men of the world are very quick to observe

and remark upon) has a tendency directly the contrary; and the ratio of this deteriorating influence is, I fear, sadly increased by its coincidence with the bad passions and general depravity of human nature. I apprehend that the misconduct of one inconsistent professor considerably more than counterbalances all the impression in favor of religion, produced by the moral and charitable life of a real Christian. For this, as well as other reasons, I consider any deflexion from the strictest purity of conversation, still more of conduct, to be a virtual and more or less decided denial of the religion of Christ. But this branch of the subject I willingly leave for your own consideration. Do not, I entreat you, pass it over lightly. For myself, I can truly say, that since I have, by God's grace, broken off my habits of gross licentiousness, no part of my conduct has occasioned me more lively compunction than the cowardice of false shame, with which I have frequently truckled to the evil practices and lying maxims of the world. I do not mean to say that a man is bound, upon all occasions, to sally out, like a knight-errant, against the giant vices of mankind: but silence, when morality or religion are more or less attacked, is often treachery; and though it may sometimes be true that our interference would be mischievous, yet I suspect that we often shelter ourselves under the plea, when if we examined our hearts closely and honestly, we should find that our real motive to stand neuter was the fear of being thought pharisaical and righteous over much. No doubt, we should exercise a sound discretion in such matters, but silence may be so managed, as to imply disapprobation: and if apparent neutrality be, in *some very few cases*, the proper line of conduct, it can never be proper to side with the enemy by chiming in with licentious conversation, or encouraging it by our smiles. Remember, that with regard to our sincerity, (the one thing needful in such matters,) our own consciences, under God, must judge us, and not our weak and fallible fellow-mortals*.

From endeavouring to point out to you, my dear ———, the danger of denying Jesus Christ in his religion, I am naturally led to consider our responsibility for the talents committed to our keeping with reference to the great duty of example.

It has pleased the Almighty in His providence, to bestow upon you abilities in a far greater degree than that in which they are dispensed to the generality; and to accompany this great boon with one still more rare and valuable, a mind highly endued with firmness, judgment, and common sense. You are deeply and equally responsible for the use and abuse of those gifts: I mean that you are not only bound not to pervert them to evil purposes, to the injury of your fellow-creatures, but that you cannot even be passive, cannot suffer them to be dormant and unimproved, without incurring guilt before Him who has bountifully endowed you with the usufruct of those talents. Our Saviour's well-known parable of the talents shows that it is a grievous offence to be an "unprofitable servant," and God will assuredly reckon with us, not only for the direct employment of all our natural faculties, but also for the advantage taken of those capabilities of achieving good which He bestows upon us, or which (to say the thing in other words), He allows us to acquire, through the medium of our moral and intellectual powers. Among the highest of these stands charac-

* "A Christian spirit is habitually retired and inobtrusive; while vice has not only the majority on its side, but is over-bearing and domineering. But this, though it make the duty more difficult and painful, especially to some tempers, does not make it less a duty, 'To have no fellowship with the unfruitful works of darkness, but rather reprove them in meekness, instructing those that oppose themselves.' Eph. v. 15. It is impossible to say, how far some of the worst and commonest vices, such as swearing, indecent conversation, and jesting upon sacred subjects, might be restrained, if those who do not join with them, and even abhor them in their hearts, were to express their disapprobation, in an open and decided manner."—*Sumner.*

ter. It has been said of character, as correctly as of knowledge, that it is power—power to effect good or evil in a greater or less degree. Now, flattery apart, I know no man in India, of equal or nearly equal rank and age, who stands so high as you do in the estimation of all your acquaintance for those qualities to which, with great reason, most weight is attached by the world in matters both of opinion, and conduct,—I mean, as I said before, sound judgment and shrewd common sense. Your sentiments would have infinitely more weight in deciding the opinions of the majority of those with whom you mix, (i. e. the class of persons who venerate worldly wisdom, and yet, in nine instances out of ten, let others think for them, to save themselves trouble,) than the dictum of the most learned recluse, or of any hair-brained man of genius. And this holds at least equally good with regard to conduct. Mere worldlings say of the man of study and retirement, if such a person declare in favor of religion, that too much learning has made him mad, or that his ignorance of life disqualifies him from being a judge in matters of practice; and they taunt the genius with the ready sarcasm, that he has every sense but common sense. But every man of prudence looks around him, and takes some care to examine the security of his footing, if he find those, against whose established character sneers of the above nature would be pointless, leaving their station by his side, alleging that the path which they have been treading in common is beset with dangers, and ends in inevitable destruction, and seeking safety in a direction diametrically opposite.

It should be considered, too, that, with respect to religion, neutrality is opposition.

It strengthens the ranks of her enemies, for they reckon upon every man, who has not taken a decided part, as theirs; and the careless and indifferent (a much larger class) are encouraged to take their chance of being right or wrong by the view of the crowd around them, and of the smallness of the party under the banners of serious Christianity. And this false confidence, with which the sense of numbers inspires the weak and unthinking, is almost incalculably increased, if they can lay the unction to their souls, that the most able and sensible men of their acquaintance act and think as they do. This excites complacency; and they then glance at the thin ranks of the opposite party, (if ever they do think of so inconsiderable a sect as it appears to be,) sometimes with contempt, sometimes, in the more amiable, with sentiments of compassion for their misdirected enthusiasm and painful self-denial. It is to be observed, too, that this appeal to numbers carries tenfold weight, if it happen that the *lay* portion of those with whom the careless are acquainted, who profess a warm attachment to religion, (for *professional piety* has not so much influence, being thought a matter of course,) be men not in any manner distinguished above their fellows for talents or acquirements. For the great majority of people do not reflect that the truth or falsehood of Christianity, and the necessity of a strict observance of its precepts, must be decided in a very different manner from pole or ballot, or a reference to example and authorities.

It appears to me, therefore, that it is the indispensible and solemn duty of every man, internally convinced of the truth and obligations of religion with regard to his individual conduct, to make a practical though unostentatious avowal of this conviction before the eyes of those with whom he associates, or may be thrown in contact; and that this sacred duty of confessing Jesus Christ before men (for the sake of example) is more intensely imperative upon those to whom the "talent" of influential abilities or character has been given. You are bound to let the worldly and thoughtless know that they must not count upon you as one who think as they do; and if, in mere physical peril, it would be thought disgraceful to draw back without warning your companions, (when such intimation might be given without possible compromise of your own safety,) and this hold good even with

ard to strangers travelling the same road, surely greater culpability must ttached to parallel conduct when the danger is incomparably greater, and en, for aught we know, our participation in the hazard, (for most persons nk that there is *some* hazard,) has induced others to brave it. I am sure t if it be a sin to withdraw without, at least, that tacit warning which a rked alteration of conduct implies, it is infinitely worse to endeavour to ncile our own safety with an imposition upon our late fellow-travellers; eek to persuade them by looking one way and walking another, or even allow them to suppose, that we are still running common risks, whilst are really endeavouring to secure selfish safety. Whether such incon- ent conduct, such an attempt to impose at once upon God and man, can successful is another question:—I should think, of easy solution.

Forgive me, my dear ———, if I have urged these considerations too ntly. My own heart accuses me of having very frequently erred in the nner I have attempted to depict; and I am sure that false shame and ardice have been *my* chief or only stumbling-blocks in this matter. I y for courage, a nice and deep moral perception, and an elevation of views motives above those that formerly influenced me; and I hope that I e succeeded to some extent, in fortifying my mind against the fear of person or thing but God and my own conscience. But my wretched ity often misleads me to dread the appearance of singularity, and to seek favour of men at the expense of conscious error. I have pressed the ject of example upon you more particularly, because I know that you are ng exactly where I am weak; and that, (religion apart,) you estimate value of the "friendship of the world" more correctly than I do. This ength of mind, I repeat, is a talent for the use of which you are respon- le; you cannot even bury it without great criminality, and the sin of erting it to cherish pride, or to support one's self by ready sophistry in lf-conscious error, will doubtless, be still more heavily visited. In the rds of Scripture, "Let your light so shine before men," that they may see t *you*, for one, have made up your mind to prefer the service of the Lord that of Baal; that *you* consider the paths of carelessness and indifference le less dangerous than those of gross and open vice, (even if some of ose vices which the world kindly licences be not indulged in by the great- part of those who would be thought neutral;) and that *you* are decidedly d dispassionately of opinion, that it can be said of righteousness alone, in s world of trouble, that "her ways are ways of pleasantness, and all her ths are peace."

Hitherto I have endeavoured, with whatever success, to address myself tirely to your reason; but I cannot conclude this appeal without an at- mpt to engage your heart and affectionate feelings in favor of the cause hich I advocate. To you, my dear ———, I am not ashamed to avow, at the love I bear for you is too warm and deeply seated to find an appro- iate vehicle of expression in any words of which I am master; and that am not content to limit the enjoyment of your friendship to this life of rrow and infirmities. *Here*, friendship, however intense and disinterested, ust, like all earthly blessings, have its shades and drawbacks; those who ve best will at times be dissatisfied with each other; and, at the best, ere are, as you too sadly know, sources of affliction to which even friend- ip cannot administer any balm beyond the tears of sympathy. *Here*, too, ckishness will overcloud the sunshine of mutual affection; and ill health s I can speak from an experience which covers me with shame) will nder us comparatively indifferent to any other impulses than those of hysical suffering, which repress all the glow of the kindly feelings, and aden, as it were, and benumb all the aspirations of the soul to elevate self to objects beyond the scope of the mere senses. And even when very chord of the compound instrument is in tune—when mind and body

are both in the highest sanity and vigour, and we feel the buoyancy o spirit above the clay most distinctly, it is at those very moments tha are most sensible of the "weight of earth," recoiling upon us to hu our pride, and remind us of our mortality. These are but a few o wretched trammels with which the imperfections of our nature clo wings of friendship; but they are more than enough to convince us, t was not designed that we should reap its full enjoyment in this life o bation, and to induce us to look forward, with humble hope, towards a l state of being, where we may associate beyond the reach of possibl sorrow, or separation, with those whom we loved on earth:—"To each voice, we feared to hear no more."

Sceptics may speculate upon the subject, but you and I, my beloved f know to a certainty that there is

> "A land of souls beyond that subtle shore,
> To shame the doctrine of the Sadducee,
> And sophist madly vain of dubious lore;"

And we know, too, that an eternal community of happiness is promis One who cannot deceive, to those, "who by patient continuance in well- seek for glory, and honor, and immortality*;"—*but to them only.* If ——, we desire to meet again to part no more, after our brief career i world shall have concluded; if it would, to each of us, be an incalc addition to the poignancy of those delights which we are told "ey not seen, nor ear heard, nor the heart of man conceived," to enjoy in participation with the other; if the reverse of the picture, if e separation, or a community of everlasting misery, would be exqu painful; Oh! let us both endeavour so to act in this scene of probatio secure the alternative of bliss! Words, at least mine, break down b the subject. We *may* never meet again in this world; my heart ach dwell upon the contingency: but my feelings would be infinitely mor fully embittered if I did not, at the same time, look forward to a re- "where the wicked cease from troubling, and the weary are at where no doubts, no jealousy, no selfishness shall ever come betwe O! let us strive to realize the prospect! Let us by God's grace that he who is summoned first may feel an assurance that his belove panion is following to the haven for which he is bound; and th survivor, on his death-bed, may be able to think with complacency who has gone before, in the confidence that he shall re-open his failu in the presence of his friend, in the kingdom of their common Red

Are there not some, too, already flown from this life of sorrow to of inconceivable and unchanging happiness, a meeting with whom w bliss in comparison with which every pleasure that this world can eve (not to say bestow, for who is ignorant of the falsehood of its pron fades into utter insignificance? I know that you entertain such aspi Bear in mind, then, that your hopes can only be realized by the a of one line of conduct; and that we cannot live without God in this and yet secure an interest in that kingdom "not of this world," wh "angels" of departed "little ones do always behold the face of our which is in heaven."

I have written with the warmth which I sincerely feel. To conclu more calmness, think, my dear friend, upon the support and com might reciprocally afford and receive in our passage through this wo walking side by side in the same path, and with the same avowed Upon your superior firmness of character it always eases me to lea haps I have more active energy and warmth of disposition: at any ra would find me a sincere and affectionate companion by the way. Yo

* Romans, ii. 7.

wife, too, I am sure, would rejoice to lend her assistance to us both; and thus united, we should feel doubly strong in our disregard of the sneers and reasons with which the world always attacks those professors of religion whose early career of vice and dissipation renders their change of conduct remarkable, and as it is thought, suspicious.

Turn these matters over in your mind, in the calmness of your present retired situation. If any of my arguments be repugnant to your present opinions, do not notwithstanding determine against them at once, but let them rest for a while, and recur to them at another opportunity. If my principles and deductions be not, in every instance, correct, (I cannot be so weak as to flatter myself that I am infallible, on subjects so new to me, too,) ascribe the imperfection to the advocate, not to the cause. The consideration of them may, at any rate, lead you into a train of thought, in the course of which you may light upon the truth. Some little hint of mine, some sentence almost accidentally dropt, may, perhaps, contain the happy seeds of conviction. But whatever success may attend my present efforts, you shall never want the earnest prayers of

Your most affectionate friend and brother,

A. B.

III.—*On the Nature of Addresses to the Heathen.*

To the Editor of the Calcutta Christian Observer.

DEAR SIR,

A pleasing feature, observable in serious Christians of the present day, is their anxiety to promote the spiritual welfare of others, and especially to convey the glad tidings of salvation to pagan lands. There exists however a difference of opinion among them as to the relative importance of *education* and *preaching the Gospel* in the conversion of the heathen. I am myself a staunch friend to education, and hold it to be an excellent auxiliary in the propagation of truth: nevertheless, I maintain that the primary means for the conversion of the world is the preaching of the Gospel; it has the express sanction of our Lord; it has been the successful instrument of spreading Christianity in all parts of the globe, and I really believe, is the means, which above all, God, for the honor of his own name, has chosen for the purpose of finally establishing on earth that kingdom of peace and righteousness against which the gates of hell shall never prevail. "*For after that, in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.*" (1 Cor. i. 21.)

My purpose on the present occasion is not to enlarge on this important duty, but rather to say a few words on the *mode*, in which, in my humble opinion, it is to be performed, and that especially with respect to the following particular, viz. IN ADDRESSING HEATHEN CONGREGATIONS, SHOULD THE ERRORS OF THEIR SYSTEM BE EXPOSED, OR SHOULD THE TRUTHS OF THE GOSPEL ONLY BE ENFORCED?

On this I beg to remark, that the *principal* theme of a Missionary's preaching should by all means be the gospel, the pure Gospel, wherein, without human additions or retrenchments, Christ is represented as the *way, the truth, and the life,* and *as able and willing to save to the uttermost all who come to God through Him.* Still I believe, that it is absolutely necessary, in order to open a way for the reception of the Gospel, to expose the false notions to which the heathen adhere. I must confess that I have heard very excellent Missionaries deprecate the doing of this, under the idea that making the people acquainted with the excellency of Christianity would suffice, and of itself, by a natural process, lead them to discover the deficiency of their own system, and induce them to abandon it. A late friend of mine, who was of this opinion, often made use of the following comparison to illustrate the subject: "Let the sun rise, and darkness will of necessity recede; let the sun of Christianity be held forth to the heathen, and the darkness of Hindooism will vanish away without further effort."

This may appear plausible; yet I fear the illustration is not quite to the point. The fact is, that the sun, when he shines forth, finds the generality of men possessed of eyes, prepared and anxious to behold his light, and therefore he is hailed with joy as soon as he appears on the horizon. But I would ask, what good can the bright luminary confer on persons who are deprived of their eye-sight, and incapable either of beholding his radiance, or of valuing the benefits of the light he is emitting? Christianity, certainly, is a sun, and a sun of great resplendency in the moral firmament; but it finds the Hindoos so blinded by their idolatrous creed and their prejudices, that it shines upon them in vain. A surgical operation, therefore, is requisite to remove the cataract from their spiritual vision; and this operation is the exposing the errors of their system. When this is accomplished, and not before, will they be capable of viewing and receiving the Gospel as a message of glad tidings.

I did myself for several years, on principle, proclaim Christianity to the heathen without, in my addresses, alluding to their superstitions and false notions; but experience has convinced me of the fallacy of this method, and I have since relinquished it. If the Hindoos were a thinking, reflecting people—a people anxiously seeking after truth—perhaps the mere preaching of the Gospel would suffice to enable them to perceive the defects of their own false religion, and for aught I know, to forsake it; but common observation shows, they are, generally speaking, not a thinking nor a reflecting people, neither are they anxious seekers after truth. They may hear the Gospel willingly enough, and admire the love of Christ, and might *perhaps* be persuaded to give him a place in their pantheon, as a Roman emperor once did; but they would not for a moment suppose that this was to be done to the exclusion of

their own gods, How often, after they had listened to a sermon where Christianity was held forth exclusively of other matter, have I not heard them say: "Well, Sir, your religion is excellent for you, and so is our's for us." The fact is, they are so apathetic, particularly on religious subjects, that they actually *will* not themselves take the trouble of comparing the systems. The Missionary therefore must take upon himself the task which his auditors decline to perform. And how can this be done but by, on the one hand, exposing the error, the absurdity, and the wickedness of idolatry; and, on the other hand, by showing the truth, the reasonableness, and the holy tendency of Christianity; thus compelling them to fix their attention on both at the same time, and forcing them to come to some conclusion on the subject.

I would not therefore consider a sermon on any Christian doctrine or duty complete, unless the deficiency of the Hindu system on the corresponding doctrine or duty had been plainly pointed out to the people, and a comparison between both distinctly drawn in their hearing. This implies, of course, that it is the bounden duty of a Missionary to make himself well acquainted with the religious tenets and prejudices of the people among whom he labours, that he may be able successfully to refute and expose them.

Another reason why some object to the errors of the Hindus being exposed is, their fear that heathen congregations are likely thereby to be irritated and incensed. I can, however, from experience state the contrary to be the case: to resort to abuse or taunt, or to turn their superstitions into ridicule, especially when done with an air of triumph, certainly would have the deplorable effect apprehended; but when errors are pointed out in the spirit of love, and when affection and a desire for the people's good is apparent in a Missionary's discourses, the heathen will give him credit for meaning well; and I have under such circumstances invariably seen the congregations more numerous and attentive than when bare Christianity has been held forth.

It is easy to account for this: the heathen, generally speaking, do hitherto understand but little of Christianity, and where is the man who takes much interest in what he does not understand? Let for instance a sailor or a peasant attend a lecture on an abstruse subject of science, they will find it most wearisome and disagreeable; but let the lecturer in the midst of his lucubrations chance to make use of an illustration taken from sea-faring life, or agriculture, you will at once see the individuals alluded to brightening up, paying attention and taking the deepest interest in the matter; and why? simply, because they *understand* what is spoken. Precisely so with the heathen: instead of disliking a Missionary's alluding to their false religion, though it is to condemn it, they listen, when the subject is started, with an interest which nothing can equal, because there and then they are at home.

I have, Mr. Editor, briefly stated my views on this topic. I would however deem them worthy of little regard, were they not corroborated by the highest authority to which a Christian can appeal. I mean the example of our Lord and his apostles. Look at our Lord's preaching; beginning with the sermon on the mount, and you will find that he commenced his discourses almost invariably by attacking the prejudices and false notions of his auditors: "*Ye have heard, that it was said by them of old time, &c. but I say unto you, &c.*" Look at Paul and Barnabas preaching at Lystra: (Acts xiv. 15,) "*We preach unto you that ye should turn from these vanities unto the liviny God, which made heaven and earth, and the sea, and all things that are therein.*" Again, at Athens, (Acts xvii. 22-31,) Paul says: "*Ye men of Athens, I perceive that in all things ye are too superstitious. We ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device,* &c. Finally, at Ephesus, what did Demetrius testify of Paul's preaching? (Acts xix. 26:) *Moreover ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul has persuaded and turned away much people, saying that they be no gods which are made with hands.*"

To adduce further proofs from the sacred writings would be superfluous. Suffice it to say, that the *nature of things, experience,* and *the word of God,* all confirm the truth, that in order to establish Christianity, the errors of the heathen ought to be controverted and exposed; and that when this is done in the spirit of affection, and with a view to the people's good, the most happy results may be anticipated.

L.

IV.—*An interesting and impressive Account of the Earthquake at Lucknow, on the 26th August,* 1833.

Of late India has been visited by more frequent and violent shocks of earthquake, than any which fall within the remembrance of the present generation. It is not for us to speculate on the secondary causes of phenomena so mysterious in their nature, and so appalling in their effects. Sufficient for us to know that "the Lord God omnipotent reigneth." And whether or not we can trace the sudden footsteps of his providence, or narrowly scan his high designs, we know and believe that all must be right and best which is the result of the ordination of omnipotent wisdom combined with infinite goodness.

Heretofore, accounts have appeared of the afflictive visitations of Divine Providence in different parts of India. Of these, the capital of Oude has had its full share. But the most threatening in its

spect seems to have been the earthquake of August, last year. Of his visitation, a description has been given at the end of a useful olume of Moral Precepts, recently published at Lucknow. And hough now somewhat out of date, we cannot refrain from quoting he article entire, assured that it is calculated at once to interest nd edify our readers.

"On the 26th of August, 1833, the city of Lucknow, the capital of Oude, as visited at midnight by the alarming earthquake which shook India rom the snowy mountains of Himalaya, even to the distant ocean. The readful scourge of cholera had for some time previous been sent to flict the people. In almost every street the wail of the broken heart was eard. Mothers, sisters, brothers, husbands, wives, mourning over the emains of those whom they had loved. The minds of the living were addened by witnessing from time to time the corpses of the dead pass long their street, in progress to the tomb—the uncertainty of existence as impressed on every mind—sudden death in an awful form threatened very family, and superadded to the apprehension from this mortal scourge t was very awful to be awoke at midnight by an earthquake! The beams f the houses creaked, the lamps and punkas swung to and fro, the walls moved, and a tremulous motion, fearfully distinct, shook the whole earth. The tall minarets trembled in the sky, and the trees were shaken at their base; even the birds in the branches were aroused and evinced their apprehensions by their clamours. The sagacious elephants were awakened, and rose from their lairs, and showed their consciousness by that peculiar hollow noise in their trunks. The people left their houses, now sensibly rocking with the troubled earth, and sought safety in the open air, fearfully awaiting the result, and expecting every moment to hear the crash of falling buildings! The stoutest heart quailed, and at such an awful time, when the earth rocked beneath the feet, there was something peculiarly striking in hearing the sudden simultaneous and loud mingling of prayer from every quarter of the city; from thousands the appeal to the Almighty, الله اكبر الله اكبر الله اكبر *Ullaho Ukbar, Ullaho Ukbar, Ullaho Ukbar,* God is great! God is great! God is great! Men then felt their utter insignificance, and as it were, the presence amongst them of that great Invisible Being who was then awfully shaking the foundations of the earth; and to whom arose the earnest simultaneous midnight appeal of multitudes throughout the land, *Ullaho Ukbar, Ullaho Ukbar.*

"How many prayed then with earnestness and trembling hearts who never prayed before? Is God less worthy of our worship when regulating with an awful power the concerns of the universe, the changes of the seasons—when supplying all the wants of men—than when shaking the earth beneath our feet? Let our language not only then, but always be, *Ullaho Ukbar.*

"Reader! when Satan the enemy of God and man would tempt thee by his baits to sin, to do aught that is base or mean, let thy noble answer in defiance be, *Ullaho Ukbar.*

"Christian! when thy spirit droopeth, when sin assails thee from within or from without, take example, remember the moslems when the earth rocked, and their shouts, *Ullaho Ukbar.*

"Fathers! Mothers! remember the sacred duties which God who shook the earth has laid upon you; to bring up your offspring whom he has given you, in the fear of the Lord; to set them the example of personal holiness, for God is great! *Ullaho Ukbar.*

"Husbands! Wives! remember that together ye daily worship God, else are ye incurring every day his displeasure, who said, "Worship ye me."

"Men and Brethren! God is not to be mocked. He has sent his fearful message amongst us, the scourge of cholera, the sudden awful death! the livid corpse! the wail of the broken heart, in every street! Is not this enough to turn our hearts to him? Does it not convey to each the message, Be *ye* also *ready*, for at such an hour as ye know not death shall suddenly remove thee to stand before the judgment seat of Christ, to give an account of the deeds done in the body; and whilst our minds were yet alarmed, and on our tongues to each the fearful question, What of the plague? the great invisible God made known more awfully his presence—and shook at midnight from North to South, from East to West, the trembling earth!

"Friends! from this day henceforth, let our *thoughts and lives* proclaim indeed the awful glorious truth, *Ullaho Ukbar*."

V.—*Missionary Tour among the Bhaugulpore Hill Tribes.*—*By Rev. A.* Leslie.

[Continued from page 246.]

20. This morning we raised our tent, and by the help of the villagers, proceeded through the valley, and up two or three steep ascents, the distance of about five miles, to the village of Sutbaira, the residence of the chief of the Tuppa of Pursundah, whose name is Maga. He received us again very kindly; and instantly provided my companions with a good house and the best provisions he had in his own. His people had not, when we arrived, returned from hunting; but came shortly after, bringing with them three young swine, which they had killed. They had been out in the jungles five days; and esteemed their success very poor. We could do nothing to-day in the way of speaking to the people in a body: but, we had, towards evening, some very serious conversation with the chief. We explained to him the Gospel, and said before him the consequences of rejecting it, and of continuing to worship the bamboo, sun, moon, &c. He heaved a sigh as he listened; and said, "In my young days, we worshipped God only; had abundance, and were happy; but since Kalee and other things were introduced among us, we have had nothing but trouble." He promised to collect his villagers next morning to hear the Gospel.

21. This morning met with the old chief and all the people of his village, to the number of nearly 60, besides children, and declared to them the glad tidings of salvation. Some of them heard attentively; and others seemed careless. After our service, which ended with prayer, the old chief, in the presence of all his subjects, signified his wish to desist from the worship of Kalee, and to remove the bamboo from the village: but, at the same time, asked, whether it would not be right for him and his people, to adhere to the mode of worship which had existed (to use his own expression) among them from the creation of the world. On our telling him, that all their objects of worship were distinct from the true God, and created things, which ought not to be adored, he seemed greatly non-plussed, and as if he knew not what to do. Something of the same feeling appeared, also, among the others. Time only will shew what they will do. It is evident, however, that a great impression has been produced on the mind of the old man.

About mid-day, having procured a guide, we set off to three contiguous villages, all bearing the name of Kairolgo, about four or five miles distant. In the first, upwards of 20 people, besides children, assembled. They did not seem, in general, to hear with much attention. We found one man among them who could read a little Hindooee. He fully entered into what we said, and promised to visit us next day, at the chief's village, to receive

a book; but did not come. In this village, which was very small, a man went round calling with a loud voice to all the people, to come and see a white man. I could have wished as I heard him, that HE had been visible, respecting whom it was said to the villagers of Samaria, "Come see a man, who told me all things that ever I did." In the second village, which was also small, we had a most attentive audience of 25. Several of them seemed to understand well the grand import of our message. As the day was far advanced, we were reluctantly compelled to leave the third village. There is no travelling in this country in the night. The heights and steeps are so many, the jungle so thick, the path-way so untraceable, and the wild beasts so numerous, that it is hardy possible to proceed in the dark with any certainty or safety.

Returned in the evening to the village of the old chief, and were greatly depressed by finding him determinately inclined to abide by his country-gods. At night, however, after having been present at our worship, he seemed greatly softened, and seriously confessed, that our way was the right, and his the wrong.

22. This morning, after having seen the villagers barbarously kill a large sow with their bows and arrows, we visited, in company with the chief, Chupairee, the village of the Nyib, about a mile distant. Here 80 people, besides children, heard us with great attention. Nyib, in particular, was much affected with what was said, and declared, that he would henceforth call on the name of Jesus only. This village has recently lost thirty people with the small-pox; and all seemed in great distress. As they listened to us, they looked as if they were convinced that Kalee, whom they had in common with other villagers introduced, could do nothing for them; and that Christ was the only deliverer. We were much gratified with the people here.

In the middle of the day, we visited, on another side of the old chief's hill, a small village called Mullay-beetah. Here about 20 people met us, to whom we declared the Gospel. Four or five of them heard us with great attention, and shewed us no little kindness in supplying us with some of their best food. Here, also, we saw a Daimno: but he forebore his antics. He sat quietly down, and listened to our message. Afterwards, he seemed greatly pleased at the particularity of my inquiries relative to their various objects of worship.

Leaving this place, we went on two miles further, to a village called Chaynkron; but were sadly disappointed at finding nearly all the people gone to a neighbouring place, for the purpose of uniting with its inhabitants in drinking Tuddee. Returned in the evening to the abode of the old chief, with whom we had much varied conversation and worship. He was entirely ignorant of all the period beyond the days of his uncle, who had preceded his father as chief.

23. Struck our tent this morning, and accompanied by the chief and his son, descended the hill, passed through a valley, and ascended another small hill, to a little village named Mootayree, when Maisa preached to seven men and 14 women. They had been, unknown to us, warned by the chief, the day before, to assemble. They did not seem to regard our message with much attention. On my telling them, that their bamboo was not God, shaking it at the same time with my hand, they looked with as much astonishment as if they expected a judgment to fall immediately on my head. Here the old chief bade us, with much seeming affection, adieu: his son, and fourteen of his villagers, accompanying us, with our baggage, forward about one and half miles, to one of three small contiguous villages, called Umbra, where my companions were again accommodated with a house, and I erected my tent.

About 2 P. M. we set off to a village, a little more than a mile distant, called Doonee Chapairee, or Chupra, where we found an assemblage of people met to feast themselves on a cow, preparatory to clearing the jungle from a spot of ground for a new field. They were all seated very orderly, awaiting their meal, which was being cooked. Maisa, Nyansookh, and myself severally addressed them, and were heard, by not a few, with much attention. The men and women amounted to about 70; among whom was a Daimno, who expressed his approbation of all we said.

The person wishing to clear the jungle from any place, for the sake of cultivation, first calls the villagers together, and gives them money to assist him. If he have no money, he kills a cow, and feasts them. This was the case on the present occasion. On an appointed day afterwards, all who are feasted, proceed, early in the morning, to the destined spot, and cut down, as fast as they are able, all before them. Precisely at mid-day they cease: and thus repay their host.

24. This morning, the people of Umbra, in consequence of some of the villagers having been abused or beaten by those in a neighbouring place, where they had assembled to drink, would not meet to hear us. They felt it necessary first to have their revenge; to take which, a number of them went off. How they settled the business we know not.

We, hearing of a large village called Hurrah, about five miles distant, paid it a visit; but in consequence of the head-man being from home, we could not, though we waited nearly two hours, and used every effort, get more than 20 people to assemble; to whom, however, we delivered our message, and immediately departed. They seemed to hear us with much attention. When about two miles on our way back, the head-man came running, as fast as he could, towards us, and expressed great regret at his absence. We endeavoured to console him as well as we could, and told him the object of our visit. He heard us with apparent interest: and declared his readiness to believe and obey. Close to this village we saw a large tract of coal, which had been opened, and at no great distance, some large and fine beds of kunkur. Our guide told us, that about three years ago, the ground near to Hurrah emitted smoke; and that a piece of wood thrust into the earth was immediately inflamed. The appearance of the land verified what he said.

Betwixt Hurrah and Umbra are situated two small villages bearing the name of Diggee. We entered both, and preached to about 40 persons. An old man evidently took great interest in what we said, repeating again and again our words to the others, and commenting upon their correctness. He seemed full of love, and ready to do anything for us.

In the evening we entered one of the divisions of Umbra, and found the people ready to march to a neighbouring village, for the purpose of drinking Tuddee. We invited them to seat themselves, and to hear us before they departed. They did so. We dwelt upon the sin and consequences of drunkenness; and spoke to them of the Gospel generally. They seemed much cast down; and looked as if the great God had caught them in his net, and had blasted their prospect of immediate enjoyment. They said nothing. We left them; and are ignorant whether they went on their journey, or not.

25. This morning the inhabitants of the two other divisions of Umbra assembled, to the number of nearly 50. They were very orderly, heard with much attention, and had much conversation afterwards on the Gospel. They approved of every thing, except the command against drinking. This they did not like, although they freely acknowledged, that drunkenness was the cause of many evils.

A woman of this village having, at one time, been very sick, vowed, that if she recovered, she would, on the day of every full-moon, sacrifice a goat.

As to-day is full-moon, she sent a man to us, last night, to request our opinion on the propriety, or impropriety of her monthly sacrifice. We told him to inform her, that it was the great God who had cured her, and that he required no other sacrifice, than the thanksgiving of the heart. What effect our message had, we did not hear.

At 11 A. M. we set off to visit two neighbouring villages, four miles distant from Umbra, called Dundah-goddah, and Boonda, in the Tuppa of Munneearee. On reaching the former, we found the inhabitants of both villages assembled for Pooja and drinking. The scene was truly heart-rending. Nearly all the people, to the amount of at least 100, were in a state of intoxication. The noise of the drums, cymbals, and singing prevented us from almost hearing our own voices. We witnessed the Pooja, which had just commenced; and the sight was infernal. A fowl and a pig were sacrificed; and a part of the blood of the latter, mixed with cooked grain and Tuddee, drank by the Daimno. He seemed, in his appearance, and by the violent shaking of his body, and the horrible howlings which he raised, more like a demon than a man. We soon left this dismal place—a place, however, the most beautiful, as it regarded situation and scenery, of any we had yet seen.

We stopped, in returning, at a small village called Simbee, where we had an assembly of about 20 people. The head-man was very kind to us, voluntarily supplying us with the best of what he had. He seemed, too, to take some interest in our message.

We were exceedingly gratified, in the evening, by overhearing a woman, in one of the huts of Umbra, telling two men to desist from singing and drinking, or Jesus Christ would be angry with them. This woman, whose countenance beamed with kindness, had before this, shewed no little anxiety about the comfort of my companions, daily preparing and sending them food.

26. Sabbath. As we were again within three miles of Chaynkron, (better known by the name of Peepra,) the village which we had visited in vain on the 22nd, we set off to it about 10 A. M. Here, in the two divisions of it, we found about 60 people, all preparing for a drinking bout, which was to commence in the evening. We all addressed them, and were heard with some degree of attention. As we talked to them of the sin and consequences of drunkenness, they seemed somewhat abashed. One man said, that now, having heard the command of Jesus Christ, they would no longer indulge in this sin.

Leaving this place, we visited a small village called Bal-goddah, about one and a half mile distant. Here we found only 14 or 15 persons at home, to whom we declared the Gospel.

In moving back to Umbra, we entered two contiguous villages, bearing the name of Burraree, where we met about 35 people. In the first we saw an old man, who had once connected himself, in the plains, with the sect of Kuveer; and had subsequently heard something of the Gospel in Monghyr. He said, he had, for sometime past, been endeavouring to persuade the villagers of the folly of their worship, and particularly of that of Kalee, to whom they had erected an ensign close by: but that they, and even he himself, were afraid to take the bamboo down. We asked them, if they would permit us to remove it. The old man signifying his assent, and all the others remaining silent, Nyansookh pulled it up, and I removed it from the place. No sooner was this done, than a man hastened into his house, tore up his image of mud, brought it out and delivered it into the hands of Nyansookh, who threw it violently down the declivity of the hill. All the villagers appeared as if overwhelmed in astonishment; but no one seemed offended. On the contrary, another man hastened into his field, and brought us out a present of vegetables—a great rarity on the hills.

In the other division of Burraree, the people heard us with attention and treated us with a good mess of their Bora; of which we partook a little, both to please them and to relieve our hunger, which had begun somewhat to pinch us.

27. This morning, struck our tent, and left the kind people of Umbra. They gathered around us as we prepared to go off, seemed to regret our departure, and assured us, that they only waited the return of the man, at whose house the bamboo was erected, to unite in removing it from its place. We parted from them, having first publicly commended them and ourselves to God, in prayer.

Reached Kommo Joneean again, about mid-day, the place where I had married the hill couple. They all seemed rejoiced to see us, and provided us again with all our former accommodations. During our absence, they had removed three out of four of their bamboos, and were only waiting the consent of one of the villagers to remove the fourth. During the evening, whilst sitting conversing with Roopa, I distinctly heard one of the villagers in an adjoining house commending himself and household to the care of the Lord Jesus Christ for the night: and was assured by Roopa, that this was now his own practice, as well as that of others of the inhabitants. The whole people of this place seemed in a very prepared state for the reception of the Gospel in all its breadth and length. They had even come to the resolution of abandoning Tuddee, the ruling and beloved god of the land.

28. Set our faces homewards again. Doolee, who had never departed from us, accompanied us some distance, and then, with much feeling, bade us farewell. He was very desirous of going with us to Monghyr: but his relatives would not consent. His progress in reading was not so great as could have been wished; but still he could read any chapter of the Gospels with tolerable accuracy.

February 4. Reached Monghyr in health and safety, having walked nearly the whole way on foot. Thanks to a gracious Providence.

VI.—*Statements of the Opinions of those who advocate "Education without Religion."*

[It is well known that the friends of native improvement in this land are divided into two great classes. The one advocates literary and scientific education *with* religion; and the other, literary and scientific education *without* religion. Hitherto the efforts made to diffuse the blessings of education throughout this vast country, though great and highly praiseworthy, have been, when compared with the numberless wants of the people, but partial and limited. Consequently, the question at issue between the parties above-named, may not have appeared to possess that *prominence* of interest which really belongs to it. But now, when we are approaching the commencement of an æra which bids fair to realize what erewhile has been regarded as a mere philanthropic dream, viz., *the universal education of the people*, the question begins to assume an aspect of tremendous importance. It is no longer a question of party in politics, or of sect in religion. It is really, and truly, A GRAND NATIONAL QUESTION.

Such being the inherent magnitude of the question, we are anxious to see it discussed in all its bearings—since it is much easier *at first to do*, than *afterwards to undo*,—and a fundamental error *now* may become the prolific fountain of streams of error *hereafter*. In this anxiety of ours, all the real friends of India ought more or less to participate. He hope, therefore, that it will be reckoned no intrusion on our part if we earnestly solicit the attention of all to a subject of such vital importance to the welfare of India.

It is scarcely necessary for us to add, that we ourselves are decided advocates for "education *with* religion." But we know that on the other side are found ranged many, whose zeal we admire and whose talents we respect. And if we claim the credit of being conscientious in our own views, we cannot refuse the same claim to others. It is clear, however, that views which in many respects differ so widely, cannot be *equally well founded*. Now, how can the validity of principles, the authenticity of facts, and the legitimacy of inference, on which they are respectively based, be ascertained, but by bringing the whole into direct comparison?

It is, therefore, our intention to throw open our pages to the free and unshackled discussion of this GREAT question. And in order that we may not be suspected of undue partialities, we intend, if a military expression be allowable, to open the campaign, with setting in array a goodly portion of the forces of our antagonists.

This we are enabled to do, not from hypothesis or conjecture, but from actual written documents now lying before us. And we are very much mistaken if the tone and language of some of these do not indicate that they are the productions of superior minds. All of them have been written very recently; hence they possess the freshness of novelty.]

"You must debrutalize and cultivate the minds of the benighted, before you can reasonably expect to impress them with any sound notion of the superiority of our enlightened religion over their abominable superstitions. It is lamentable to think, how much time, charity, labor, and money have been thrown away, owing to the utter want of foresight and reflection with which this most desirable undertaking seems ever fated to be entered on. If we would, in the first instance, limit our endeavours to gradually leading the Natives to acquire information—to creating a desire for education—to making it the fashion with them to learn; if we would do our utmost to let in light upon them, by giving them access to general knowledge, to break the ice, in short, and that over as extensive a field as possible, we should soon be astonished at the progress made in dispelling the darkness in which their intellects are at present lost. Then would arise abhorrence of their own tenets, and a craving for a religion more adapted to their civilization; then would they have capability to imbibe, and the discernment to appreciate, the doctrines of Christianity.

"I have seen a good deal of the natives, have been in the habit of conversing much with them, and with many hundreds have I communed on these subjects. What is the consequence? that I never look upon a promising likely lad, without feeling a regret that education in general among them, perhaps that of the individual himself, and of his family in the preceding generation, has been retarded for a time, may be to the end of all time, solely through the indiscreet zeal of some of our countrymen. I consider that the education and moral advancement of the natives in the Ajmere province, where I was formerly stationed, have been retarded half a century at least, by our schooling there,—by a wrong and false course of tuition. Government maintained schools there for several years at a considerable expence. Lady Hastings was the mover, and * * * the instrument, and what a sad business they made of it. I have given the result above.

"In short, I have witnessed such disastrous effects, disastrous as respects the advancement of the natives, and the diffusion of the Christian religion, ascribable to the erroneous system hitherto pursued, serving only to estrange the natives from us, to render them averse from acquiring knowledge at our hands, that I will never be a party to a system which I deem worse than useless, positively mischievous; that is a system which commences by alarming their prejudices, and estranging them from us, instead of winning them to us—a system which seems to proceed on the supposition that they have no religious prejudices, at least none that may not be removed by placing

in their hands a portion of scriptural writings, of which their minds have not yet been led to form the remotest conception; whereas their prejudices are of savages, of a people not civilized, at the same time deeply religious, that is, prejudices the most inveterate.

"Every one wants to sow the good seed, no one thinks of cultivating the ground, (Upper India I am thinking of.) It is ostentation, very frequently, that leads people to aim at the vain eclât of the former, while the solid advantages of the latter are disregarded. What would this process be termed, if applied to our fields? It is very odd you cannot take the same pains, and in the same course, with the uncultivated waste of mind around you. I once was present at a meeting held in England, by those interested in the conversion of the Jews. The accounts were called for, and it was proved that £30,000 had been expended in a certain term, during which three Jews only had been converted, and their sincerity called in question. To how vast a number this sum, if well applied, would have afforded the best education, and of this number, no matter to what faith or community they originally belonged, how large a proportion would, by means of the proper use thus acquired of their reason, have become exemplary Christians! The cause of this failure was the same as before stated, no consideration, no rationality, no discrimination; the same means, the same appliances, had recourse to, whether the mind is previously cultivated or no. You apply yourself to the dregs of the people, because the experience of an erroneous system points to them as affording the only means of success. Perhaps for every single scamp so converted, as it is termed, you alienate the confidence and good-will of a thousand respectable families. Their influence becomes opposed to you, because of the disrepute thrown on the cause, by their seeing its furtherance assisted by, or directed to, those among them, who are, in some cases by custom, in others by public opinion, held in abhorrence by the people at large. But once gain credit for the good cause, by attracting to it influential natives, and how different would the effect be from what we now behold! But how attract respectable and influential natives? Why, by rendering them, in the first place, by education capable of judging, reflecting, and comparing. And how induce them to become educated? By making it the fashion, or better still, their interest to be informed. And how create such a desire? By means of that extraordinary influence we all possess, more or less, over the natives we are brought in contact with, and which perhaps is never altogether powerless, until you excite apprehensions that you have a design against their religion. It is my firm belief, perhaps wrong, that were it possible to interdict effectually every attempt during the present century to disturb the religious notions of the natives, and to oblige meanwhile every European, in his sphere, and to the best of his means and opportunities, to aid, with his best energies, in the grand work of cultivating their minds, that we should have 50 millions of Christian subjects, reasonable beings withal, in the course of the next. At all events, it must be quite clear to every one who has mixed much with the natives, and observed any thing of their character and feelings, that Christianity will not really have progressed among them in 50 millions of years, if more rational measures than hitherto, be not adopted for its promotion. It is most lamentable to see zeal in a good cause so misdirected, charities so misapplied, and common sense so perverted. You thus see, that I should deem the location here, at present, of an active Missionary, very detrimental to our influence, and in particular, fatal to the cause for which he would labor."

"With what exultation did I read the offer of sending us a Missionary teacher with a press, books, maps and philosophical apparatus! what a vast deal of good might a teacher so accomplished effect! But on re-consideration, I cannot help thinking it proper to decline the offer. It would not be

just or proper, even if it were politic and without danger, that funds contributed by the Hindú and Mussulman princes of M * * should be expended in paying a Christian teacher, whom his professional oath binds to expose all false religions, and bring them to a knowledge of the true one. The employment of a teacher of this character, and commissioned directly by me, would be an open infringement of that toleration which we have promised to all sects and classes of our subjects and allies. Thus patronized by me, people would feel that they had no option but to attend on him.

"Pray let me recal your recollection to a very excellent minute of Sir Thomas Munro's, given in page 37 *et seq.* of 2nd vol. of Mr. Gleig's life of that statesman, relative to the degree of interference to be exercised by official persons in promoting the cause of true religion. Tried by his rule, the interest I shew in the simple cause of scientific education is scarcely excusable, as what I teach upsets all that is taught in their Púrans as a part of religion. Indeed, I never ventured upon any of the attacks and exposures which I have lately done, till I had read the Siddhants. I now fight not for our system, but for that of their own Bháskar A'chárya.

"I should be myself precluded from patronizing such a teacher, if he was present, and thus deprived (that however is a trifling matter) of one great satisfaction, viz. the superintendence of my many young scholars. His religious character would drive away from the schools the sons and connexions of those chiefs, and respectable Brahmans whom I have, or expect to have, under my tuition, as soon as the College is set at work.

*** and ***, both warm friends of education, and well acquainted with the people here, are of opinion that the employment of a Missionary for our schools would defeat what is equally the object of all friends of India, the enlightenment of the people. They think the system now pursued the best: it is undergone without question or suspicion at present. Every one is ready and even eager to get the knowledge we impart."

"I hope that this may prove to be but a beginning of the good work, and that we shall see presently, at least, the rising generation of R * * studying English, and making rapid progress, not only in the language, but in acquiring a knowledge of our literature and of the arts and sciences, in which they are so deplorably deficient. I feel convinced that this is the only mode of removing the clouds of ignorance and superstition by which they are at present enshrouded; but this must be a work of time and much labor, and I query if even in your time it can be expected to be accomplished, certainly not in mine, though I do not despair even of witnessing glorious results, if the system of introducing English is steadily and gradually pursued. It must not, however, be forced into our correspondence, or indeed in any way upon the natives. It must proceed like a deep, but strong under current, until it reaches the point for developing itself, when I have no doubt it will burst forth and carry all before it: but when this may happen, depends (like all other great events) much upon circumstances."

[The foregoing extracts have been severally drawn from the communications of gentlemen resident in different and even distant parts of India. They accordingly exhibit three distinct independent testimonies; and may fairly be regarded as expressive of the opinions of that class of which their authors are no unworthy representatives,—that class of philanthropists that honestly labour in promoting the cause of education, but "education *without* religion."

Having thus given currency to the opinions of those who are averse to the association of religion with literature and science, in conducting native education, we shall endeavour in our next to give equal currency to statements and opinions on the other side. Our readers, whose views coalesce with those now propagated, will of course pause till they ascertain what is to be alleged in opposition to them.—ED.]

VII.—*Letters of Nawwáb Iqbál-ud Daulah Bahadur, to the President of the United States, and the King of the French.*

Nawwáb Iqbál-ud Daulah, a Prince of the Blood Royal of Audh, having lately visited Calcutta, published a work, entitled, "Iqbál-i-Farung, or British Prosperity: being a short description of the manners, customs, arts, and science of the enlightened British."

This work has been rather roughly handled in most of the Calcutta journals, and, as we think, somewhat undeservedly. If it had been written in sober seriousness by an Englishman, it could not have been more severely commented on. In that case it would have been judged agreeably to the standard of English taste and of English feeling: and being found outrageously to transgress both, it must have been subjected to the castigation of unsparing criticism. But the book has not been written by an Englishman, but an Indian Prince, born and brought up in the Mohammedan faith, and initiated into all the extravagances and conceits of Mahammadan literature. By what standard then ought his book to have been judged? Undoubtedly, by the standard of Oriental taste and Oriental feeling. And is not the style that is suited to such taste and feeling notoriously inflated and hyperbolical? Judged, therefore, according to the Oriental standard, the Nawwáb's book, instead of being condemned as a mass of intolerable bombast, might be extolled as a piece of elegant composition.

Besides, the work was designed chiefly for Mussulmans; and if it had been written in any other than the genuine Persian style, it would have been despised as mean, or rejected as worthless. It would have provoked to arms all the pride and prejudice of Persian lore, and sunk irretrievably the author's reputation among his own countrymen.

By this effort the author has abundantly desplayed his mastery over the canons and the beauties of Persian composition: and his credit will thereby be established, and his merits enhanced in the estimation of the Persian literati. So that, if in future, the Nawwáb should acquire a British taste, and become imbued with British feeling, he might with greater prospect of success attempt a reformation in the taste and feeling of learned Mussulmans in the East. His attempts at reformation could not then be attributed to the innovating spirit of one, who, ignorant himself of what are reckoned the beauties of eastern style, sought only in change a cloak for his own ignorance.

If therefore the Calcutta Journalists, instead of denouncing the Nawwáb's performance, had commended him for having so far shaken off the yoke of Oriental indolence and luxurious effeminacy as to have encountered the labour of writing and publishing an original work: if they had lauded the praise-worthy motive of

communicating to his ignorant, narrow-minded countrymen the benefits of his more enlarged experience as a traveller, and an observer of men and manners—of the contrivances of art and the triumphs of science: if, withal, they had in the spirit of honest kindliness that reflects lustre on the British character, attracted the author's attention to the *utter depravation* of Persian taste and feeling, of which the present volume is a notable monument: and if they had recommended to his serious notice the higher and nobler standard of European taste and feeling, as exemplified in the wide range of English literature and science:—if they had done all this, we are persuaded that their advice would have been gladly welcomed, and that a mighty impulse would have been given to the inquiries, and a more healthful direction to the studies of Iqbál-ud Daulah, cousin-german to His Majesty the King of Audh.

As it is, we have reason to know that the Nawwáb has borne the censures of the press with commendable patience and good nature, and that there is nothing which he is more anxious to obtain than a knowledge of the English language. We wish him all success in the pursuit of so noble a study: and hope that long ere his promised work, which is to be "particularly elaborate, and elaborately particular," shall appear, his knowledge will be vastly increased, and his taste vastly elevated, so as to enable him to convert the severity of ill-timed censure into the mildness of deserved eulogy.

The Nawwáb is a man not easily offended. Notwithstanding his rough reception by a portion of the English press, to the British he appears to bear a hearty good-will; and not to them only, but to all their friends and allies. In a spirit of communicativeness, and with a desire to promote an interchange of friendly sentiment, very unusual for a Mussulman Prince, he has circulated copies of his work very widely in India, and forwarded others to distant lands. These, when sent to personages of high rank and influence, are generally accompanied with notes formally signed by the author. Of these notes we have seen a few, and as documents at once curious and interesting, considering the source whence they originate, we present the two following as specimens.

To the Honorable Andrew Jackson, President of the United States.

HONORABLE SIR,

As I have been given to understand that the Americans are a branch of the national family of Great Britain, I thought it probable that the perusal of a book describing the good qualities of the parent stock would afford gratification to them. I therefore have the pleasure to send you a copy of it, and by your accepting it, you will confer an essential favor on,

Your very obedient servant, &c. &c.

Calcutta, June, 1834.

To His Most Excellent Majesty Louis Phillipe, King of the French.

SIRE,

I have the happiness of being a subject of the king of England, and am much attached to the English nation, between whom and the French people a happy union of sentiment exists. It pleased the Almighty to direct

English capital and skill to Hindustan, which has since considerably improved in its moral, intellectual, and political condition. In admiration of the present prosperous condition of my native country, I have composed a little work, describing the wonderful contrivances of the English nation, their skill in manufactures, their impartial administration of justice, &c. and have distributed copies of it all over India. Allow me to solicit your Majesty's most gracious acceptance of the accompanying copy of the work in question, entitled Iqbal-e-Farung. During my boyhood, I used to hear of the calamitous disagreement which existed between the English and the French. What a blessed change has taken place since your Majesty's accent to the throne! May God firmly cement and preserve for many ages the happy union that now subsists between the two nations—a union on which depends the happiness and prosperity of a world!

I have the honor to be, &c. &c.

Calcutta, June, 1834.

VIII.—*A short Address to the Friends of Education in India.*

Though the following address has now been for some time before the public, the objects which it embraces are of such vital importance as regards the great cause of native improvement, that we cannot hesitate a moment to reprint and insert it in the Observer. It is a document that deserves to be preserved. It forms an era in the progress of education in this land. It is the first *public* manifesto that has appeared, which may have the effect of breaking down the *exclusive* and injurious system hitherto pursued in reference to all kinds of works for the instruction of youth. Instead of the *narrow*, *partial* and *illiberal* plan of studiously rejecting every thing that savours of religion, it is now proposed to establish a plan, comprehensive, Catholic, and liberal—a plan by which all sorts of books in every department of useful knowledge, religious, literary, and scientific, may be supplied to seminaries of education.

We sincerely hope that all the *real* friends of India will speedily rally round those who have undertaken the arduous responsibility of carrying into effect a plan, in all respects so truly worthy of the encouragement and support of a liberal and enlightened public.

The Address.

On the times in which we live seem to hang in a peculiar degree the future destinies of India. So prolific of amelioration to its people have the last few years been, that we have now all but arrived at the verge of a momentous crisis as regards their moral and intellectual emancipation. The claims of the millions that surround us have been set forth, and their wants pourtrayed in such lively colours, that most of the benevolent and patriotic throughout the land have been aroused to a sense of the propriety of uniting in one wide and simultaneous action. And as amongst the means that are to originate, forward, and consummate those happy changes after which the philanthropist sighs, a sound and liberal education holds a pre-eminent place; the public mind has of late been directed to this all-important subject, with an impulsive energy that challenges the highest admiration.

But throughout provincial stations the *practical* accomplishment of the object so devoutly to be wished, is at present found to be encompassed with difficulties. Men there are now every where, high-minded men, who are generously disposed to make a considerable sacrifice of time and trouble towards

the advancement of the best interests of their fellow-creatures. But, at first, they are generally placed somewhat in the condition of those, who, wishing to exchange a mud cottage for a spacious and noble edifice, find that though they have skill to contrive and power to execute, they have no materials to work upon,—no bricks, no stones, no wood, no mortar. It is proposed to establish a seminary of instruction; funds are collected, and plans may be arranged; but where are the materials with which to commence operation? Where are the alphabetic tables, the primers, the grammars, the dictionaries, the geographies, the maps? These are not in readiness: the names of the most approved ones may not be ascertained; and even if they were, it may not be known where they are to be had, and to whom application ought to be made. And thus, from the want of a seasonable supply of educational materials, the most ardent zeal may be ready to languish, and the best laid schemes of benevolence apt to be frustrated.

In such a distressing predicament, those who have friends, or acquaintances at Calcutta, which from its manifold advantages as the metropolis of Hindustan, must be regarded as the central source of action and information, naturally look to them for the necessary aid to render their own laudable efforts for the instruction of the young, intelligent, and effective. Already have numerous applications for books, maps, and all the varied auxiliary apparatus for conducting a school, reached us. And the number begins to increase to such an extent, that, in the continuance of this course of proceeding, we can only foresee such an absorption of our time as would materially interfere with the due performance of our peculiar duties. It has also forcibly occurred to us, that the same motives which induce our friends to have recourse to our assistance, must influence every one else who happens to be similarly disposed and similarly situated. A certain portion of the European community write to us *because they are our friends;* but are there not hundreds of others, residing at distant mofussil stations, who are equally isolated from the various means of educational improvement which the present age so largely affords? Supplies of new elementary books on improved plans are so frequently arriving from England and America, and the number of useful Indian publications is beginning to increase so rapidly, that even in Calcutta, constant and unremitting attention is necessary to keep pace with the progress of improvement. If then, the persons who have the direction of the instruction of the young are not perpetually alive to what is going on, they will sometimes find to their dismay that they have been proceeding for months with less perfect processes, or less suitable books, and have thus been *wasting* their own time and that of the youth entrusted to their charge; whereas if they had taken care to keep up to the existing state of improvement in the varied means of education, all this might have been avoided. And if such is the case in Calcutta, what must it be in the provinces? Cut off from the society of every person who follows education as a profession, and deprived of all access to the depositories of elementary books, benevolent persons in the mofussil must be, as already stated, in a most helpless condition. And we conceive it to be peculiarly the duty of those who are influenced by similar views in Calcutta, to assist them with their experience, to impart intelligence and system to their labours, and in short, to place at their disposal, for the support of their disinterested efforts, all that enlarged acquaintance with the means of improvement which a residence at the capital cannot fail to impart. If these views were more generally followed up by the residents of Calcutta, that city, instead of being, as she has been reported to be, the *divergent focus* of Sanskrit, Arabic, and Persian barbarism, would soon become a radiating centre, whence, to a degree infinitely greater than has yet been realized, light and life and intelligence might emanate to the remotest of the subordinate provinces.

For these and similar reasons, it is proposed to publish on the 1st of every month, a *selected* list of such books, maps, and other means and appliances of

This short address, which doubtlessly will be hailed with mingled joy by the residents at all country stations, has been not favourably received by the more influential part of the Calcutta ess. The Hurkaru frankly admitted "the zeal and perfect rity of intention" that actuated those who signed it. The India zette felt disposed to await the practical working of the scheme. he Englishman defended its authors from the insinuations of the natured and jealous. The Courier alone thought proper to throw ide his wonted decorum, and for once revel in the full indulgence perfect freedom from the restraints of courtesy, good-feeling, d good-sense. Such an ebullition from such a quarter was as expected as it appeared to every one unaccountable. Indeed, contrary to the gentlemanly feeling and moderate spirit that ually preside at the helm of the Courier did this effusion appear, t the public were ready, with one unanimous shout, to cry out, This cannot be from the pen of the Editor." Surely, thought ry one, something must have befallen the Editor, and in his sence, some stray fiery spirit must have crept in and poured th its ire into the editorial columns.

Be this as it may, we rejoice to think that out of evil has been duced good. The Courier's remarks are as follows:

"Our readers will be surprised as we are with an announcement under joint names of A. Duff, C. E. Trevelyan, and W. H. Pearce, which ears in another part of this paper. Though we have often had occasion admire the eccentric flights of the Acting Political Secretary, we were by means prepared to see him engage in such a business, or in such a part- ship. How he is to find leisure from official duty to perform—even in most superficial manner—the important and voluminous functions he is assuming, is more than we can comprehend? In all likelihood, how- r, they will be as short-lived as his *Mirror of Indian Parliament.* The blic will look with disfavor, and even with distrust at a self-installed Com- tee of Public Instruction, that arrogantly assumes to direct the public taste l regulate the public morals—to stamp one work with the mark of error, another with the brand of immorality according to the measure of its own allible judgment, and to re-establish, upon its own private authority, the tiquated office of licenser, that has been so wisely discarded. If those en- sted with the business of elementary education in the mofussil be as igno- t as this triumvirate of the spelling-book would have us believe, it is high e they take to some other trade: and as to the educated classes, they ll no doubt be presumptuous enough to read and judge for themselves; if advertisements be wanting, we beg to recommend our own columns, ugh not *exclusively,* and even to solicit the custom of the new firm in t line for all the new editions with which the public is to be supplied its exertions."

The Englishman stepped forward, and defended the gentlemen o signed the address in these handsome terms:

"The *Courier* sneers at Mr. Trevelyan's junction with the Reverends A. ff and W. H. Pearce in the labour of general education, more particu- ly with reference to their recent declaration of an intention to publish asional lists of such books as may appear to them best adapted to the rposes of general instruction. The *Courier,* profoundly versed itself in e business of education, thinks it presumptuous—arrogant—and so forth in any men to take the trouble of separating the wheat from the chaff

of elementary literature—and in the fury of its zeal for the interests of government twits the 'Acting Political Secretary' with a want of the necessary leisure for the indulgence of such 'eccentric flights.' On the latter point, it is not necessary to say much. Sir John Malcolm has well observed, that those men who have had most official duty to perform are those who have rendered, in their leisure, the most essential service to Anglo-Indian literature—and there are few persons who will be bold enough to deny that Sir John was right. Moreover, a government that can afford to give its Hindu servants thirty-four holidays per annum, besides the fifty-two of the Christian sabbath, can well spare its Political Secretary the time he may apply to so excellent a purpose as the promotion of general education—a purpose, be it remembered, in which the cause of good government is so essentially involved. Mr. Trevelyan, therefore, may indulge in his "flights" without any serious compromise of his duty to the authorities who employ him.

"On the 'arrogant assumption' of the parties who promise to publish a catalogue of books, it may be as well to say a word. Mr. Duff, one of the parties, is, it is well known, a minister of great talents and extensive reading, and has been the most successful school-master that ever came to India. Mr. Pearce, who is the Superintendent of the Baptist Mission Press, is likewise Superintendent of the different Mission Schools for the natives*, and may well claim a right to determine, from the successful results of his own practice, the probable results of similar practice with similar instruments in the mofussil. Mr. Trevelyan is an accomplished gentleman, of whose reading and general abilities the columns of the *Courier* itself furnished sufficient evidence last year, to render any particular mention of him unnecessary. These gentlemen, thus gifted, have come to the conclusion, that the Europeans in the interior, who have not bestowed much attention upon the art of education, are very probably unacquainted with those particular works, *useful only in schools*, which have been found by experienced teachers to be the most effective in imparting instruction to youth; and to guard such Europeans against the perplexity attending the determination of a choice amidst the multitude of catalogues, they come forward with a promise to exhibit each month the fruits of *their* particular inquiry. Insufferable presumption! Odious arrogance! Really the civilians, chaplains, &c. in the interior ought to be monstrously outrageous to find that they are held ignorant of the relative and comparative merits of Mavor and Vyse, Guy and Goldsmith.

The Courier's reply:

"On reading an article in the *Englishman* of this morning, we asked ourselves "whence this ardent knight-errantry of our brother in defence of talents that have never been impugned? Why should our contemporary think it incumbent upon *him* to remind us that 'Mr. Trevelyan is an accomplished gentleman, of whose reading and general abilities the columns of the *Courier* itself furnished sufficient evidence last year;' that 'Mr. Duff is a minister of great talents and extensive reading, and has been the most successful school-master that ever came to India;' that 'Mr. Pearce is Superintendent of the different Mission Schools for the Natives, as well as Superintendent of the Baptist Mission Press?' We attacked not persons, but principles: we did not question the individual merits of the trio, but the purposes of the *holy alliance* they proclaimed. The respective talents and avocations of the three gentlemen are as well known in society as their names. But it is also well known to every body, that Mr. Trevelyan is now a Member of a Government Committee, established for the very purpose of promoting Native Education, and provided with funds for the pur-

* This statement is not literally correct—the *argument* however is left untouched by the error. Mr. P. is now too much engaged in other duties to act as superintendent of Native Schools. He *was* however for several years a Secretary of the Calcutta School Society, which had at that time 22 Native Schools under its patronage—and must therefore bring with him some considerable share of knowledge and experience, to qualify him for the trust he has now undertaken.—Ed.

chase or printing of such books as may be deemed useful to the object; and it was a very natural inference, that so zealous a Member of that Committee would have employed all his energies in concert with his associates, where they were likely to be most extensively useful; instead of forming a new private, and, under the circumstances, suspicious looking alliance, to *direct* the course of instruction throughout India, according to his and their particular notions of the books most proper for schools. If Mr. Duff and Mr. Pearce were separately or jointly to put forth *their* lists of school books, there would be nothing arrogant in it. People would look at the thing—even those who might not approve the selection made—with the same kind of respect as they regard the individual exertions of a zealous Missionary; and no doubt very many persons would readily submit to the judgment of either of those gentlemen. But, when we see them associated with a public functionary, putting their names to a proclamation bearing the pompous title of an 'Address to the Friends of Education in India,' it is quite a different thing. An air of authority is here assumed, a censorial dictatorship of school instruction; and we at once perceive the undue influence likely to be produced, and the danger of abuses of various kinds; and it is our duty to give the public immediate warning thereof. Can any one avoid coming to the same conclusion with ourselves, after attentively reading the following passage? The italics are in the original:

"It is proposed to publish on the 1st of every month a *selected* list of such books, maps, and other means and appliances of education as we can *confidently* recommend for general introduction into schools and school libraries. In making the *selection*, we shall endeavour to be guided by the principle of universal utility. As regards the subject-matter of the books, there will be no *exclusive* system. Works in every department of knowledge, whether religious, literary, or scientific, that are *really* good, useful, and adapted to the circumstances of Indian youth, will be freely admitted, and nothing will be summarily rejected except what is *bad*, or in other words, what is of a corrupting tendency in morals, or of an erroneous tendency in science. It must not, however, be understood, that we pledge ourselves to admit *all* the works on any particular subject that may fall under the general denomination of 'good.' No such thing. It is in reference to the various departments of knowledge that *universality* may be predicated of our design; as regards the various works that treat of any one branch separately, it is based essentially on the principle of *selection*. Amongst many books on the same subject, all of which in a certain sense may be pronounced 'good,' our object will be to select such as, on the whole, appear in our judgment to be best adapted to the purposes of a sound and enlightened education."

"The *Englishman* has a funny way of getting over the objection of the Acting Secretary's official duties—

'A government that can afford to give its Hindu servants thirty-four holidays per annum, besides the fifty-two of the Christian sabbath, can well spare its Political Secretary the time he may apply to so excellent a purpose as the promotion of general education—a purpose, be it remembered, in which the cause of good government is so essentially involved. Mr. Trevelyan, therefore, may indulge in his 'flights' without any serious compromise of his duty to the authorities who employ him.'

"Of course, if the Governor General shall consider Mr. Trevelyan the fittest man to promote and superintend the education of the Natives, he may appoint him Minister of Public Instruction: but is it not customary for a public officer to *wait* till he is gazetted, before he assumes the duties of the office to which he aspires?"

In opposition to the opinion that the new scheme was uncalled for, a correspondent of the India Gazette, under the signature of "FAIR PLAY," demonstrated that no existing institution was

calculated to meet the demands of the country—and that consequently, there was an absolute necessity for some such remedial plan as that proposed in the "short Address."

To the Editor of the India Gazette.

Sir,—In your paper of this day's date, in noticing the address of Messrs. Duff, Trevelyan, and Pearce, you inquire, "Is not the object which these gentlemen have in view included in those of the Committee of Public Instruction and the School Book Society?" As it is likely that many others may conclude with you that this is the case, I beg to furnish you with the following facts, which, coming as they have to *my own* knowledge, prove that it is *not*, and that some effort resembling that proposed by the gentlemen above named is absolutely needed, in order to give effect to the benevolent views of the friends of education in the mofussil. From such stations, the following may be regarded as a specimen of orders for school books, when sent from the conductor of a *Regimental School*.

1. 48 English Instructor, Nos. 1 and 2,
2. 24 Murray's Spelling Book,
3. 24 Readers, No. 1.
4. 12 Ditto, No. 2.
5. 24 Watts's Hymns for Children.
6. 24 First and Second Catechism.
7. 6 Epitome of Scripture History.
8. 6 Goldsmith's History of England.
9. 4 Outline of Ancient History.
10. 6 Bibles.
11. 12 Testaments.
12. 12 Indian Arithmetic.
13. 24 Slates with Pencils.
14. A selection of reward books with pictures, from the Tract Society.
15. A Geography, for beginners, containing much about India.
16. Grund's Astronomy, with plates.

Now, suppose this order were to be addressed to the Secretary of the Education Committee, his reply would be: "I regret to inform you that only two kinds of the books you have ordered have been published by the Committee of Public Instruction, and that with these the Committee supplies only its own schools. I beg leave, therefore, to return your order unexecuted."

After some time, say five or six weeks, this reply reaches the distant station from which it was despatched, and in the meanwhile the disappointed writer, having heard that the School Book Society supplies many stations up the country, addresses a second letter to its Secretary, and receives the following reply:

"The books marked Nos. 2, 3, 4, 8, and 12, are the publications of our Society, and I have great pleasure in sending the number of each you have ordered. The others being not in our catalogue, and several being religious books, which it is not the object of this institution to supply, I regret I cannot forward."

After another long interval from the time of dispatching the order, this discouraging answer is received. In hopes of further success at last, he writes to a book-seller, ordering of him the publications not yet supplied. The book-seller writes him in reply as follows: "I have the pleasure of informing you that I have procured and shall dispatch by the first opportunity the Bibles, Testaments, and slates, marked respectively Nos. 10, 11 and 13. I regret, however, to inform you, that after some inquiry, we cannot ascertain where the other works you have ordered are procurable."

After another six weeks' delay are his hopes thus disappointed, and though the books above mentioned, which he cannot procure, are peculiar-

ly suitable to his purpose, none of them containing any sectarian sentiments, but all being such as every Christian might wish to use for his children, he is at last obliged to go without them, or in despair, to request you or some other friend to see what he can do to procure them. Meanwhile his school languishes; all his classes, who are competent to the task, having read through the few books he was able to procure at his second and third application; for other classes they are unsuitable; and the school, instead of being well disciplined, each scholar having a book to read suitable to his capacity, is in a state of the most fearful inefficiency and disorder.

The fact is, that of the books mentioned, No. 1 must be procured from Mr. Duff, Nos. 5 and 7, from the Church Mission Press; No. 6, from the Baptist Mission Press; No. 9, from Serampore; No. 14, from Mr. Thomas of Howrah, and No. 16, from an American agent in Cossitollah. With the books themselves, as published at these various places, I know from my own experience, the Calcutta book-sellers are unacquainted, and that they must therefore send a reply in its general features similar to what I have above written.

I could furnish you with numerous cases in which equal delay and vexation have been experienced in the supply of orders for books in the *native languages*; but surely I have said enough to prove to yourself and readers, that if Messrs. Duff, Trevelyan, and Pearce will combine in one catalogue the most suitable books on each subject, to form a complete system of education, and will appoint (as I understand from one of them is their intention) an agent from whom all such books, whether the publications of the Education Committee, the School Book Society, the Tract and Christian Book Society, or of various individuals, who at different times have published different works for schools, may at once be procured, they will by the immense saving of time, trouble, and expense, thus secured to the conductors of schools all over India, confer on them a most important benefit.

I understand too that one great object in view with these gentlemen is the reduction, wherever proper, in the price of school-books. The only cause of the expense of books in India is the very limited demand, else books could be afforded cheaper in Calcutta than in London. For instance, Murray's large Grammar is sold in London for 4*s.* or 4*s.* 6*d.* The neat edition printed by the School Book Society is charged only 1 *R.* 8 *as.* or 3*s.*, and the latter sum pays cost price of paper and printing, as well as allowance for depository charges. Now if a steady demand for any books can be procured, it will be the object of these gentlemen to prevail on the proprietors to reduce the price accordingly, and thus the best books on each subject will be available to a poor population like that of India, at a price in some degree suitable to their means.

I now make an appeal through you, Sir, to the Editor of the *Courier*, whose illiberal remarks on the subject I see you have extracted in your paper of this date, whether a scheme fraught with such benefits, and attended with no expense to any but the parties themselves, is not deserving of the commendations of every friend of education. If the Editor of the *Courier*, yourself, or any one else chooses to recommend any book whatever, may he not do it, I beg to ask, in an advertisement, paying for the same; and may not these gentlemen, if they choose, introduce to the public any works they may think suitable on the same conditions? Their recommendation will carry weight as far as they are known and respected, and no further; and is this a crime, that at their own expense they relieve the embarrassment, save the time and money, and aid the usefulness of their friends and the public? Let motives be candidly construed, and honourably interpreted by even the Editor of the *Courier*, and I am persuaded that he, like yourself, will wish success to a plan so well intended, and as well adapted for extensive usefulness.

Trusting that he will do my friends the justice to transplant to his pages this hurried defence of their conduct, and that even by it he will be convinced that he has in his comments been most illiberal,

I remain, Sir, your obedient humble servant,

Calcutta, 11th June, 1834. FAIR PLAY.

The Editor of the India Gazette's Comment.

"Messrs. Duff, Trevelyan, and Pearce's Address to the Friends of Education in India has excited something like a controversy, in which the *Courier* has rather roughly handled the Deputy Secretary, leaving the other two unscathed. Mr. Trevelyan picturesquely stands between his two friends, giving and receiving mutual support, and seeming to say that he will not allow himself to be separated from them. We think he is quite right, and that the *Courier* is quite wrong in expecting or requiring him, merely because he is Deputy Secretary, to abstain from any act which would be justifiable in any other man. Surely the possession of office does not destroy a man's individuality, or his obligation, in his personal capacity, to support or promote every object which in his private opinion is calculated to benefit society. If indeed it were made to appear that he employs his official authority and influence otherwise than officially for the promotion of his own party, private, or sectarian views, there would be just cause for reprehension; but nothing of this kind is alleged by the *Courier*. If for instance—to suppose a case merely for the sake of illustrating a general statement—the Deputy Secretary, availing himself of the powers and facilities of office, were to frank the school books belonging to the new partnership, or parcels and pamphlets sent into the mofussil, advocating his peculiar views respecting the substitution of the English for the vernacular languages, and Mr. Duff's peculiar views respecting the substitution of the Roman for the Oriental characters, we should say that he would thus lay himself open to animadversion by confounding the Deputy Secretary with the private gentleman, and employing the privileges of the one to promote the views and opinions of the other. Neither this, nor any thing resembling this in principle has been advanced, and the attempt to make him the exclusive object of censure, if censure is deserved, appears unjust. It is not the Deputy Secretary who has addressed the Friends of Education in India, but C. E. Trevelyan, one and indivisible with Messrs. Duff and Pearce, differing in nothing and agreeing in every thing with them.

"If censure is deserved, it must be shared equally among the three, and a correspondent in to-day's paper makes out a very strong case to show that it was indispensably necessary to adopt some other means than have hitherto existed in order to supply mofussil institutions with school-books. We can add nothing to the force of his statements, except to profess our entire conviction of their correctness in as far as facts are concerned. With this admission, however, it will still remain to be determined, whether the proper course has been adopted to supply the wants of the mofussil. It is true that each of the three had it in his power to recommend what book he pleased to those who might consult him, and that united they only do the same thing, what any one or any three others have the power of doing. But is there not in this obtrusion of themselves on the public, and in this unsolicited assumption of a general power of recommendation, something presumptuous and self-sufficient? With a sincere approval of the general object, we cannot avoid forming this opinion, which we should not have been forward to express but for the letter of FAIR PLAY. The combination must be regarded either as an act of philanthropy or a matter of business. If the former, good sense and a very ordinary share of modesty would have taught them to seek the support and aid of the community by forming an association of the friends of education, drawn from various classes, and existing under the usual checks against jobs

ad partialities, for a purpose which, it appears, no existing public institu-ion fully meets. If it should be regarded as a matter of business—and the ntended appointment of an agent from whom all the books are to be ob-ained would seem to imply this view—then it is merely the establishment of new book-selling concern, introduced to the public under unusual auspices, nd with professions of disinterestedness, which it would have been well to rithhold. *Utrum horum mavis, accipe*; but don't let us have the two so ombined that the one shall be indistinguishable from the other, and that n any transaction with the agent of Messrs. Duff, Trevelyan, and Pearce, he purchaser or the seller of books shall be required at one time to submit o the rules of business, and at another to yield an advantage in considera-ion of the philanthropic objects of his employers.

"Whatever may be thought of the judgment of these three gentlemen, we heerfully admit the excellence of their motives and intentions; and as they have taken no step which may not be recalled, we would recommend them to reflect on the false position which they at present occupy before the public."

The Editor of the Gazette, having thus admitted in the most unqualified terms, that the authors of the scheme were actuated by the purest and most philanthropic motives, as also, that their's or some similar plan was indispensably required, only expresses his doubts as to the propriety of the peculiar *mode* proposed for its accomplishment. Accordingly, another correspondent, signing himself "JUSTICE," stepped forward, and at great length clearly proved that in the peculiar circumstances of the case, the *mode* was not only unexceptionable, but the best that could be devised.

To the Editor of the India Gazette.

SIR,—The fairness with which you have treated the letter of FAIR PLAY with regard to the address of Messrs. Duff, Trevelyan, and Pearce, encour-ages me also, as a friend of these gentlemen, to address you. Besides acknowledging the purity of their motives, you admit, "that it was indis-pensably necessary to adopt some other means than have hitherto existed in order to supply mofussil institutions with school-books." It is acknow-ledged therefore that existing means were insufficient, and that there was a call for new measures; the object, in short, for which Messrs. Duff, Trevelyan and Pearce came forward, is allowed to be a good and sufficient one, and their manner only is objected to. The propriety or otherwise of the particular course adopted by them to accomplish a desirable object is therefore the question now at issue, and if sufficient reason can be shown on their side, I fully expect that the same honorable candour which led you to acquiesce in the public advantage of the end, will also draw from you a willing admission of the propriety of the means.

You observe, "Is there not in this obtrusion of themselves on the pub-lic, and in this unsolicited assumption of a general power of recommenda-tion, something presumptuous and self-sufficient? With a sincere approval of the general object, we cannot avoid forming this opinion." This is the charge, and the defence is as follows:—

First.—That act cannot be said to be done presumptuously which is forced upon a person, and such has been literally the case with respect to this act and these gentlemen. For various reasons they had severally ac-quired a reputation for being friends to popular education, and for not being above supplying, when requested to do so, the apparatus necessary for carrying it on, from works of the highest class down to spelling-books and grammars, which are the foundation of all; and the consequence of this reputation has been, that for some time past they have been in the

habits of receiving more applications for assistance than it has been in their power to comply with, consistently with the due performance of their own proper duties. As these applications have of late increased, rather than diminished, it became absolutely necessary to devise some appropiate means of answering the demand, and the expedient which naturally suggested itself was a joint periodical letter in the public papers. Need I point out the waste of time which will be avoided by the adoption of this plan? Three gentlemen, who have other important duties to perform, will be saved writing on an average at least two letters a day each. Their correspondents, who formerly applied to them personally, will be saved the time and trouble attending writing to make inquiries, and every body else will gain the advantage of the fullest information on a subject on which it could before be furnished only in a very imperfect manner to a few. Messrs. Duff, Trevelyan, and Pearce therefore have not courted publicity, but yielded to necessity. The "assumption," so far from having been "unsolicited," has been forced upon them; and you, Mr. Editor, and every other impartial person, will be ready to admit that they cannot be deemed "self-sufficient" in having taken up that position which was marked out for them by the suffrages of a large proportion of the friends of education, when they could no longer avoid doing so, consistently with the regard which was due to their own peculiar functions. Should you hesitate to admit this, I shall make my appeal to the Editor of the *Courier*. He read the Deputy Secretary a lecture the other day on the possibility of these pursuits interfering with official duties, and the Deputy Secretary has anticipated the call by joining in an arrangement, according to which he will only have one public letter a month (a kind of educational price-current we may call it) to write on this subject, instead of a far greater number of private ones.

Another motive is believed to have weighed with these gentlemen in coming forward in the manner they have, without immediately seeking for any support from without. The present is a peculiar juncture in the moral history of the country. The General Committee of Public Instruction, as it regards the education of the people, has fallen far behind the march of events. The nature of its proceedings in respect to the supply of books will be immediately apparent to any body who takes the trouble to look into their library, surnamed the Depository, adjoining to the Hindu College. It will there be seen that the shelves are groaning under the weight of hundreds of ponderous Sanskrit and Arabic quartos, while the only books suitable for education which they have published in the English and Native languages, are those printed in connection with the School Book Society, and these are put forward on the table in front of the entrance, as though it were intended to present an unwilling tribute to public opinion. The depository moreover is extremely limited in its object. It is merely an institution for the supply of books to the colleges under the control of the General Committee, and although this rule has lately been relaxed, and a portion of their books has been advertized in the public papers, yet this change was only in favor of the Arabic and Sanskrit ones. The Committee has at last begun to perceive the absurdity of keeping such a number of books on their stores, for which there was no demand, and it has therefore been resolved to offer them for sale at reduced prices. So far, therefore, as the General Committee supply the public with books for education, its operations are decidedly of a noxious tendency, since their Arabic and Sanskrit books teach without a single exception, false religion, false morals, and false science.

The School Book Society also has a fault, though of an opposite character, which equally incapacitates it from meeting the present demands of the country. Its operations, as far as they go, are quite unobjectionable, but they do not go far enough. All books which contain any reference to religion, including all those which are written on the principle of acknowledging the truth of Christianity, are excluded from its catalogue. It is in short

ly half a society. The great demand in our day is for English books, and uch the largest proportion of our English literature, from the speller to e most obstruse works on moral and political philosophy, contains repeat- l admissions of the divine authority of the Christian faith, all of which is erefore denied a place in the School Book Society's list. Nor let it be rgotten, that the most active class of philanthropists in the country are the ly devoted Christians, to the full supply of whose wants this Society, in present constitution, is of course inadequate. May we not hope that the mmittee of Management of that institution will soon acknowledge that hatever may have been the case formerly, this illiberal exclusive system is ite unsuited to the present more advanced state of education in India?

Such was the state of affairs at Calcutta when the three gentlemen above entioned received the call to come forward and assist their friends in the terior. There were two courses open for them to adopt, one of which was call in the assistance of others, and the other to stand forward in their n persons only. If the first of these plans had been had recourse to, the sult would apparently have been nearly as follows. Most of the gentle- en who could have been applied to by them are members of one or other f the existing institutions, and of these a good proportion are staunch ad- ocates of the Sanskrit and Arabic system of the General Committee on the e hand, or of the exclusive system of the School Book Society in the ther. To have asked any of these gentlemen to give in their adhesion to he new society would have been the same thing as asking them to declare he existing institutions inadequate to the wants of general education, which ou, Mr. Editor, in common with all with whom I have conversed since FAIR PLAY'S letter was published, have now readily acknowledged, but hich before was not admitted. The commencement of such a canvass ould necessarily have excited opposition, and thus while they ought to ave been acting, the time of these gentlemen would have been occupied n controversy, and possibly a bad feeling would have been engendered in he community. This plan would thus have thrown an apple of discord nto the society of Calcutta. Controversies would have ensued, and instead f assisting their brethren in the mofussil, they would have had enough to e to settle the question with their Calcutta associates. The other plan, lthough apparently the boldest, is really the safest and best for all parties. ccording to this, three gentlemen, without asking any body's assistance, or xpecting any person to commit himself to their proceedings, have come orward to make the experiment at their own risk. They desired to involve obody in the responsibility of their measures. They were prepared to ear, in their own characters, the scoffs with which the illiberal were sure assail them on such an occasion, but they were resolved to try the ex- eriment for the benefit of the country, and finally to solve the question hether the present generation of people in India are resolved to confine heir attention to Sanskrit and Arabic books, and to books from which all eference to Christianity, even a bare acknowledgment of the truth of its ndamental principles, is excluded; or whether there is not also an import- nt demand for the great body of English literature in all its departments. s the plan was not intended for the benefit of the Calcutta people, whose cilities of access to the means of improvement are already of a very superi- r order, it was not expected that they would fully appreciate it. But I m fully persuaded that the majority of the people residing at a distance, ho are at present so much at a loss in this respect, will feel and express heir obligations for an effort now universally acknowledged to be essential their usefulness. In due time it will be seen whether the oriental scho- rs attached to the General Committee are right in believing that the de- and of the country is for the most part confined to Arabic and Sanskrit ooks, or whether the School Book Society secures to itself the greatest eld of usefulness, while it rejects every book which bears on it the impress

of Christianity; or whether, according to another class of philosophers, which has of late been growing in strength and importance, the country has begun to liberalize, and while it absolutely rejects the absurdities of Arabic and Sanskrit, is not unwilling to receive the whole body of English literature, Christian books and all included.

It is well known that in committees the actual work is generally done by two or three members, and the principal use of the remainder is to give weight, influence, and permanency to the institution, and to control the expenditure of the funds entrusted to its keeping. Now, in the present stage of the proceeding under discussion, activity, energy, promptness of decision, and practical acquaintance with the business in hand are the qualities which are essentially requisite. Plans have to be organized, connections have to be formed, and the whole machine has to be set in motion. At first the soul of a committee was wanted without any of its retarding adjuncts. There are enough to carry on business, and there is no call for a larger committee at present. As no subscriptions are to be accounted for, there is no necessity for controlling pecuniary matters. Where there is no trust there can be no responsibility. Neither is there any particular necessity at present for the accession of influential people, because the incipient society only professes to supply actually existing demands in the mofussil. If people really want the books, they will write and get them without the additional allurement of great names. Moreover, it is not necessary in the present stage of the proceeding to make any particular provision with a view to permanency. The whole affair is confessedly an experiment. If the society of the provinces do not avail themselves to any considerable extent of the facilities thus presented to them for procuring books and other means of instruction, the attempt must fall to the ground; while, on the other hand, if they do avail themselves of it, the experiment may be considered to have succeeded. And it will then be time to place the institution under the protection of a regularly constituted society. When the period of probation has once expired, the efforts of the projectors will be directed to increase its influence, to extend its sphere of usefulness, and to secure its permanency; and if the existing institutions do not by that time enlarge their operations, so as to meet the improved state of the demand, subscriptions may then be raised to republish and translate books, and to accomplish other objects calculated to promote the intellectual and moral advancement of the people of India, and influential members of the community may be invited to place themselves at the head of the committee, the gentlemen above referred to retiring to give them place as proposed in the address they originally issued.

With regard to the "agent" to be appointed, I see you have most completely mistaken the view of my friends: I beg therefore to explain them. Had they merely informed their correspondents in the mofussil that at such and such places the particular books they might require were obtainable, they would have afforded *some* assistance, but not *enough*. The persons who wanted these books must apply, as your correspondent FAIR PLAY has demonstrated, to six or eight places for the execution of one order ere it could be completed. The gentlemen alluded to, therefore, were anxious to effect *more* for their mofussil friends. They wished to have some central spot in Calcutta at which the *whole of those books* might be procured *at once*, and therefore determined to engage a book-seller who would pledge himself to have constantly on hand a supply of all the books in their list, or to write for them whenever ordered. The saving of correspondence and expense in carriage thus effected, and the superior facility secured to the operations of a school by the receipt at an *early period*, and at the *same time*, of *all the books* necessary for its complete organization, you will perceive is to the friends of education in the country a most important advantage, an advantage which, if I mistake not, will be generally and warmly appreciated by these gentlemen.

The only object of the three whose views (after conversation with them) I have thus undertaken to explain, is the benefit of the public in persuading the proprietors of books on the one hand, if a ready and extensive sale for them can be secured, to reduce their price to the purchaser; and on the other hand, as an auxiliary to this object, to induce the book-seller whom they appoint as agent to accept of rather less than the usual commission in sales. This of course will enable the proprietors of a work to submit with justice to a corresponding reduction in the price they charge. I need not say that in all this there is no advantage secured by my friends except the exquisite satisfaction of doing good; the pecuniary advantage is entirely on the part of the public.

You have already acquiesced in the purity of the motives, and in the propriety of the end which the three gentlemen had in view, and after this explanation, I beg of you in all candour to say whether, considering *the peculiar exigencies of the case*, you do not approve also of the mode which they have adopted to accomplish that end.

When you gave insertion to the personal attack of the *Courier*, allow me to intimate that it would have been but fair if you had also inserted the handsome apology made in the behalf of my friends by the *Englishman*, in reply to that very attack.

Before we part, I may as well remark that I have been somewhat surprized to hear you allude to the "peculiar views" of Mr. Trevelyan respecting the substitution of the English "for the vernacular languages;' for although I have perused most, if not all, of the public writings of that gentleman, I never once remember this idea having been broached by him. He invariably speaks of English as the *language of liberal education*, and refers to it as holding the same place in relation to this country as the Greek language did to Rome and the Latin to Modern Europe; and Sanskrit, Arabic, and Persian have hitherto done towards this country. As the wild notion which you have attributed to my friend would be likely, if the imputation were to obtain general credence, to diminish the usefulness of a person who has certainly exerted his talents and influence most laudably for the best interests of the country, I have reason to expect that you will either withdraw the charge or point out that passage in his writings which appears to you to justify it.

You also speak of Mr. Duff's "peculiar views respecting the substitution of the Roman for the oriental characters," upon which subject I shall only reply, that these "peculiar views" are entertained at present by numbers of the best informed and most influential people in the country; and before many months pass over our heads, if I mistake not, some thousands of the rising generation will be actively employed acquiring and propagating their native literature through the medium of these same letters.

Although, in consequence of your editorial remarks, my friend FAIR PLAY and myself have addressed our correspondence to you, I trust notwithstanding that the Editors of the *Hurkaru* and *Englishman*, with their usual liberality, will insert our letters in their columns also. They will, I apprehend, conceive them to contain matter of sufficient interest, in connection with the subject of the Address, to form a proper exception to their general rule of not admitting letters addressed to another paper. As for the *Courier*, justice of course demands, that having given currency to a personal attack upon Mr. Trevelyan, he should give similar publicity to the explanation of his friends.

I am, Sir, your obedient servant,

June 17, 1834. JUSTICE*.

* On the above paper the Editor in a *note*, merely remarked, that though his opinion was not altered, yet that the question being "very much a matter of taste," he had "nothing to object"—a concession as unqualified as could be expected.

On a review of the whole of the preceding papers, it must appear that the gentlemen who signed the "Address" are under special obligations to the *Courier* for having been the unintentional cause of setting their intentions, plans, and claims on public support in brighter array than ever. By the *Courier's* opposition, much new and important information has been elicited—much inquiry has been excited—and much fresh zeal inspired. The country will reap a rich harvest of benefits, and the names of those who spare no trouble and relax no effort in order to befriend it, though assailed by the ignorant or uncandid, will only be the more endeared to the people of this land.

IX.—*Progress of Opinion with regard to the Cultivation of the English Language, and the Introduction of the Roman Character into India.*

[Being impressed with the fullest conviction of the incalculable advantages which India will derive from the cultivation of the English language, and the expression of the native dialects in the Roman character, we cannot but regard with the deepest interest the views which are taken of these subjects by those who are the most competent to form a correct opinion. It is with pleasure that we inform our readers, (many of whom, we are aware, enter fully into our views,) that on both these subjects we continue to receive from all parts of the country the most cheering and satisfactory statements.

One intelligent correspondent, it is true, has stated an objection to the latter plan, which is well worthy the attention of all its friends, not to prevent or paralyze their efforts in its favour, but to give them a right direction. It is urged, that if the Roman character be introduced, the native languages must be taught by European teachers, and then will be introduced all that inaccuracy which it is allowed on all hands generally attaches to the pronunciation of foreigners. Did we grant the premises, we must partly allow the conclusion:—we say *partly*, because however much the native youth would be taught a false pronunciation of their own language *before* they were acquainted with the character, the moment they made this acquisition (an acquisition surely requiring no very long period) they would of course read it among themselves, and immediately revert to the natural sound of each letter, as conversation with their families, or reading in the native character had taught them. Like a bow no longer confined by the string, each tongue would naturally revert to its accustomed expression, and thus no permanent injury could be sustained.

But we go further and ask, why should any *number of boys* be taught the character by a European? Let a native, previously acquainted with the Roman character, (and where may not *one* such be found or soon instructed,) receive a little aid to comprehend the scheme, and then be employed to teach his countrymen; and the difficulty vanishes. In Calcutta alone we know of at least ten well-informed natives actively employed in transferring works in the native character, into the Roman, and the only aid they have received from a European (an aid surely not sufficient to vitiate their pronunciation) has been an hour or two's instruction in the power of the Roman letters, as exhibited in the tabular scheme of the alphabet, and its anomalies, and a revision of the first few pages of the Romanized version they have prepared, in order to correct the few mistakes or oversights which are sure to occur in any first attempt of the kind. It will be evident to all our readers that such persons are in no danger from the source referred to. Having from their childhood spoken and written Bengálí, Hindustáni, or Hinduí, and returning after the lessons received from their European friend to the bosom of their families again to speak as elements of their vernacular language the very words they have written, what danger exists of their either acquiring or propagating a vitiated pronunciation through the use of the new character recommended? Let then all the friends of this noble improvement employ natives as far as possible to teach both Natives and Europeans the languages thus expressed, and the danger referred to by our correspondent will be effectually prevented.

We are happy to add, that with regard to the more general study of English as the language of superior education and the conversational medium of the more intelligent and wealthy among the natives, and as it respects the use of the Roman Alphabet, as fully explained and defended in the three last numbers of our work, the

progress of public opinion in Calcutta is decidedly in their favour. Every day brings us fresh auxiliaries, and justifies more solid hopes. But it is not in Calcutta only that this impression is created. Aided by the Calcutta Press, through whose kind assistance a knowledge of the design has been widely circulated, it has rapidly extended to the most distant parts of our empire. In illustration of this we have thought it desirable to place on record the three following extracts from letters lately received. It may be interesting to add, that they were all written since the beginning of the present month, and are dated at places so distant from the Presidency and from each other, as Dilhi, Naipál, and Assam.

Our friends will notice, that elementary books of all descriptions in the Roman character will be immediately available.—ED.]

"The enclosed is from Buddar Uddín, on the subject of what you sent for delivery to him. English will soon become quite the *go* here, and so (I expect) will the new orthography also. I have shown the Alphabet scheme to several intelligent natives, and the idea appears to take with them all, as regards the colloquial or Urdû language, which as it has no peculiar character of its own, may (they say) be written just as well in the English as either Persian or Hindí letters, and whenever we have set the thing agoing thus *partially*, it will of its own accord extend itself to all the other languages. T ***, I believe, is now at work, writing off a part of the "Bagh o Bahár," and as soon as he has got it ready, and we get up the diacritical points, we shall print off some hundred copies of it to make a commencement with. As to the success of the project, I have not myself the slightest misgivings on the subject. Europeans and Natives will all approve of the plan; the former because it will enable them to *write* and *read* the language, which they now can only *speak*, and the latter because it will enable them to communicate with their *Rulers* in a language in which they will be sure of being understood, and which they can themselves write without having recourse to múnshis, in whom they can have no confidence. As regards the business of our courts, what a grand thing gained this will be. Persian will instantly go to the wall, and the common *boli* of the country, to which it will give way, will in the course of a few years become so interlarded with English phrases, that the difficulty of learning our language, will be reduced to nothing, and all will become desirous of picking it up: it will, in fact, be spoken by the lower orders just in the same broken way that it is at present spoken in many parts of Ireland, where a few years ago it was altogether unknown, as I have myself had opportunities of observing. This fact you may throw in the teeth of the cavillers and objectors, who would fain keep every thing in *statu quo*, and who will not be brought to believe in the possibility of any innovation taking place until it has actually come into operation.

"There is no fear whatever of the plan, not succeeding as far as the colloquial language of the country or the common Hindustáni is concerned. I am less sanguine as regards the other languages, *for the present* that is to say, but by and bye we shall be able to alter their dress also. In the meantime any body will learn to write the Hindustáni in Roman letters. Why should not the Government direct the several functionaries throughout the country, to make their Umlahs learn the new orthography? An *isharah* on the subject would do the thing. Persian should be discontinued in the courts altogether."

"Are there any Bengalee books printed in the English character? if so, I should be thankful for some. Nothing in my opinion would advance us so much as the introduction of our character, for it would make the acquisition either of English by the natives, or of the native languages by us, a work of infinite less difficulty. It is only by giving the natives some tolerably general knowledge of English that we can ever pretend to do them any justice. My experience of our courts is not great, but I am persuaded that much more substantial justice would be done through a sworn Interpreter and

with English proceedings, than with the present mode of blocking up our courts with cart loads of Persian and Bengáli papers. The judge would be all the better able to do justice for having a competent knowledge of the vernacular languages, but now an intimate knowledge of Persian or Bengáli availeth little, for the native proceedings extend to such length that no one could possibly either read or hear one half of what is submitted to any court. The voluminous nature of our proceedings is not, I suppose, a consequence of the use of the native languages, but of our general ignorance of them, and the advantage taken thereof by those about the courts to interpose this mass of rubbish between the people and their judges."

"I agree fully in your opinions, regarding the mode in which English ought to be introduced into India—from the day that sees English pleading introduced into our courts, the Persian language will sink into disrepute, and will soon be almost forgotten in India."

[Since writing the above remarks, we have received from an anonymous correspondent in a distant part of India, an interesting letter on the subject of the substitution of the Roman for the Native characters, from which we cannot but present an extract to our readers. It will be evident that the writer has duly considered the subject—is well qualified to pronounce on its merits—and is perfectly independent in his testimony to its advantages. We leave it therefore to make its just impression.—Ed.]

I am a sincere well-wisher to the whole project, from the thorough conviction, that if once brought into force, it will do more service to oriental nations, than any other device that can be conceived. For mark you, it will open at once to those who are masters of it, the accumulated stores of European geography and analysis, and that too to those possessing but a superficial knowledge of the language, in which those stores are locked up: and when we consider through how many changes, the analytical system in modern use, has gone through, before it arrived at its present beautiful simplicity; how much the grasp of the human mind is enlarged by the removal of trifling obstacles, and classifying and reducing to formulæ much of what employed the attention of mathematicians of the middle ages; it must, I believe, be acknowledged that your system will partake greatly, in as far as oriental nations are concerned, of the long sought royal road to science."

Poetry.

SONNET.

Carey! the first of that intrepid band,
Who left the country of the good and free,
To leave their bones by India's sultry strand,
Or mid the slave isles of the Carib sea,
God's blessing has gone with them, and with thee!
Star in the East of this benighted land,
Doth not thy setting speak the day at hand;
The rising of the Sun of Galilee?
Thou'rt in our hearts,—with tresses thin and grey,
And eye that knew the Book of Life so well,
And brow serene, as thou wert wont to stray
Amidst thy flowers, like Adam ere he fell!
But thou,—thy work is done; thou'rt pass'd away
In God's eternal paradise to dwell.

M.

Missionary and Religious Intelligence.

CALCUTTA.

I.—Death of Dr. Carey.—Miss Bird.—Capt. Dalby.

Since the publication of our last No. death has been very busy amongst us, and the friends of Missions have had their full share of the general sorrow. Dr. Carey, the first of living Missionaries, the most honoured and the most successful since the time of the Apostles, has closed his long and influential career. Indeed his spirit, his life, and his labours were truly apostolic. Called from the lowest class of the people, he came to this country without money, without friends, without learning. He was exposed to severe persecution, and forced for some time to labour with his own hands for his support; yet then even in his brief intervals of leisure, he found time to master the Hebrew, and Bengáli languages, to make considerable progress in the Sanskrit, and to write with his own hand a complete version of the Scriptures in the language of the country. The spirit of God, which was in him, led him forward from strength to strength, supported him under privation, enabled him to overcome in a fight that seemed without hope. Like the beloved disciple, whom he resembled in simplicity of mind, and in seeking to draw sinners to Christ altogether by the cords of love, he outlived his trials, to enjoy a peaceful and honoured old age, to know that his Master's cause was prospering, and that his own name was named with reverence and blessing in every country where a Christian dwelt. Perhaps no man ever exerted a greater influence for good on a great cause. Who that saw him, poor and in seats of learning uneducated, embark on such an enterprize, could ever dream, that, in little more than forty years, Christendom should be animated with the same spirit, thousands forsake all to follow his example, and that the word of life should be translated into almost every language, and preached in almost every corner of the earth? The vessel was an earthen vessel, but it was filled with the treasures of the Lord. His character was marked by the absence of all pretension, straight-forward simplicity of purpose, and an all-embracing love to God. If his youth and manhood showed how a Christian should live, so the last few years of his life, showed how a Christian should prepare to die. He has gone to his reward, and his works follow him*.

But he has not fallen alone. Miss Bird, another labourer in the same vineyard, has also been called to her rest. The same spirit which found him at his humble trade, and bade him 'Up! to the help of the Lord,' found her a weak and delicate female, in the bosom of a happy family, in the highest circles of the land, beloved by Christian friends, and surrounded by elegance, taste, and accomplishments. At the call of the Son of Man, she too came forth, to waste her strength alone, and to labour amidst poverty and ignorance in their most repulsive forms. Her's was pre-eminently an active and a cheerful piety: in translations, compiling books, teaching, visiting from house to house, and expounding the word of God, she was indefatigable. Scarcely bestowing on herself the necessaries of life, she gave her time, talents, and money to her master; and like Him, went about continually doing good. Earnestly solicited to return to a circle which she loved with the warmest affection, she could not resolve to leave her work, and she died in the midst of it. What a lesson to missionaries, indeed to all, is the life of this admirable woman!

It would ill become a Missionary Magazine to pass over in silence the death of Captain Dalby. We question if any one in India more nearly realized the character of an accomplished Christian gentleman. He was ever the warm friend of every thing benevolent or useful, and one of that little band, whom the Missionary can point out to the heathen, as "the

* We had intended a brief memoir of his life for this No. but the anticipated publication of Mr. Mack's admirable funeral sermon renders it unnecessary.

living witness" of their religion. These have all entered into the joy of their Lord, and in due time we also shall reap if we faint not.

II.—Annual Examination of the Free School Children.

Ths examination was held on June 21st, and was chiefly conducted by the Bishop, Sir John Grant taking part in it occasionally. Lady Bentinck honoured it by her presence. The boys generally answered the questions put to them very distinctly, and, as compared with last year, displayed a progress creditable to their teacher and to themselves. Indeed the institution altogether seems to be in a flourishing state, and bids fair to be one of the most practically useful in Calcutta.

III.—Report of the Ta'ki' Academy during the last Year—and the Second Annual Examination.

In the Hurkaru of the 22nd June, last year, a communication was inserted, entitled "The rise, progress, and first Annual Examination of the Táki Academy*." The account then given having excited considerable interest among the friends of native improvement, I am hopeful that they will not be undesirous to hear of its continued progress and present condition.

Without reiterating previous statements respecting "the rise" of the institution, I may simply remind your readers, that it is supported chiefly by the Babus, Kalinath and Boykantanath Ray Choudri—that it is under the sole superintendence of the Rev. A. Duff, and his coadjutors—that it was established about two years ago, and is situated on the banks of the Jammunah about 45 miles east from Calcutta—that the system of tuition is the same as that pursued in the General Assembly's Institution—and that on the 13th of June, last year, the anniversary of its establishment, it underwent a public examination which filled the minds of all present with emotions of gladness.

The results of the first year's labours were then regarded as indicative of past, and decisive of future, success. All were in consequence encouraged to persevere with greater ardor than ever. The supporters of the institution beheld fruits which more than repaid them with the gratifying consciousness of having done that, which might well entitle them to be enrolled among the benefactors of the species. The masters and pupils were so animated by the merited encomiums bestowed, that they seemed resolved to strive who should exceed in zeal and diligence most,—the teachers or the taught. Parents and guardians were cheered at the thought of that higher position in society to which the newly acquired attainments might enable their sons and protegees honourably to aspire. Expectations were thus raised to the highest pitch. Hope shone forth in gladsome visions. The triumphs that had been achieved justified this ardency of fancy. And the future spread out to view as the bright mirror in which were already seen reflected gleams of triumphs still more brilliant.

But scarcely had the tide of hope and joy risen to its height than it was destined to subside with sudden violence. Towards the end of the preceding month (May), lower Bengal had been visited with that tremendous gale, the effects of which are felt by multitudes till this day. The inundation had strewn every quarter with the decayed remains of animal and vegetable substances. The atmosphere became pestilential. And disease swept away thousands which the flood had spared.

Nor did Táki and its neighbourhood escape the general calamity. Only a few days after the examination of the institution, an epidemic fever broke out, which proved more extensive in its ravages and more disastrous in its effects, than any other within the memory of man. In less than a month the school was all but deserted. Still it was deemed advisable to keep it open, as long as at all practicable, in the hope of a speedy abatement of

* This was extracted in the Observer for July.

the disease. Towards the end of August, the Head Master, Mr. Clift, received a call to the new government institution at Allahabad. At that time, the number in the English department had decreased from 120, who appeared full of life and vigour at the examination, to little more than *half a dozen!* So fearfully prevalent had the effects of the terrible scourge become! Of course, there was now no alternative but temporarily to shut up the institution altogether.

Mr. Clift's departure from Tákí tended to throw additional melancholy over the scene. So closely had he entwined around himself the affections of his pupils, that the news of his intention to leave them seemed to sound like a death-knell to their hopes.

In the meantime, efforts were made to obtain a worthy successor. Eventually Mr. John Wilson, long favourably known as joint proprietor, and latterly as sole proprietor of the Dharramtollah Academy, was chosen Head Master. And if we may judge of his success, in circumstances the most trying and discouraging, we have reason to be thankful that the mantle of his predecessor appears to have fallen on him.

Early in November last, when the cold season, being fairly set in, seemed to promise an early disappearance of the fever, Mr. Duff proceeded to Tákí, accompanied by Mr. Wilson, to re-open the institution.

The accounts which poured in from every quarter were most lamentable. Not a single family in the whole district had escaped the visitation of death. It not unfrequently happened that in one house, one or two of the inmates lay dead, and the rest as good as limbless from disease—with no one to remove the dead, or bestow attention on the living. Some small villages had been entirely depopulated. And in the case of those who fell not under the first attacks, the malady assumed the form of a slow wasting intermittent fever. Hence the ghastly aspect of all who survived: so that even in November, the great body of the people seemed like a mass of moving skeletons.

In such a state of things, the institution was re-opened most cheerlessly, as may readily be imagined. Scarcely a single parent or guardian could attend. As many of the boys as possibly could, did come to demonstrate their willingness,—but the number did not amount to thirty. And many who came the first day, had a return of fever before the next.

The writer of these remarks who, about five months before, had witnessed the triumph, and partaken in the joys, of hundreds of young and old assembled in that happy spot—when forced to contrast that scene of exultation and buoyant hope, with the present spectacle of solitary walls and empty benches, of drooping countenances, and sickly forms, and downcast spirits, is not ashamed to confess that he could scarcely refrain from bursting into tears.

By degrees, one and another of the former pupils continued to return. But there was no material increase of number till towards the latter end of January. And even then the attendance was not so full as before. Between 20 and 30 of the boys had died. Several had not yet perfectly recovered: and others who had fled in a panic to distant parts of the country had not returned. The best boy in the school—the boy who had gained the highest prize for general eminence at the first annual examination, was not able to resume his studies till the month of May. And to complete the catalogue of adversities, the assistant teacher, Mr. Blaney, got ill about the beginning of March, and has been wholly unfit for active duty ever since.

At the risk of being tedious, I have been thus explicit in stating facts. The reasons are obvious. The institution is in many respects a peculiar one; and many eyes have been fixed upon it. Originated and supported chiefly by the liberality of native gentlemen—established in a part of the

cast his eyes on one of the gentlemen present, the crown of whose head happened to be bald, and suddenly cried out, with a significant smile, "he got bald top." Such an answer may be thought trifling by many, but as an indication of a habit of independent thought and observation, it can only be despised by the foolish and the ignorant. And there was not a class in the school, the boys of which did not afford abundant evidence that they were *accustomed to think for themselves.*

2. One could not fail being struck with the marked superiority of those whose minds had been quickened by the English discipline. Many of the English boys had formerly commenced the study of Persian—and some of them still continued more or less to improve their acquaintance with it. These were examined along with the Persian boys, or those that devote day and night to the study. The active intelligence of the English boys, and their ready acuteness in answering questions, finely contrasted with the stiff mechanical scholastic appearance of the disciples of Persian lore. One of the Native gentlemen felt constrained to exclaim, "These boys (the English) know *things:* but these (the Persian) *only words.*" A pregnant remark truly; and coming from an educated Native gentleman, worth a thousand arguments.

3. This circumstance tends to heighten one's pleasure at the announcement, that the English is "now universally admired and studied with avidity" at Táki, while the Persian has fallen comparatively into "contempt." The change of feeling towards the two languages is so characteristic, and fraught with instruction, that it is worth while to particularize a little. Táki abounds with respectable native families—many of them off-shoots of the house of the Ray Choudris. Amongst these, several members have at all times found access to offices of responsibility. Hence the possibility and prospect of rising in the world, has been vividly set before the young men generally; and a proportionate emulation has been excited amongst them. Now, as hitherto, the Persian language formed the exclusive passport to offices of trust, the study of it has been pursued with astonishing zeal and perseverance at Táki:—so much so, that when the English School was opened there, many of the most talented of the young men would not enter it, on the plea that English would be of no service to them, whereas a thorough knowledge of Persian would inevitably pave the way to honourable and lucrative situations. All reasoning was lost upon them: one reply sufficed to rebut every argument: "English is of no use: *for,* Government will not, cannot, abolish Persian." Well, upwards of a twelvemonth ago, it was announced in the Calcutta Journals, that Government had abolished Persian in the Political department. This intelligence did more than all our previous arguments. The young men justly concluded that if in one department Government would, and could, and did abolish Persian, the same government possibly could, and probably would, abolish it in every department of the public service. Forthwith much of the zeal and time and labour expended on the Persian were directed to the acquisition of English. And if instead of a partial substitution, Government had formally announced its design of substituting English universally, Persian would have been wholly abandoned, and the undivided *energies* of the mind, devoted to the study of English literature and science. From this we may infer that, if the natives only once feel assured that a thorough knowledge of English will open the way to employment in the service of the state, it cannot be doubted, that in a few years there may be even a redundancy of qualified candidates.

4. The extent to which the *confidence* of the boys had been gained and the *desire* to *acquire knowledge* excited, challenged the highest admiration. Having asked Mr. Wilson for an expression of his experience on this head, he, in substance, emphatically replied: I have been engaged in teaching

these 20 years, and I have never before seen boys so anxious to be instructed. Their lessons are in general well prepared at home, and every effort apparently used by them, to aid us in pushing them forward. Very often, almost every day, when the time allotted for hearing a class was expired, I have the earnest request made to me by many of them: Ask us more questions, teach us more! Who would not have pleasure in giving instruction to such boys? And I may say, I have not seen one who is not fired with the same noble ardor.

With a testimony so decisive before us, is it unreasonable to hope that the most complete success will crown our efforts to diffuse the blessings of a sound education among the people of Táki?

5. It is impossible to bring these hurried remarks to a close, without reverting in terms of special commendation, to the Babus Kalináth Ray, and Boykantanáth Ray, with all their friends and relations. They have proved, by their unabated zeal, and undiminished liberality, that, as natives, they are no ordinary men. By their steady undeviating conduct, they have done much, to wipe away the charge of fickleness that has ever attached to the Hindu character. And by a continued perseverance in this line of conduct, they will highly exalt their own name in the present age, and ages yet unborn may have reason to revere their memory. Long may they witness the fruits of their generous exertions for the improvement of their countrymen: and long may they continue to enjoy the highest of all earthly rewards, the satisfaction of doing good. Verily, these are the men whom the enlightened rulers of this land ought "to delight to honour."

A Friend to Native Education.

Calcutta, June 20th, 1834.

IV.—Monthly Prayer Meeting in Calcutta.

It may not be generally known to our readers, that on the first Monday of every month, a public prayer meeting is held in the Union and Circular Road Chapels alternately. The service commences with prayer; after which an address is delivered, or Missionary intelligence read, by some one of the Missonaries previously appointed for that purpose. The Rev. Messrs. Duff, Mackay, Lowrie, Mather, Campbell, Ellis, and Hill, have already delivered addresses. The next meeting will be held on the evening of the first Monday in July, at the Circular Road Chapel; Mr. Groves, so well known to the world for his Christian devotedness, is expected to take part in it. It is earnestly hoped, that such of our Calcutta readers as are friendly to missions, will be present to assist us with their prayers.

V.—Infant School at the Cape.

We have not space for a full report of the proceedings of the fourth anniversary meeting of the school at the Cape—occupying as it does six closely printed columns of the *South African Advertiser*—but we cannot deny ourselves the gratification of stating, that the system has, in the four years of its operation, been thoroughly successful, and already receives the countenance of the first persons in the colony. Sir Benjamin and Lady D'Urban, Sir John Herschell, Sir John Truter, and Sir John Wylde are amongst its warmest supporters. The children educated at the schools at *Cape Town only* have ranged between 70 and 100, *twenty* of whom are *English*—and of about one hundred and thirty, who have passed from the Infant into other schools, the teachers of the latter "concur in saying, that they *exhibit a marked superiority both as regards docility and aptness over those who come to them after having passed the first six or seven years of their lives without the moral discipline and training of an Infant School."—The Englishman.*

Several excellent speeches, warmly recommending such institutions, were delivered by the Rev. Drs. Phillip and Burrow, the Rev. Mr Hough, Mr Advocate Cloete, and Sir John Herschell. How delightful to the Christian to see one of the most eminent of living Missionaries, and the first of living philosophers, engaged heart and hand in the same good cause, the moral and spiritual improvement of their race!

VI.—STATE OF RELIGION IN THE AMERICAN PRESBYTERIAN CHURCH.

An admirable practice has been introduced into the Presbyterian Church in the United States. Previous to the sitting of the General Assembly, each Presbytery sends up a report of the state and progress of religion within its bounds during the past year; and these, being digested and condensed by a Committee appointed for that purpose, are published annually under the sanction of the Assembly. We shall endeavour to lay before our readers an abstract of this most interesting document for the year ending in May, 1833. After lamenting that the past year had been less distinguished than the two preceding, by the power of renewing and sanctifying grace, which it attributes to the lukewarm and worldly spirit of professing Christians, it proceeds to narrate what the Lord had been actually doing for his cause. The following is the order of the report:

1. REVIVALS OF RELIGION.—We would notice, with fervent gratitude, special divine favour in the effusions of the Holy Spirit: "He has not dealt with us according to our sins, nor rewarded us according to our iniquities." From ninety-two Presbyteries, which have made reports, it appears that sixty-two have been favoured with "times of refreshing from the presence of the Lord." Upon more or less of the churches under the care of thirty-six of these Presbyteries, divine influence has descended like the morning dew or gentle showers. In some of them *a few only* of their congregations, while in others *several*, and in some, *nearly all*, have been cheered and blessed with these gracious visitations. Their good effects are apparent in the increased humility, zeal, and activity of the disciples of the Saviour, and the accessions to their number from the world of such as we trust he will own as his, when he shall make up his jewels.

But the Lord has done greater things for us than these, whereof we are glad. Twenty-six of the Presbyteries report revivals of equal extent and power with any which occurred in preceding years. The Lord has made bare his arm in behalf of his heritage. His people have been humbled and revived, and exhibited delightful evidence of increased devotedness to his service, and proud rebels have been made to bow at his feet. From them he has taken all the armour in which they trusted, silenced their self-justifying pleas, and constrained them to ascribe righteousness to him, and sue for mercy at the foot of the cross. These glorious exhibitions of divine power and grace have been made in all portions of our widely extended limits.

Nor are the subjects of renovating mercy confined to any particular age or class. They are found among the aged and the young, among the rich and the poor, the bond and the free, the learned and the ignorant, the polished and the rude. Yet all, notwithstanding this diversity of condition and circumstances, agree in ascribing their rescue from endless sin and suffering to God's rich and discriminating grace. They acknowledge Christ as their Master and Lord, and cheerfully devote themselves to his service. For all these trophies of redeeming mercy, let Zion's God be praised. The Assembly regard revivals of religion as the great purifiers of our moral atmosphere, and the most important means of replenishing the church on earth with living, active members, and of peopling heaven with redeemed sinners. They would therefore exhort the churches to pray without ceasing, "O Lord, revive thy work," and to act in accordance with this inspired petition.

In regard to the means which have been blessed in promoting this precious work of mercy, the churches have reported little that is new or extraordinary. The truth, plainly exhibited and pungently applied, has been (as it always must be)

the *grand instrument*. It has been successfully presented by means of Sabbath school and Bible class instruction, protracted meetings, and *most of all*, the ordinary exercises of the pulpit. In these revivals God has signally appeared as the answerer of fervent, believing prayer.

2. The American Bible Society.—This Society has issued 91,168 Bibles and Testaments during the year, making a total of 1,533,668 since its commencement; and has appropriated 30,000 dollars for the printing and circulating of Bibles among foreign nations, and the American aborigines.

3. Missions. *The American Board of Commissioners* for foreign missions have 227 labourers already employed, and 13 others, with three assistants, have been lately appointed. *The Western Foreign Missionary Society* (just formed) has sent one Missionary to Africa, and is preparing to send two more to N. India*.

The *Assembly's Board of Missions* has labored with pleasing progress, in the work of supplying our destitute churches with the bread of life. It has employed within the year two hundred and sixty-nine Missionaries. It has six hundred Sessional and sixty-four Presbyterial Auxiliaries, embracing one thousand ministers, and one thousand five hundred churches. The Missionaries report thirty new churches organized, thirty-two houses of worship erected, and several others in progress. Four hundred individuals are employed in giving instruction, and twenty-five thousand children are taught in Sabbath schools. They have also eight hundred Bible classes, embracing ten thousand learners; and five hundred Temperance Societies have been established, whose members amount to twenty-five thousand. God has also honoured their labours by making them instrumental in producing several interesting revivals of religion.

The success of the *American Home Missionary Society* has been highly encouraging. During the year past, it has employed six hundred and five ministers, who have laboured as Missionaries or agents in eight hundred and one congregations. The amount of ministerial labour reported to have been performed is four hundred and sixteen years and nine months†. The number added to the churches, on profession of their faith, is four thousand two hundred and eighty-four; the whole number added, six thousand and forty-one. One hundred and one churches have been blessed with revivals, and three thousand four hundred and thirty-five hopeful conversions have been reported. Connected with the churches aided by the Society are seven hundred and seventy Sabbath schools, embracing thirty-one thousand one hundred and forty scholars. They further report three hundred and seventy-eight Bible classes, containing eleven thousand pupils: and fifty-three thousand seven hundred and forty-six persons, who are pledged to the principle of total abstinence from intoxicating drinks.

4. Tracts.—*The American Tract Society* has printed nearly 40,000,000 of pages, and circulated little less than 50,000,000. It has appropriated 10,000 dollars for supplying foreign parts.

5. Education.—*The Board of Education of the General Assembly* has been much prospered in its efforts to furnish men for the Gospel ministry. They have now under their care, regularly reported, and enrolled, four hundred and twenty students. Not regularly reported, but estimated to be under the care of eighteen auxiliaries, twenty-two, making a total under their care from nineteen states, and pursuing their studies in eighty-one schools and seminaries of learning, four hundred and fifty young men. Of these fifty are studying with reference to foreign fields, and six for Liberia. The Board are acting upon the pledge given to the churches to receive and sustain every young man, of suitable qualifications for the ministry, applying for patronage. They are also as far as practicable striving to educate men within those portions of the country, where they will probably labour after they enter upon the great work.

The *American Education Society* is prosecuting its work with increasing vigour. At present it is sustaining between six and seven hundred young men in a course of education for the ministry.

* Note. The Revd. Messrs. Lowrie and Reed.

† Can any of our readers tell us the meaning of this?

The *Presbyterian Education Society*, a co-ordinate institution, has now four hundred and seventy-one students in seventy-one seminaries of learning. During the year past one hundred and sixty-two have been received, and twenty-five have been licensed to preach the Gospel. No worthy applicant has ever been refused the benefactions of the Society, and both Boards have pledged themselves never to refuse one. They are already educating men in nearly every section of the United States, and are labouring to excite the zeal of their patrons to extend their operations until it can no longer with truth be said, "the harvest is plenteous but the labourers are few." In view of the indispensable necessity of an increase of well-qualified ministers, in order to carry forward all the great enterprises of benevolence, and execute the command of the risen Saviour, "Go ye into all the world and preach the Gospel to every creature," the Assembly would earnestly commend the Education Cause to the prayers and liberality of the Churches.

The *American Sunday School Union* is going forward in its noble work. During the last three years it has secured the establishment of four thousand two hundred and forty-five schools in the valley of the Mississippi, embracing probably more than two hundred thousand scholars. The number of BOOKS put in circulation in that part of our country by this enterprise is estimated to exceed half a million. The Society however consider what has been done as only a good beginning of the work that ought to be done, and proposes to carry forward a systematic course of effort to advance this cause in that part of the land. It has also undertaken the establishment of a Sabbath school in every neighbourhood in the southern states, where it is practicable, within the period of five years. Special efforts are making to enlist the churches in its aid, and the plan of their proposed operations is published in their report, which we recommend to the notice of those who love the cause of the religious education of the rising generation.

Want of space forces us to leave out much more that is interesting. Many look with misgivings on the spirit now at work in the American Church; but if the standard of Christ be indeed the true standard, "By their fruits ye shall know them;" then these fruits plainly show that the spirit is the spirit of the Lord. Are not its effects, love, peace and good will to men?

VII.—REV. MESSRS. LOWRIE AND REED.

We believe that the following extract from a Philadelphia newspaper will be interesting to many in this city.

A meeting was held on Tuesday evening, May 28th, in the Second Presbyterian Church in this city, in anticipation of the embarkation of the Rev. Messrs. John C. Lowrie, and William Reed, with their wives. The exercises were introduced with singing and prayer by the Rev. Dr. Green. Each of the Missionaries then made an appropriate and impressive address on the subject of Missions, after which, with their partners, they sang a *Farewell Hymn*, to which many seemed to listen with strong emotion. The Rev. Dr. Alexander then addressed the assembly, on the duty of Christians towards the Heathen, in a pungent and earnest manner; when, after an appropriate Anthem, and the taking up of a collection in aid of the Mission, the services of the evening were concluded with prayer by the Rev. Dr. Ely. It had been suggested before the close, that the Missionaries would, after the benediction, address such as might choose to remain, and a large number continued in their seats. After a few words from the Missionaries, and the Rev. Mr. Dwight, of Massachusetts, a relative of Mrs. Reed,—the Hon. Walter Lowrie, Secretary of the United States Senate, and father of one of the Missionaries, rose, and spoke of the feelings with which he was about to part with his eldest son, and the sentiments which he entertained in respect to the enterprise. It would be impossible in this brief notice to give any idea of this address; of the manner in which it was spoken, or the effect which it produced. Of the whole exercise on this most solemn and delightful occasion, it may be said, that it constituted one of the most interesting Missionary meetings which was ever held in this city. Long may the impression continue, and rich and abundant be its fruits in increased effort and prayer in behalf of the perishing Heathen!

Meteorological Register, kept at the Surveyor General's Office, Calcutta, for the Month of May, 1834.

Day of the Month.	Minimum Temperature observed at Sunrise.					Maximum Pressure observed at 9h. 50m.					Observations made at Apparent Noon.					Max. Temp. and Dryness observed at 2h. 40m.					Minimum Pressure observed at 4h. 0m.					Observations made at Sunset.					Rain, Old Gauge.	Rain, New Gauge.
	Observed Height of the Barom.	Temper. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind. Direction.	Obsd. Ht. of Barom.	Temper. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind. Direction.	Obsd. Ht. of Barom.	Temper. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind. Direction.	Obsd. Ht. of Barom.	Temp. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind. Direction.	Obsd. Ht. of Barom.	Temp. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind. Direction.	Obsd. Ht. of Barom.	Temp. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind. Direction.		
1	29,982	81,5	79,5	79,3	S. E.	,018	86,1	89,5	85,3	st. s	,994	87,	91,7	86,3	s.	,926	88,2	92,3	87,6	s.	,900	87,	88,	85,	s.	,932	84,9	83,7	82,5	st. s.		
2	,876	80,2	77,8	77,4	s.	,936	85,	88,	84,	s.	,882	86,8	91,2	86,3	s.	,810	88,2	93,7	88,6	s.	,776	88,	92,	88,	s.	,788	86,4	85,6	83,2	s.		
3	,842	81,	79,7	79,5	S. E.	,874	83,8	90,5	86,5	s.	,852	87,8	93,5	87,8	s. E.	,776	89,2	94,6	88,7	s.	,730	89,4	92,7	87,2	S. E.	,752	85,1	85,8	83,	s. E.		
4	,870	82,3	81,	80,2	s.	,932	84,2	90,8	86,7	s.	,912	88,3	93,8	87,7	s.	,854	89,	95,3	89,	S. E.	,842	89,1	93,6	87,7	s.	,854	87,4	87,6	84,2	S. E.		
5	,904	82,5	80,7	80,7	S. E.	,968	87,	90,5	86,5	s.	,952	88,2	94,	87,2	S. W.	,900	89,5	95,2	89,	S. E.	,884	89,7	95,7	87,6	S. E.	,896	87,3	88,2	84,	s.		
6	,920	82,	80,	79,5	S. E.	,994	87,	91,5	86,3	S. E.	,960	88,6	95,5	88,2	S. W.	,896	90,2	97,7	90,1	s.	,860	90,4	97,4	90,	S. E.	,880	89,2	90,3	86,8	S. E.		
7	,858	82,1	80,2	79,7	s.	,926	87,3	91,7	87,2	s.	,904	88,4	97,	99,	s.	,822	91,3	100,4	91,3	s.	,796	91,5	98,5	90,5	s.	,750	89,8	90,6	86,7	s.		
8	,820	82,	80,	79,	S. E.	,880	87,6	91,8	87,4	s.	,850	89,8	96,8	89,4	s.	,800	91,5	100,6	92,	S. E.	,785	91,7	99,1	90,7	s.	,774	89,8	86,3	86,3	S. E.		
9	,858	82,5	81,	79,6	s.	,926	88,	91,2	86,6	S. E.	,896	89,7	97,6	89,	s.	,840	91,4	98,7	90,5	s.	,822	91,6	97,	89,3	S. E.	,816	89,7	89,7	86,	S. E.		
10	,952	81,7	78,5	78,6	W.	,026	82,8	83,	79,1	E.	,014	85,	91,	83,7	N. E.	,864	88,4	97,2	89,6	s.	,880	88,7	97,	89,5	s.	,864	86,5	89,5	85,8	s.		
11	,906	80,8	78,8	79,	N. E.	,960	83,7	92,	86,7	N. E.	,934	87,6	95,8	89,	N. E.	,824	90,	101,5	93,	N. E.	,806	90,1	100,5	92,2	N. E.	,806	89,5	94,	87,	S. E.		
12	,820	81,	79,7	79,4	s.	,882	87,4	93,8	87,2	S. E.	,862	88,7	99,3	89,8	E.	,776	90,5	101,5	91,1	S. E.	,736	91,	100,	91,	S. E.	,744	89,7	92,7	88,4	s.		
13	,736	81,6	81,5	81,5	S. E.	,800	87,4	93,4	87,	S. E.	,772	88,8	99,3	90,4	N. E.	,700	90,5	100,4	90,6	N. E.	,678	91,4	98,5	89,4	N. E.	,662	89,9	91,6	86,	N. E.		
14	,622	82,3	82,	81,7	E.	,692	88,	93,5	86,5	N.W.	,670	90,7	10,0	89,6	N.	,614	92,7	102,6	91,3	N.	,600	93,6	103,6	91,4	N.	,636	91,3	95,6	89,	N. E.		
15	,700	82,7	82,7	82,5	S. E.	,760	90,	95,6	89,	S. E.	,734	91,8	99,5	91,5	S. W.	,662	93,	101,7	91,7	S. E.	,650	93,	98,5	90,	S. E.	,634	91,2	92,1	86,4	s.		
16	,660	79,1	76,1	74,8	CM.	,728	85,	85,7	81,6	S. E.	,714	87,3	90,	85,6	S. E.	,670	89,2	95,	88,7	s.	,650	89,7	94,4	89,	S. E.	,634	87,3	89,9	84,4	E.	0,18	0,15
17	,644	81,3	78,8	78,3	E.	,732	87,1	91,5	87,3	S. E.	,702	88,6	98,5	90,	S. E.	,640	90,8	100,1	92,3	S. E.	,608	90,5	97,7	91,3	E.	,636	89,7	92,	88,	S. E.		
18	,690	84,8	83,	83,	E.	,754	87.	91,	87,	S. E.	,744	90,5	98,	91,	S. E.	,684	92,6	101,7	93,	S. E.	,666	92,8	99,5	92,4	S. E.	,780	90,5	92,	88,4	S. E.		
19	,712	84,2	82,9	83,	S. E.	,776	88,7	94,6	89,7	E.	,756	90,4	97,7	92,	S. E.	,684	91,7	102,8	93,8	E.	,648	92,3	102,3	93,8	E.	,630	90,4	96,7	91,5	S. E.		
20	,684	85,3	83,5	83,4	E.	,714	89,8	95,6	90,	E.	,690	90,7	99,	92,1	E.	,618	92,4	102,4	94,	s.	,584	92,8	102,2	94,4	E.	,558	91,	97,	91,7	S. E.		
21	,656	86,	82,9	82,6	S. E.	,704	90,2	95,3	89,6	S. E.	,692	91,4	10,7	93,	S.	,644	93,5	102,	93,7	E.	,622	93,3	102,	93,	S. E.	,628	92,2	96,6	90,5	S. E.		
22	,660	85,5	84,	82,7	CM.	,714	90,6	95,7	89,8	E.	,700	92,8	10,1	93,	E.	,624	93,3	102,	94,3	E.	,604	93,2	100,	93,6	S. E.	,632	91,4	95,7	90,	S. E.		
23	,668	85,	82,9	82,9	S.	,720	90,3	94,6	89,4	E.	,692	90,	93,7	89,4	E.	,624	91,4	96,2	90,5	S. E.	,696	92,	97,	91,4	S. E.	,626	90,	88,9	86,7	VA.		
24	,624	80,6	77,8	77,5	N. E.	,702	83,4	81,7	80,4	N. E.	,690	83,4	81,8	80,3	N. E.	,682	85,8	86,4	83,7	S. E.	,610	86,4	86,6	83,7	N.W.	,626	85,7	84,	83,2	CM.	3,00	2,84
25	,640	82,4	81,6	81,4	W.	,708	85,3	85,7	81,4	S. W	,696	86,7	90,2	86,4	S. W.	,622	85,4	90,7	86,	S. E.	,612	86,5	89,4	84,7	E.	,650	84,7	83,2	82,4	E.		
26	,688	85,	85,	83,6	S. E.	,726	87,3	89,4	87,	S.	,716	88,	93,1	88,4	S.	,676	99,4	92,7	89,8	S. E.	,650	89,2	91,3	89,	S.	,666	87,2	87,8	86,3	S. E.		
27	,678	85,4	85,	83,5	S. E.	,726	88,5	91,	88,	S. E.	,706	89,7	94,	89,7	S.	,650	90,8	95,	90,4	s.	,630	90,7	94,2	90,	S. E.	,646	88,3	88,7	87,	S.		
28	,634	85,	85,3	84,	S.	,690	89,2	91,5	87,7	S.	,676	90,4	96,5	90,7	S. E.	,628	92,	98,	91,5	s.	,614	91,7	96,3	91,3	S. E.	,624	90.	90,3	87,6	S. E.		
29	,656	86,	84,4	83,7	S. E.	,708	90,	95,6	90,	S.	,700	91,4	10,7	91,7	S. W.	,670	93,2	104,	93,6	S. E.	,654	93,6	103,	93,5	N. E.	,668	91,6	94,3	90,1	S. E.		
30	,694	85,7	83,9	83,4	S.	,752	90,7	95,5	89,5	S. E.	,728	92,3	10,7	92,6	S. E.	,664	93,6	103,2	93,6	S. E.	,660	93,2	98,	90,6	S. E.	,684	90,8	90,6	88,4	W.		
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THE

CALCUTTA CHRISTIAN OBSERVER.

August, 1834.

I.—*Religion and Government of Manipur, with some Remarks on the Manipuri Alphabet, and its Adaptation to the Roman Character, by* Lieut. Gordon.

[In our June No. appeared a general description of Manipur, by Major Grant, with some remarks on the state and influence of Hinduism in that country, by Capt. Pemberton. We have since received much valuable information from Lieut. Gordon, an active and a useful friend to the cause of improvement in the East. From his letter, Manipur seems to present a most promising field for education and for missionary exertions. The people have already changed their religion at the command of their Rájá: Hinduism, if they believe in it, sits very loosely on their minds: and it seems probable, that their present prince (an infant) will receive a sound English education. In short, if we were to theorize out for ourselves the best circumstances of time and opportunity for the regeneration of a country, we could scarcely have discovered a fitter time, or a more suitable field. This will be evident at once from Lieut. Gordon's clear and interesting account of the comparative power and influence of government and religion on the minds of the people.—Ed.]

I.—*Peculiar State of Hinduism in Manipur.*

Hinduism here, as detailed by Major Grant, is blended with the business, and more particularly with the amusements of the people, to a degree which exceeds any thing I have met with in Hindustan; yet still I do not think it has by any means taken an equally deep root in their minds. Taking their cue from the court, they seem to follow Hinduism more because it is fashionable, gratifies their vanity, and affords many opportunities for amusement and display, than from any inward conviction of the truth of its doctrines, or of the necessity of following its precepts as a means of attaining happiness in a future state. A strict observance of Hinduism they term *lém-é*, or genteel. Eating animal food, eating without bathing, or in any other way breaking Hindu observances, they term *chop-é*, or vulgar. People who unfortunately lose caste are not here, as in Hindustan, perpetually excommunicated. Several men holding high situations, and in every respect admitted to the society of their equals in

rank, confess to have stuck at nothing in the shape of animal food during the time of the Burmese, and some who were Mussulmans in Bengal are here recognised as Rájputs. The process of purification in this case is rather curious: the candidate for re-admission to caste being obliged as a preliminary step to live and eat with the Nágas for twelve months. Even Kabas and Nágas find little difficulty in becoming Rájputs, although Hindús of inferior caste seldom or never do so. I have seen several Kabas who have taken up their residence in Manipur since the cession of their country to the Burmese, sporting the Rájput string and tilak; and the late Rájá, whose mother was a Kaba, acted as guru to one or two even while residing in their own country, and thus converted them into Rájputs. Nága slaves soon assume the family names of their masters and their caste too, and on acquiring their freedom, which many do, set up as regular Rájputs; indeed a considerable proportion of the population, and several of the first families in the country, are well known to be so descended. Many old people, who find constant bathing in all weathers unpleasant, give up the observance of Hinduism altogether, and yet continue to reside with, and to be respected by, their families who do not. Many of the observances of the religion they professed before the adoption of Hinduism are still practised, and they have a regular set of priests and priestesses unconnected with the latter.

II.—*Form and Influence of the Manipuri Government.*

The government of this country differs widely in many respects from that of the native states in Hindustan, and in its internal arrangement appears to me most to resemble a large family, of which the Rájá forms the head, his relations and connexions the members, the chiefs the stewards, and the whole people the servants.

These last are divided into numerous classes, all of which are in some way or other employed in administering to the state and comforts of the royal family. Some provide grain, others salt, others cloth, others silk, others grass, timber, earthen pots, &c. &c.; in fact, some people, in greater or smaller numbers, are set aside for providing every article that can possibly be required: each set has its sirdars, who, after deducting their own allowances, and the shares apportioned to other men in power, make over the remainder to the head steward, who sells the surplus for his own and his master's benefit, when he does not receive payment directly in cash, as is some times the case. All the above-mentioned classes are termed tributaries, considered inferior, and, except in very particular cases, do not give personal attendance; and when they are, as is sometimes but not often the case, required on military expeditions, they generally act as porters.

Then comes the next great division of the people of Manipur, called the Punna, or those who give personal attendance at the rate

of ten days in forty. These are also divided into many classes, of which the sepoys form the most numerous; then come horsemen, spearsmen, sword-bearers, messengers, body-servants, house-builders, grooms, doctors, barbers, and in fact every description of people who are required for the defence and police of the country, and for the state and comfort of the royal family and men in office. Not only are all the sirdars to all these classes appointed by the Rájá, but he has also the power of removing any man he pleases from a respectable to a disreputable class, and vice versâ; and when I tell you besides, that every man must continue through life to be in some way or other a servant of government, and that no man here can resign in disgust, you will at once perceive that the power of the ruling prince, be it for good or evil, must to an unusual degree be great. In fact, the whole people look up to their government, not only as the source of all honor and emolument, but also as the authority on which all through every grade continually depend for the station they hold in society, and to which they look up as the model by which they form their manners, fashions, and religious observances.

It was the command and example of a prince of Manipur which first introduced Hinduism. The authority of another at once caused the discontinuance of the observances of the sect first followed, and the adoption of those now in practice: and to the influence and example of the government is to be attributed the universal prevalence of the observances of one particular sect in Manipur, which contrasts so strongly with the numerous differences existing amongst the Hindus I believe every where else. I hope therefore Major Grant and I may not be considered too sanguine in predicting, that the civilization of the prince will be rapidly followed by the moral and political improvement of the people of Manipur, and through them of the numerous surrounding tribes; and I cannot but think it to be the duty of Government, in their character of regenerators of India, to spare no reasonable expence, and to leave no means untried which may be likely to prove successful in bestowing a good education on the infant Prince of Manipur, and thus avail ourselves of the only opportunity we may ever have of enlisting in the service of the Great Cause, one who has the prospect of acquiring an influence, as regards his own dominions, greater than that possessed by, perhaps, any other individual in India*.

[We have no doubt, from the liberal and benevolent character of the present Government that this appeal will be listened to, and such measures taken as may be best fitted for securing such grand, such truly noble results. The mother of the young Rájá has expressed her decided intention to have her son taught English, as soon as he can speak; and the chiefs, and people in general, seem well inclined to the proposal.]

We are further indebted to Lieut. Gordon for the following valuable

III.—*Remarks on the Anomalies of the Manipurí Alphabet, and the best Means of adapting it to the Roman Character.*

The Manipur alphabet is derived, and differs only in the form of its letters, from the Bengálí, which I believe stands in the same relation to the Sanskṛit. If an accurate representation of the Manipur alphabet in the Roman character were the object in view, I would fully agree with you as to the fitness of the mode of applying that character which you recommend; but it happens that the Manipurís, in introducing (excepting in the mere shape of the letters) a foreign alphabet, have brought with it many letters representing sounds which have no existence in their own language, and which, being either not used at all, or when used, used improperly, serve no other purpose than to clog and render difficult what would otherwise be easy. It appears to me therefore that it would be much better to apply the Roman character directly to the sounds in their language, without any reference to those represented by an alphabet which was originally constructed to represent the sounds contained in a foreign tongue, to which the Manipurí language has scarcely any relation.

The mode by which I have for some time past been accustomed to apply the Roman character to the Manipurí language, appears to me to be so simple, and to answer the purpose so effectually, that I cannot now refrain from offering it for your consideration; which I would not have ventured to do, without the hope I now entertain of your agreeing with me in thinking, that in making the few alterations I conceive necessary to suit the genius of the Manipurí language, which has no relation to those of India proper, I do not infringe on "the one grand plan" for applying the Roman character to represent the sounds contained in the languages of India proper, which are, I believe, nearly all related to each other by their common connexion with the Sanskṛit, Persian, Hinduí or Arabic.

The plan I have adopted consists (including both single and double vowels) of no more than the following twenty-eight letters, viz. k g q, c j s, t d n, p b m, y r l, w h,—a e i o oo, u—ai ei oe ao uoo; of these k g j, s t d, n p b, m y r, l w h, have all the same sounds as those given to these letters in your plan, if I may except the "t" and "d," which both have invariable sounds, that of the former something between your "t" and "ṭ," and of the latter between your "d" and "ḍ."

As there is no sound in the Manipurí language similar to that represented by your "q," and as with you I think it expedient to employ diacritic marks as little as possible, it appears to me that the "q" may very well stand for the sound represented by your ṅ or the "ng" in the English words, ring, king, &c. This sound

he Manipurí language is found both at the beginning and end llables, as in "qa" fish, "qaq-ba" to be red. From "sing a ," take away the "si" and the "song," and you have the nipurí word for fish; take away the "si" and the "so," and have the same for red.

The wish to preserve simplicity has induced me to leave the to represent of itself the sound represented by the "ch" in word "church."

There is no such sound in the Manipurí language as that re-ented by the "chh" in your plan, and when the Manipurís e to the corresponding letter, either in their own or in the gálí alphabet, they invariably pronounce it like the "s" in the glish words "so," "dusk," &c. This is also the way in which pronounce the letters written by you "sh" and "ṣh," which, the proper one, gives them no less than four "s's," all pro-nced exactly alike, and in writing their own language used scriminately, although, however, the preference be generally n to the simple "s." This will serve as a specimen of the nveniences attending the employment of an alphabet not ori-lly constructed for their own language.

use the "h" in the same way as applied in your plan, for rating the "k g" "t d" "p b" thus, kh, gh, &c. These are nly sounds in the Manipurí language, which receive such aspi-n, if I except the w, which receives it from behind, as "hwi" dog."

The sound in the Manipurí language represented by my "a," s not appear to me to be either so broad as that represented by r "á," nor so much shut as that represented by your "a;" as instance, the "a" in the Manipurí word, which you would write k, and I write cak, (boiled rice,) is neither pronounced so broad in the English word chalk, nor is it so much shut as the "a" the word America. It appears to me that the a or alpha has in English language three different sounds, as 1st, in "Ame-, palatable." 2nd, as in "alms, balm, psalm, charming, n, &c." and 3rd, as in "father, call, ball, chalk, &c.," and the nd of the Manipur "a" appears to me exactly to resemble that he same letter in the words of the second class, alms, balm, &c. e and i have the same sounds as your é and í. My o may also said to resemble your ó, although it does not appear to me to n the Manipurí language sounded quite so roundly, if I may so ress myself, as in the English word "note." The sound in the nipurí language represented by my oo, appears to me more to mble your ú than your u, being more like the sound of that er in "rule" than in "bull." Although this letter be double in n, yet as it is single in sound, I have placed it among the gle vowels.

The same u as that in the English word cut, is not in the nipurí alphabet represented by any letter, but has, when pro-

nounced, exactly the same sound. The Manipurí word signifying to present, is written in their alphabet kt-ba, but pronounced kut-ba, the first syllable exactly in the same way as in the English word cut.

The double vowels ai, ei and oe, represent sounds perfectly distinct in the Manipurí language. That represented by ai is the same as the sound (at least in the Scotch way of pronouncing it), of the ai, in the Greek word καὶ. The ei has the same sound as the Greek ει, and the English i in the word ice; oe has very much the same sound as the oe in the English word poetry. Lai in the Manipurí means a god, lei, a flower, and loe, a tributary.

The sounds represented by ao and uoo, are also in the Manipurí perfectly distinct: in the former the alpha much predominates, as in the Manipurí word tao-ba to float, whereas in the sound represented by uoo, the alpha is not sounded at all, the uoo being pronounced like the ow in the English word cow, as in the Manipurí word kuoo-ba to be terrified; kao-ba, means to kick:— Uoo is the nearest approach, which by any combination of vowels I can make to the sound in the Manipuri language so represented; which sound can, I think, be more nearly than by any other means approximated by running the sound of the "u" as pronounced, for instance, in the word luck, as *rapidly* as possible, into that of the "oo," in the word oozy; thus, luckoozy, which gives us something like the sound of the English word written "lousy." The defective nature of the compounds used in English orthography to represent this sound, such as the "ou" in "our," the "ow" in "owl," to say nothing of the "ough" in plough, may I think be made manifest thus, "s [o u] tterly," "s [o w] antonly."

In common with the Burmese, Siamese, and other Indo-Chinese languages, words in the Manipurí acquire different meanings according to the tone or key of voice in which they are pronounced, although these words be in other respects exactly similar. In Manipurí there are two tones, one which they call "the high," and the other "the low;" and as the former appears to be the more predominant, I shall only distinguish the latter by a mark placed under it. Lai (a god) is pronounced in the high tone, while lai (it is easy) is pronounced in the low. Again lei (a flower or the tongue) is high, and lei the first syllable of the word lei-ba (to buy) is low. Farther, loe (a tributary) is high, and loe, (the small posts placed in the wattle and dab walls of Manipurí houses,) is pronounced in the low tone or key.

I shall here give a short sketch of the letters as applied by me in combination. Ka ke ki ko koo ku, kaí kei koe kao kuoo, ga ge, &c. and so on through all the consonants as initial, and the vowels, single and double, as finals. Again kak, kek, &c. and so on through all the consonants as initials, all the single vowels as medials, and through all the consonants, that are ever used as such, as

inals*. Again ak ek, &c. through all the single vowels as initials, and final consonants, as finals. Then we may do as above with kha, khe, &c. kya, kye, and kra, kre, &c. and kwa, kwe, &c. h y r and w being the only consonants ever combined with other consonants in the Manipurí language. The h is never combined with any other letters than those I before pointed out, and I do not at this moment recollect ever having heard the (' ý, r' and ' w') combined with other consonants than k, t, s, and p.

If it be considered necessary to distinguish the tones, it may be effected thus, ka k*a* ke k*e* ki k*i*, and so on throughout.

In teaching the alphabet, I agree with you as to its being the best plan to read off the consonants ka ga, &c. Some of the English names of the letters being so very much at variance with their sounds, as for instance, double yoo for w, ech for h, kyoo for the English q, which is pronounced kw, and woi for y. This, however, I imagine to be a Scotticism, the proper English pronunciation of the name of this letter (y) being, I believe, wei.

I have on two different occasions in one day taught Manipurís, who before knew no other character than their own and the Bengalí, to read (though not quickly) their own language in the Roman character, following almost exactly the plan above detailed. This I consider to be a strong proof of its simplicity, and of the consequent ease with which it may be acquired.

II.—*Striking Prayer of the celebrated Richard Baxter.*

My dear Mr. Editor,

I send you inclosed, a copy of a prayer by the celebrated Richard Baxter, to be found in his piece entitled, "Reasons for the Christian Religion," and which was uttered by him in the person of a sceptical unbeliever, who after having threaded the mazes and labyrinths of interminable doubts and reasonings, and after having drank largely of every spring of pleasure, and found each to be unsatisfactory, at length comes to the resolution of embracing the sublime simplicity of the Gospel, and casting his cares, and placing his affections only on God. In my view, it is one of the most wonderful pieces of precatory composition that can be met with in any language, and that not merely from the extended range and amazing variety of thoughts and petitions which characterize it, but for that higher quality of a form of prayer, the secret power of insinuating itself into the soul of him who uses it, and of moving its affections, in a kindred degree, to that of the original utterer. That it has had this effect on the soul of the writer, he

* The double vowels are never used as medials, and k q s t n p m and l are the only consonants used as finals.

considers it to be his happiness now to be permitted to testify; and in order that it may produce the same on the readers of your periodical, he is desirous of urging on each individual, who has an interest at a throne of grace, not merely to read this form, but to adopt it before God as his own, and that not once only, but again and again. In asking this favour of your readers, I do not for a moment wish them to imagine that I am from principle attached to liturgical worship, as the general form best adapted for addressing God, our heavenly Father, and promoting the ends of prayer in the soul of the worshipper; but yet I must declare, that in my humble opinion some of our brethren do go too far, when they so wed themselves to mere extemporaneous effusions, as never to study, and occasionally to use the great models of petition, which our excellent forefathers have left us as our inheritance. I am not going to persuade any to such a blind veneration of these departed worthies, as would lead to saint worship, nor yet to inculcate a reverence to mere antiquity, in order to induce any to study the rich specimens of devotional exercise, which may be found in the works of some of our old divines; but I will urge, that placed, as many of them were, in circumstances where they had more trials, and therefore more means for acquiring skill and eloquence in this holy art, than we have in our day, it is our duty to study and to prize them in no ordinary degree; and I may urge, that in so doing, we are only seeking an enjoyment of which heaven itself is not too rich to do without its possession; since it is said, that "vials full of odours" are placed before God, and these are "the prayers of the saints." Praying that the Lord would make this form, a refreshing odour to many a weary pilgrim,

I remain, your's most sincerely,

Q. Q. Q.

"Wherefore, my God, I look to thee, I come to thee, to thee alone: no man, no worldly creature made me; none of them did redeem me: none of them did renew my soul, none of them will justify me at thy bar, nor forgive my sin, nor save me from thy penal justice; none of them will be a full or a perpetual felicity or portion for my soul. I am not a stranger to their promises and performances: I have trusted them too far, and followed them too long: O that it had been less (though I must thankfully acknowledge, that mercy did early shew me their deceit, and turn my inquiring thoughts to thee): to thee I resign myself, for I am thine own: to thee I subject all the powers of my soul and body, for thou art my rightful sovereign governor: from thee I thankfully accept of all the benefits and comforts of my life; in thee I expect my true felicity and content: to know thee, and love thee, and delight in thee, must be my blessedness, or I must have none. The little tastes of this sweetness, which my thirsty soul hath had, do tell me that there is no other real joy. I feel that thou hast made my mind to know thee, and I feel that thou hast made my heart to love thee, my tongue to praise thee, and all that I am and have, to serve thee. And even in the panting languishing desires and motions of my soul, I find that thou, and thou only art its resting place. And though love do now but *search* and *pray*, and *cry* and *weep*, and is reach-

ng upward, but cannot reach the glorious light, the blessed knowledge, the erfect love for which it longeth; yet by its eye, its aim, its motions, its eams, its groans, I know its meaning, where it would be, and I know its nd. My displaced soul will never be *well*, till it come near to thee, till it now thee better, till it love thee more. It loves itself, and justifieth that elf-love, when it can love thee: it loaths itself and is weary of itself, as lifeless burthen, when it feels no pantings after thee. Wert thou to be ound in the most solitary desert, it would seek thee; or in the uttermost arts of the earth, it would make after thee: thy presence makes a crowd church: thy converse maketh a closet, or solitary wood, or field, to be in to the angelical choir. The creature were dead if thou wert not its ife; and ugly, if thou wert not its beauty; and insignificant, if thou wert ot its sense. The soul is deformed which is without thine image; and ifeless, which liveth not in love to thee; if love be not its pulse, and rayer, and praise, its constant breath; the mind is unlearned which heed-th not thy name on all the world, and seeth not "*Holiness to the Lord*," ngraven upon the face of every creature. He doteth that doubteth of hy being, or perfections, and he dreameth who doth not live to thee. O let me have no other portion; no reason, no love, no life, but what s devoted to thee, employed on thee, and for thee here, and shall be per-fected in thee, the only perfect final object for evermore. Upon the holy ltar erected by thy Son, and by his hands and his mediation, I humbly devote and offer thee *this heart*: oh that I could say with greater feeling, this *flaming, loving, longing, heart!* But the sacred fire which must kindle on my sacrifice must come from thee, it will not else ascend unto thee; let it consume this dross, so the nobler part may know its home. All that I can say to commend it to thine acceptance is, that I hope it is washed in precious blood, and that there is something in it that is thine own; it still looketh towards thee, and groaneth to thee, and followeth after thee, and will be content with gold, and mirth, and honor, and such inferior fooleries no more; it lieth at thy doors, and will be entertained or perish. Though alas, it loves thee not as it would, I boldly say, it longs to love thee, it loves to love thee; it seeks, it craves no greater blessed-ness than perfect, endless, mutual love. It is vowed to thee, even to thee alone, and will never take up with shadows more, but is resolved to lie down in sorrow and despair, if thou wilt not be its rest and joy. It hateth itself for loving thee no more, accounting no want, deformity, shame, or pain so great and grievous a calamity.

For thee the glorious, blessed God, it is that I come to Jesus Christ: if he did not reconcile my guilty soul to thee, and did not teach it the heavenly art and work of love, by the sweet communications of thy love, he could be no Saviour for me. Thou art my only ultimate end; it is only a guide and way to thee that my anxious soul hath so much studied; and none can teach me rightly to know thee, and to love thee, and to live to thee, but thyself; it must be a teacher sent from thee, that must conduct me to thee. I have long looked round about me in the world, to see if there were a more lucid religion, from whence thy will and glory might be better seen, than that in which my lot is fallen: but no traveller I can speak with, no book which I have turned over, no creature which I can see, doth tell me more than Jesus Christ. I can find no way so suitable to my soul, no medicine so fitted to my misery, no bellows so fit to kindle love, as faith in *Christ*, the glass and messenger of thy love. I see no doctrine so divine and heavenly, as bearing the image and superscription of God; nor any so fully confirmed and delivered by the attestation of thy own omnipotency; nor any which so purely pleads thy cause, and calls the soul from *self* and *vanity*, and condemns its sin, and purifieth it, and

leadeth it directly unto thee; and though my former ignorance disabled me to look back to the ages past, and to see the methods of thy providence, and when I look into thy word, disabled me from seeing the beauteous methods of thy truth; thou hast given me a glimpse of clearer light, which hath discovered the reasons and methods of grace, which I then discerned not; and in the midst of my most hideous temptations and perplexed thoughts, thou keptest alive the root of faith, and keptest alive the love to thee and unto holiness which it had kindled. Thou hast mercifully given me the witness in myself; not an *unreasonable persuasion* in my *mind*, but that *renewed nature*, those holy and heavenly desires and delights, which sure can come from none but thee. And O how much more have I perceived in many of thy servants than in myself; thou hast cast my lot among the souls whom Christ hath healed; I have daily conversed with those whom he hath raised from the dead. I have seen the power of thy gospel upon sinners. All the love that ever I perceived kindled towards thee, and all the true obedience that ever I saw performed to thee, hath been effected by the word of Jesus Christ. How oft hath His Spirit helped me to pray! And how often hast thou heard those prayers! What pledges hast thou given to my staggering faith, in the works which prayer hath procured, both for myself and many others? And if confidence in Christ be yet deceit, must I not say that thou hast deceived me; who I know canst neither be deceived, or by any falsehood or seduction deceive?

On thee therefore, O my dear Redeemer, do I cast and trust this sinful soul! with *thee* and with thy *Holy Spirit* I renew my covenant; I *know* no other; I have no other: I *can* have no other Saviour but thyself. To thee I deliver up this soul which thou hast redeemed, not to be advanced to the wealth, and honors, and pleasures of this world, but to be delivered from them, and to be healed of sin, and brought to God, and to be saved from this present evil world, which is the portion of the ungodly and unbelievers, to be washed in thy blood, and illuminated, quickened, and confirmed by thy Spirit, and conducted in the ways of holiness and love, and at last to be presented justified and spotless to the Father of Spirits, and possessed of the glory which thou hast promised. O thou that hast prepared so dear a medicine for the cleansing of polluted guilty souls, leave not this unworthy soul in its guilt, or in its pollution. O thou that knowest the Father, and his will, and art nearest to him, and most beloved of him, cause me in my degree to know the Father; acquaint me with so much of his will as concerneth my duty, or my just encouragement: leave not my soul to grope in darkness, seeing thou art the Sun and Lord of light. O heal my estranged thoughts of God. Is he my Light and Life, and all my hope? And must I dwell with him for ever, and yet shall I know him no better than this? Shall I learn no more that have such a teacher? And shall I get no nearer Him, while I have a Saviour and a Head so near? O give my faith a clearer prospect into that better world, and let me not be so much unacquainted with the place in which I must abide for ever. And as thou hast prepared a heaven for holy souls, prepare this too unprepared soul for heaven which hath not long to stay on earth; and when at death I resign it into thy hands, receive it as thine own, and finish the work which thou hast begun, in placing it among the blessed spirits, who are filled with the sight and love of God. I trust thee living, let me trust thee dying, and never be ashamed of my trust.

And unto thee, the eternal Holy Spirit, proceeding from the Father and the Son, the communicative love, who condescendest to make perfect the elect of God, do I deliver up this dark imperfect soul, to be further renewed, confirmed, and perfected, according to the Holy Covenant. Refuse not to bless it with thine indwelling and operations; quicken it

ith thy life; irradiate it by thy light; sanctify it by thy love; actuate it purely, powerfully, and constantly by thy holy motions. And ough the way of this thy sacred influx be beyond the reach of human pprehension, yet let me know the reality and saving power of it by the ppy effects. Thou art more to souls, than souls to bodies, than light to yes. O leave not my soul as a carrion, destitute of thy life; nor its eyes useless, destitute of thy light; nor leave it as a senseless block, with- it thy motion. The remembrance of what I was without thee doth make e fear lest thou shouldest withhold thy grace. Alas I feel, I daily feel, at I am dead to all good, and all that is good is dead to me, if thou be t the life of all. Teachings and reproofs, mercies and corrections, yea, e gospel itself, and all the liveliest books and sermons are dead to me, cause I am dead to them: yea God is as no God to me, and heaven as no aven, and Christ as no Christ, and the dearest evidences of Scripture rity are as no proofs at all, if thou represent them not with light and wer to my soul, even as all the glory of the world is as nothing to me thout the light by which it is seen. O thou that hast begun, and given e those heavenly intimations and desires which flesh and blood could never ve me, suffer not my folly to quench these sparks, nor this brutish flesh to evail against thee, nor the powers of hell to stifle and kill such a heavenly ed. O pardon that folly and wilfulness which hath too often, too obdurate, and too unthankfully striven against thy grace, and depart not from an und and sinful soul. I remember with grief and shame how I wilfully bore rn thy motions; punish it not with desertion, and give me not over to myif. Art thou not in covenant with me, as my sanctifier, and confirmer, and nforter? I never undertook to do these things for myself, but I consent at thou shouldst work them on me. As thou art the agent and advocate Jesus my Lord, O plead his cause effectually in my soul, against the sugstions of Satan and my unbelief, and finish his healing, saving work, and t not the flesh or world prevail. Be in me the resident witness of my rd, the author of my prayers, the Spirit of adoption, the seal of God, and e earnest of my inheritance. Let not my nights be so long, and my days short, nor sin eclipse those beams which have often illuminated my soul. ithout thee books are senseless scrawls, studies are dreams, learning is a w-worm, and wit is but wantonness, impertinency, and folly. Tranribe those sacred precepts on my heart, which by thy dictates and inspirans are recorded in thy holy word. O refuse not thy help for tears and oans; but O shed abroad that love upon my heart which may keep it in continual life of love. And teach me the work which I must do in heaven; fresh my soul with the delights of holiness, and the joys which arise from e believing hopes of the everlasting joys. Exercise my heart and tongue the holy praises of my Lord. Strengthen me in sufferings, and conquer e terrors of death and hell. Make me the more heavenly, by how much e faster I am hastening to heaven; and let my last thoughts, words, and rks on earth, be likest to those which shall be my first in the state of rious immortality; where the kingdom is delivered up to the Father, d God will for ever be *All*, and in *All*: of whom, and through whom, and whom are all things, to whom be glory for ever." Amen.

III.—*Native Education with or without Religion, No. I.*

In our last number we pledged ourselves to enter upon the scussion of the great question of Education with or without Relion, and now, after making a few preliminary observations, we shall roceed to redeem our pledge.

In the first place we wish it to be clearly understood, that we do not profess to treat the subject in a *learned* manner. The present era of the history of India is essentially one of action and not of speculation. Physically speaking, the people are poor, and capital so scarce and valuable, that those whose object it is to acquire wealth become engrossed in business before they have *half* finished their education; and, morally speaking, the minds of the people of India are starving for want of sound knowledge; while those who are in a condition to assist them are so few in number, and their time is for the most part so much occupied with other indispensable duties, that every moment becomes of value. This is particularly the case in respect to our up-country friends, for whose inspection these papers are principally intended. Some of our readers may have heard of the plan they have in Holland of making an incorrigibly idle convict work; they put him in a cistern into which a stream of water is turned, and he is then told to pump or be drowned. This is exactly the case of the great body of officers in civil employ throughout the country: their business is always neck high, and, if they were not perpetually pumping, it must soon fill their noses and mouths, and make an end of them. To philanthropists so situated it would obviously be quite out of place to enter upon an exposition of theoretical principles, backed by numerous learned arguments. India wants no more philosophers according to Adam Smith's definition, "Persons who speculate upon every thing and do nothing." The men of the age must be men who are guilty of the glorious avarice of time, who know how to raise a royal tribute from the poorest hours, and to make every moment pay. Experience therefore, and not learning, practice and not theory, will form the basis of our present correspondence with our friends.

Happily also the subject is of that nature as to be directly resolvable into a mere question of experience. It has long been settled by the concurrence of the great body of thinking people throughout the world, that man is a religious animal, and requires for his well-being, even in this life, the hopes and motives derived from a future state of existence. We will also take it for granted that Christianity is the only true religion, for although some yet hesitate to come to this conclusion, yet the truth of Christianity is admitted by so vast a majority of the persons who are qualified to form an opinion that it may fairly be adopted as an axiom. Even if it were otherwise, the subject has been completely exhausted in numerous volumes written on both sides of the question, and the time of inquirers would be much better employed in consulting them with a view to the formation of a deliberate judgment, than in engaging in a controversy in the course of which the subject would only be partially developed, and the heats and animosities generated by which would form a serious obstacle to arriv-

ng at an impartial conclusion. We shall therefore take the truth f Christianity for granted, and, admitting it to be true, every body nust allow that it is a duty to extend the knowledge and practice f it. The sincere Christian will allow this, because our Saviour's ast commands laid a solemn injunction upon his followers to xtend to all mankind the blessings which had been communiated to them; and having delivered to sinful man the message of peace, and reconciliation of the world to God, he left the outward operation of it to human agency, with a promise of the Divine blessing upon the means employed. The philanthropist, or the mere man of natural benevolence, will also allow it, because, admitting Christianity to be true, he must also admit that it is a system adequate for the eradication of sin with all the variety of evils flowing from it, and the restoration of the world to a state of purity and innocence; and therefore, according to his own principles, he is bound to propagate it. It is a useful end, and a philanthropic object to extend the influence of Christianity, and therefore, every philanthropist who admits its truth is, ipso facto, a Christian missionary, whether he himself feels the power of religion, and yields obedience to its dictates as far as his own conduct is concerned, or not. Every lover of order and good faith, and the common principles of morality which bind society together, must be of the same opinion; and, in fact, no person, who once admits that Christianity is true, can be opposed to its extension throughout the world; except the person who is guilty of a criminal neglect of a rule of life, the divine obligation of which is acknowledged by him, the misanthrope, and the enemy to all civil order and propriety of conduct.

A proper regard for these considerations will tend greatly to simplify the subject in hand. The expediency of the plan is fully admitted, and the point under discussion relates to the particular mode of its application. The question at issue is not whether true religion be a good thing or not, but merely how true religion can best be introduced. We agree entirely as to the end, and differ only as to the subordinate question of the means.

The entire coincidence of opinion which subsists between the two parties on many very important points constitutes a peculiarly gratifying feature of the present correspondence, and before entering upon the discussion of the matters in which we differ from our friends, we must be allowed to indulge for a while in the pleasing task of recapitulating those in which we agree with them. In the first place, we join in a common protest against the propagation of error, under whatever guise it may be introduced; and we both strongly reprobate the proceedings of the General Committee of Public Instruction, so far as that body, with funds appropriated by the Government of Great Britain for the sublime purpose of introducing the light of European knowledge into these vast possessions, has through the publication, with these

funds, of Hindu and Arabic works, and the support of institutions devoted to the object of imparting instruction in them, been employed in disseminating false science, false morals, and false religion*. This is an highly important point of union, and our active co-operation on this field, in regard to which there is not even a shade of difference of opinion between us, is likely to be productive of very beneficial results. As far as the influence and resources of the Government have been hitherto employed at all in the education of the people of India, they are employed, with some few exceptions, in perpetuating and extending the prevalence of error. This is a mighty evil, and if through means of a combination of the friends of truth, whether they include religious instruction in their plans or not, this system can be put a stop to, and the vast influence of Government applied to the encouragement of truth, a great step will be gained in the general progress of improvement. We and our friends (a statement of whose opinions appeared in the last number of the Observer) are engaged in a common cause, and fight under a common banner, upon which is inscribed in indelible characters TRUTH. We are also engaged against a common enemy by name ERROR, and though we somewhat differ in opinion as to the particular kind of tactics which it is most desirable to pursue against him, yet we are heart and soul resolved, each in his own way, to destroy him. The present question between us therefore is a mere contest of love, and so far from bringing us into unpleasant collision with each other, it is really nothing more than a council of war held to deliberate about the best means of accomplishing the overthrow of a common adversary. We have both of us a mortal quarrel with the Missionaries of every false system in religion and science, and while our own family differences must soon resolve themselves

* Our readers will perceive that our worthy correspondent enters not into the question, whether it was worth the while of Government, in order to lay open to European inspection the boasted literature of the East, to print, with funds at its disposal for any object on which it thought proper to expend them, the standard works of the Hindus in mythology or science, however corrupt the one, or perverted the other. Arguments in favour of this measure will present themselves to our readers. But this he means, and so far we conceive he may safely assert, that for the Education Committee to expend so many thousands of the funds entrusted to their disposal by the British Parliament, expressly to enlarge the knowledge and improve the morals of our Indian fellow subjects—funds, however carefully husbanded, lamentably inadequate to the magnificent object—in the publication of Hindu Mythology, in which the vilest actions are exhibited as performed by the gods, or Hindu Plays, in which prostitutes are the principal characters, was a most serious (though we believe it was an unintentional) breach of trust. Such works as *these* are surely not adapted to improve the minds of *Native Youth!* We rejoice to see the Committee now directing its attention in part to the introduction of a purer literature, and earnestly hope that very soon we may be able to accord to them, what it always is our happiness to do to all engaged in native education, the expression of our unqualified admiration, on account of a total change in their proceedings.—ED.

into entire unanimity, our difference with our opponents can only end its termination in the utter annihilation of one or other of the contending principles.

As before observed, our friends strictly exclude from their system of instruction every thing which militates in the least against truth. The whole circle of the secular sciences, as established by the processes of experiment and induction by the philosophers of Europe, are taught by them in all their integrity, as is also pure morality without any admixture of corrupt and debasing principles. As far as they go, their proceedings are entirely unexceptionable, and we are ready to co-operate with them in every point. Every body who excludes false systems of science and theology from his plan of instruction is our friend, and is entitled to and will receive our hearty support to the full extent to which his conscience will permit him to proceed.

So far no difference of opinion subsists between us. We have common enemies to contend with, common means to apply, and a common object in view. We both look forward to the period when the Christian religion and European science shall be established in the place of the Mahomedan and Hindu systems, and we both propose to ourselves to accomplish it by the propagation of Truth. Wherein therefore do we differ? This will form the subject of the next paper. The present one has been limited to the object of separating our friends from our enemies, and of assuring the former, that we desire to consult with them as colleagues on our mutual interests in the common cause, and not to contend with them as opponents, which we cannot in any sense be said to be. We agree as to the end in view, and we agree as to the nature of the means to be applied for the purpose of accomplishing that end, and there only exists a slight difference of opinion as to the time and mode of applying those means. Perhaps when it becomes generally known how very small an interval separates the two bands, they will at once consent to throw aside every distinctive badge, and to form hereafter only one array; and perhaps it may appear to many, after we have had an opportunity of explaining our mutual sentiments, that there is really no difference of opinion at all between us. In either case, the result will be equally beneficial. The friends of Truth will then be all on one side, and the good cause will no longer suffer from disunion and want of mutual confidence among its advocates. The word will then be, "He who is not for us is against us"—and casting aside all neutral pretences, every body will be obliged to give in his adhesion to one or other of the great parties which divide the country. It will then become necessary to make a decided choice between the service of God and Baal, and while one will avowedly assist in the propagation of Hindu and Mahomedan error, the other will use his best exertions to forward the cause of Christian truth.

(To be continued.)

IV.—*A legendary Account of the Consecration of Jagannáth**.

The word জগন্নাথ (Jagannáth) is a contraction of the words জগতের নাথ Jagater-náth, which signify the lord or protector of the world. This object of Hindu worship has many temples in Bengál; but the principal one stands on the sea coast of Orissa, in the district of Cuttáck, about 300 miles south-west of Calcutta, in lat. 19° 49′ north, and lon. 85° 54′ east.

The following account is a translation from Bangálí, which is a sufficient excuse for the peculiarity of its style.

In the third age of the world, Krishna with his wife Rúkkhiní, was one day seated on a throne of precious stones in the city of Dwáraká, when Nárada, singing and playing on his lute, entered the city, and went into the presence of Krishna, who as soon as he saw Nárada, arose and invited him to sit down; at the same time, saying, How auspicious is my fate, by which I am permitted to see you this day. Then Nárada said to him, Hear, sir, the cause of my coming.

In the fourth (or iron) age of the world all men will be exceedingly depraved; by what means therefore will it be possible for them to obtain salvation? Do me a favour, I pray you, and answer me this question.

Krishna replied, It is true that men in the fourth age of the world will be generally very wicked, but all those who worship me, by reverencing Brámhanas, giving alms to the poor, performing the sixteen rites of hospitality, &c., shall certainly obtain final emancipation.

But, replied Nárada, the poor then cannot be saved, for as they have no wealth, it will be impossible for them to bestow the required gifts: to which Krishna replied, If the poor merely pronounce my name with reverence, they shall be saved; and, moreover, I will now tell you a most profound secret; I, with my brother Balarám, and my sister Subhadrá, will become incarnate on the *Blue Hills*, (Nilgiris) for the salvation of men. At that time all who merely *see* me shall obtain the pardon of their sins; especially those who see me in my car, in the month Ashar, when the moon is two days old, shall need no more transmigration of the soul. Krishna communicated to Nárada other important facts, with which being very much pleased, he departed to his own house.

Some time after this, the family of Jadu, was by the curse of a Brámhana involved in quarrels, in which they were all killed. Bolorám was by this immersed in a sea of sorrow, and becoming absorbed in holy meditations, he forsook his body, and entered into the paradise of Vishnu. Krishna also, sitting on a holy fig tree, in the city of Dwáraká, said thus to himself, I became incarnate to remove evils from the earth, but my descendants bring an addition to worldly sorrow; it would be well therefore if this body of mine were removed from the earth, for should it continue, there may perhaps be yet an increase of calamities.

Just at this crisis, a hunter, whose name was Jora, being at a little distance, and seeing the sole of Krishna's foot, mistook it for a bird, (a kingfisher,) and shot it with an arrow. The hunter immediately ran to the tree, but when he saw the four arms of Krishna, he was very much afraid,

* The author of this paper will generously excuse the delay we have permitted in its appearance. We insert it this month, as the festival of Jagannáth having just passed will give it additional interest. For particulars of the festival itself, as celebrated at Puri, this year, we refer our readers to an account in the Intelligence Department, just received from one who was present.

nd began to praise him. Krishna was pleased, and said to him, Be not fraid: you will certainly go to heaven, for you have performed the deed hich I wished should be done. In that instant, the hunter was taken to eaven in a car, adorned with flowers, and splendid as the chariot of the od of wealth. Krishna died by the wound of the arrow, and departed to olak, (the palace of Krishna.) After this, king Judhishtir heard from rjun (one of his brothers) an account of the destruction of Jadu's family, amongst whom was Krishna); at which he was very much grieved, and ccompanied by his four brethren, he set out immediately for Dwáraká: ere he found the dead body of Krishna, and ordered Arjun to prepare a uneral pile, which being done, his body was burnt to ashes, except a few of is bones. After the ceremony, the king and his four brethren were all aken to heaven.

On the Blue Mountains* there lived a peaceable, devout king, called Indradamno. In his time, the image of Vishnu, which had formerly been there, was not to be found, and he felt anxious to have it restored to its ancient residence; with this view, he one day went to Nárada, and said, I have something on my mind which I wish to see accomplished. If I sacrifice a thousand horses, shall I obtain the fulfilment of my wishes, or not? I pray you to give me a decisive answer to this question. Nárada replied, O king, if you perform the sacrifice, your desire will be gratified. While they were conversing, king *Indra* arrived, and in the course of conversation, Indradamna mentioned his intention respecting the sacrifice, and invited him and the other deities to the ceremony. They came, and in the moment deemed the most auspicious, the sacrifice was commenced. Nárada and other Yogis performed certain duties connected with the ceremony which the law required of them.

From the commencement of the sacrifice the king put a restraint on all his appetites and passions. One night, while he was asleep, Vishnu with his brother and sister stood before him, and said, O king, I am much pleased with you, be not afraid: that for which you have made a sacrifice shall be accomplished; after saying this, Vishnu disappeared, and the king having arisen saw that no one was near him. He immediately called Nárada, and gave him an account of what he had seen in his sleep. Having heard it, Nárada said, I am delighted with the account which you give of your dream, and as you saw this vision at the dawn of day, it will be fulfilled in the course of ten days; with this reply, the king was highly delighted. He then commanded his servants to prepare a place for ablution, after sacrificing. While they were making a place for this purpose on the sea shore, they suddenly saw before them a large, fallen tree; they ran to it immediately, and perceiving that it was very fragrant, and that its surface had many peculiar marks, they were much astonished, and related the whole to the king. He went immediately with Nárada to look at it, and was also very much surprised, and said to Nárada, Where can this tree have fallen from? Can you give me an account of it? Yes, said Nárada, in Sweta (or white) island, there is an image of Vishnu, and this is a hair from his body, which has been cast here under the appearance of a tree, for the accomplishment of your wishes. At that moment a voice from the sky was heard, saying, O king, take this timber, and having covered it carefully, place it on the altar; in the wood Vishnú will manifest himself; take it therefore and make out of it an image of what you saw in your sleep, and Judhishtir shall bring the bones of Krishna, which were not consumed when the other parts of his body were burnt, and place them in one of the images.

After these three images and the discus or weapon of Vishnu were made, again a voice was heard from the sky, saying, Paint every thing according

* This does not harmonise with other accounts, but Hindu mythology in general is not burdened with much consistency.

to its natural colour. This the king caused to be done, and when he saw them after they were so painted, he was immersed in a sea of joy.

All things being so far accomplished, the next necessary step was the building of a temple, in which these images might take up their abode; on this subject also, he then heard a voice, saying, In this place raise the ground one hundred cubits, and on the top of it build a temple. With this also king Indradamna complied, and then went with Národa into Bramhá's (the creator's) world, to request, he would come and consecrate the idols.

On their arrival, the door-keeper went and informed Bramhá, that king Indradyumna had come. Bramhá said, Tell him to come in. The king then entered, and having bowed, stood before him. Bramhá respectfully said to him, Tell me the cause of your coming. The king then related the whole affair; and when he concluded, Bramhá said, You are a very holy man, for by you the form of Vishnu will be made known, and with this I am well pleased; go make all things ready for the consecration, and I will follow by and by.

At this time all the inferior deities came to Bramhá, and said, Hear, sir, the cause of our coming; the image of Vishnu, which we formerly worshipped on the Blue Hills, was made of precious stones; why then will he now exhibit himself in wood? Bramhá replied, Vishnu formerly confessed to me, that for the preservation of my creation, and for the salvation of men, he would thus manifest his ninth or Buddha incarnation. Therefore, go ye with Indradamna, and when ye have prepared every thing for the consecration, I will come. The gods then went to the blue mountains, and took with them a letter, written by Paranidhi, (the domestic priest of heaven) containing a full account of all things necessary in the consecration. This letter they shewed to Nárada, who caused every thing to be prepared according to its direction. He also stated that in the course of twelve months, the law required there should be twelve festivals connected with these idols, and of these, the first was to be the Rath Játrá: and hence, said he to the king, it is necessary, that three cars should be made. The king in reply said, If you will inform Vishwakarma, what kind of cars the law requires, and give him a command, he shall make them accordingly.

Then Nárada said to Vishwakarma, Make three cars of gold, and decorate them with a variety of ornaments, costly silk, &c.; and as a symbol, put in the car of Jagannáth, a vulture; in his sister's car, a lotus; and in his brother's car, a palm. Having received these instructions, he commenced operations immediately.

After this, Nárada said to the king, It is useless to put a consecrated image in an unconsecrated car, temple, or city; therefore, it will be necessary to consecrate in the first place the car of Jagannáth, and then that of his brother and sister—prepare things necessary for the consecration; I will depart immediately to Bramhá's world, and bring from my great father his commands respecting this matter. After having received orders to consecrate the car, he returned to the Blue Mountains, and was agreeably surprised to find that Vishwakarma had in one day completed the three cars; the wheels, the várandá, the symbols, and banners were all extremely beautiful; and inside the cars he had painted, in handsome colour, a great variety of figures. The splendour of the cars was like the chariot of the sun; the rumbling of their wheels was like thunder; the ropes to draw them were incomparably strong, and attached were a hundred white horses, swift as the wind: with all these things Nárada was delighted, and consecrated them in a moment deemed the most auspicious.

All the above statements Joimani made to a company of Yogís; they having heard, said, Sir, thou art omniscient; tell us also in what way Nárada performed the ceremony of consecration, and what is the law on this subject. Joimani heard their request, and gave them the following statement: In order

o perform the ceremony, it is necessary to erect a temporary residence at he north-east corner of the car to be consecrated: in this temporary residence platform must be raised, and on that platform a square altar, four cubits long a each side, and one cubit high—then on the day preceding the consecra-on, offering must be made to devils; the next morning a circle must be drawn n the altar, and in the centre must be placed an earthen jar, this jar must en be filled with water from the Ganges, or some other holy place; when is is done, five kinds of twigs must be placed across the top of the earthen r, and the whole then sprinkled with a certain astringent juice. These things till remaining on the altar) must be worshipped, and afterwards the idol put n his car; music played before it; a complete burnt offering furnished, and ifts made to the gurus, officiating priests, Brámhanas, &c., then the car may e drawn by persons of the highest, secondary, and third caste, by well train-d horses, possessing certain marks, or by oxen, or by men, worshippers of ishnú. This is the process by which a car is consecrated.

Having heard the above statement, the Yogís were much gratified, and aimani proceeded to state as follows: In this way the cars having been conse-rated, Bramha assembled all the Yogís, deities, and Brámhanas, and conse-rated the temple and the three idols. They then placed the idols in the mple, and all the assembly being preceded by music, walked several times round them, offered them praise and adoration, and were immersed in a sea f joy.

The king Indradyumna, having seen Jagannáth thus established, and per-rmed puja, and attended the Játrás for many years according to the law, was ken to heaven. King Golok and his descendants succeeded him, and from at day to this continue the same practice.

At certains season of the year Hindus, from all parts of Bengal, t a great expence, visit this sacred spot, to see the idols, eat rice hich has been offered to them, and to bathe in the water of that oly place. Some return to their homes, and others remain there s long as they live.

Men are induced to visit this place, from the promise of Víshnú, ho said, All those who merely see my image, shall obtain the par-on of their sins, and emancipation from all future births.

DIDYMUS.

V.—*Proposed School in Púrnia.*

We are happy to record another instance of the growing libera-ity and enlightenment of native gentlemen. It has been said, hat the spirit of improvement is confined within the bounds of alcutta: but documents like this (and already we have others, nd shall have many such) prove that it has spread far already, nd will spread, as it has ever done, until with God's blessing it egenerate the land. Who would look for it in Púrnia? "a place," hich the gentleman, to whom we are indebted for this account, ell describes, "as a perfect waste in the way of any thing like nowledge or sound information. Though in some respects," he ontinues, "a fine district, and yielding a considerable quota of he general revenue, it has an insulated, and out of the way haracter; and it shares the misfortune of the poor dog; it has

a *very bad* name; but I really think, as far as I have yet been able to judge, without any just cause. An attempt has been thought of here, of combating the demon of ignorance and error, by getting up a school or place of education, in order to throw some light upon the rising generation of the district; and, I am happy to say, not without effect." With this view the following Prospectus was circulated.

Proposals for Establishing by Subscription a Place of Education for the Town of Púrnia and its Vicinity.

Before circulating among the wealthy native residents, and landed proprietors of the district, the annexed paper proposing the establishment of a school by subscription, it is necessary that the countenance and aid of the local authorities, and the other gentlemen residing at the station, and connected with the district, should be engaged to foster this undertaking.

It is stated as the result of very particular inquiry, that the tide of education in this district is at its lowest possible ebb. Of this deplorable state of general ignorance, no stronger proof need be required, than the employment of strangers, to the exclusion of persons born in the district, in nearly all the public establishments, and, with few exceptions, even in the private employment of merchants and land-holders. The total want of any place, where even the commonest elements of learning may be acquired, which is notoriously the case in the town and district of Púrnia, is a circumstance that pleads strongly for the liberal and humane exertions of those who have been blessed with the privilege of education.

The want of education in this district is not confined to the middling and lower classes of its inhabitants; but is rather remarkable for its prevalence even among the higher orders, where men, possessed of affluence, may frequently be found, owing to their incapacity for business, at the mercy of their dependents, and unable to conduct the commonest affair without their intervention. Under these circumstances, it seems the only resource to solicit the countenance and support of humane and enlightened minds, by way of example to the native gentlemen of the district, as well as a stimulus to their exertions, in the establishment of a school for the diffusion of useful knowledge.

If a sufficient demonstration of good-will towards the formation of an institution, which seems so much called for, should appear among those connected by residence and business with the district, and who are naturally the first to be applied to, there is every reason to hope, that the Government will be induced to give strength and permanency to this effort of private benevolence by imparting their patronage and pecuniary aid towards it; and it is understood, that the local authorities of the district will be prepared to solicit, through the commissioner of the division, the favourable notice of Government to the undertaking.

The course of instruction provided for in the proposed seminary will be in Persian and Arabic, and as soon as the funds of the institution become equal to the entertainment of a proper English teacher, it will be most desirable to introduce the study of that language, without which it were vain to look for any really profitable result to the moral and intellectual character of those whose benefit is contemplated in the proposed institution.

Those persons who have the means will be required to pay something for the education of their children, either as boarders, or day-scholars, according to circumstances; but the children of those who do not possess the means of defraying the expence of schooling, will be received as day-scholars, and taught gratuitously.

The control of an institution, founded in consonance with these views, may be vested in a committee, formed from the gentlemen of the station, as well as those belonging to the native community, with whom any subscriber, who chooses to assist, may co-operate. Periodical meetings may take place, at which the state of the institution and the account of its expences may be examined.

As no commencement of this undertaking can be made without some funds in hand, it is submitted that three months' subscription should be paid in advance, and the accumulated amount, as well as all future contributions, be deposited, with the sanction of Government, in the treasury of the collector, from whence it can be drawn as required by an order of the committee.

When a sufficient sum has been collected to admit of an actual essay of this project, a meeting of the Gentlemen of the station can easily arrange its details.

The foregoing remarks are submitted as the outline of an institution, from which, if countenanced by enlightened minds, and continued under judicious management, very substantial benefit may, in the course of very few years, be derived to the district and to the community at large.

The following list of subscriptions, which we are sure will be gratifying to our readers, was the result of this philanthropic attempt: and if Government now lend its powerful aid, to support and countenance the spirit already at work, there seems little doubt of ultimate success.

List of Subscribers.

	Annually.	*Rs.*		*Annually.*	*Rs.*
H. Nisbet, Esq.		150	Kishenchund Ghose,		30
F. Gouldsbury, Esq.		100	Bundhoo Singh,		24
J. V. Irwin, Esq.		50	Meer Mahadee,		24
C. Palmer, Esq.		50	Mirza Ahmud,		50
G. Palmer, Esq.		50	Mirza Golamhyder,		50
A. Imlach, Esq.		36	Fyzallee Nazir,		60
Mahá Rájá Chuttur Singh*,			Mahomed Rumzan, and Musseeuthoollah,		50
Rájá Bejay Govind Singh,		240	Moulvee Rooknooddeen,		50
Rání Zahoorunnisa,		150	Mirza Uskurree,		25
Rájá Deedarhosein,		100	B. R. Perry, Esq.		25
Rájá Rajindranarain Roy,		240	H. Buckland, Esq.		12
Rájá Beedanund Singh,		50	E. W. Johnson, Esq.		24
Rájá Roodeanund Singh,		50	R. W. Jones, Esq.		50
Meer Momin Allee,		30			1970
Sulamut Roy,		40	W. H. Kerry, Esq.	*Donation*,	100
Aga Ahmud Allee,		40			2070
Bijenath Singh,		30			
Shah Allee Reza,		50			
Rání Pudmawutti,		40			

"Assuredly," adds our informer, "if we are permitted to make any actual essay, English, and that as the vehicle of *Christian* instruction, will be an established branch of study in the seminary. The study of it, of course, will be voluntary; but, without it, I should take no interest in the undertaking, and hope for nothing from it." And we too, so long as Christians sacrifice an imperative and acknowledged duty to an ill-understood and unproved expediency, can "hope for nothing from it."

* The amount of the Mahá Rájá's subscription is not yet known.

VI.—*Millenarian Errors.*

To the Editors of the Christian Observer.

GENTLEMEN,

As the very ancient and often revived doctrines of the Millenarians have again made their appearance in England, and have even reached this country, it may not be unseasonable to present your readers with a brief statement of their tenets, particularly those which have been inculcated in India; and also with the passages of Scripture which appear completely to nullify them.

The doctrines, or at least a part of them, as represented to us by one of their most able, intelligent, and pious advocates, relate to the following subjects: the personal appearance of Christ at the commencement of the millenial age; the present abode of the departed saints; the grand hope of the righteous; the resurrection of the just and unjust; the final judgment of both; the restoration of the Jews to Judea; the discovery of the Ten Tribes; and the rebuilding of Jerusalem, or of some other grand city called the New Jerusalem.

I.—*The Personal Appearance of Christ at the commencement of the Millenial Age.*—The principal passages brought forward, in support of this doctrine, are chiefly drawn from the prophets Isaiah, Ezekiel, Daniel, Zechariah, from some supposed unfulfilled predictions of our Lord Jesus Christ, and from the book of Revelation. We deem it needless to produce these Scriptures: 1, because doctrines founded upon unfulfilled prophecy must always, from the obscurity of the language, be uncertain; and 2, because, if it can be shown from plain parts of the word of God, that Christ will not personally appear till the close of time, the point is at once settled—every Christian believing that Scripture cannot contradict itself. We will now proceed to produce a few passages in proof of the latter doctrine. In Acts iii. 20, 21, are these words: "And he shall send Jesus Christ, who was before preached unto you, *whom the heavens must receive until the times of restitution of all things*, which God hast spoken by the mouth of all his holy prophets since the world began." Now, it seems difficult to understand "by the times of restitution of all things," any other period than that mentioned by Paul, 1 Cor. xv. 24. "Then cometh *the end*, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority and power." If then, we are right in referring both passages to the same point of time, it is obvious, that the heavens are to contain Christ until the consummation of all things, and therefore, that he will not personally appear till that event.

But lest our interpretation of these passages should be deemed erroneous, we shall now present the reader with a few others, the

meaning of which cannot, we think, be misunderstood. But before doing so, it will be necessary to remark, what we do not know the Millenarians themselves dispute, that the doctrinal parts of Scripture never speak of more than one personal descent of Saviour before the end of the world. Indeed, this seems to be more than intimated in Heb. ix. 27, 28, "And as it is appointed unto man once to die, but after this the judgment: so Christ was once offered to bear the sins of many, and unto them that look for him shall he appear the *second time* without sin unto salvation." Here the judgment spoken of is connected with the dying of all men, and consequently refers to the judgment of all. The *second* appearing, therefore, of Christ, mentioned in the 27th verse, seems to intimate, that as he has already been once manifested, so his only and next appearance will be when he comes to pass sentence on all. Presuming, therefore, that there is to be but one other personal manifestation of the Saviour, before the winding up of all things, the following few passages may be considered as proving the point in hand. 2 Thess. i. 7—10, "And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ, *who shall be punished with everlastiny destruction* from the presence of the Lord, and from the glory of his power: when he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day." 2 Pet. iii. 10—12, "But the day of the Lord will come as a thief in the night, *in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein shall be burned up.* Seeing then, that all these things shall be dissolved, what manner of persons ought we to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat!" Matt. xxv. 31, 32. "*When* the Son of man shall come in his glory, and all the holy angels with him, *then* shall he sit upon the throne of his glory; and before him shall be gathered all nations, and he shall separate them from one another, as a shepherd divideth his sheep from the goats." The first of these passages shews, that the revelation or personal appearance of Jesus Christ is to be coetaneous with the everlasting destruction of the wicked; the second, with the dissolution of the universe; and the third, with the judgment of the ungodly. But according to the Millenarians, he is personally to appear more than a thousand years before any of these events.

II.—*The Present Abode of the Souls of the departed Saints.*—The Millenarians assert, that the souls of the departed saints are not now in heaven; but in a place called Hades, anxiously awaiting

the period of Christ's appearing, when it will be given to them to be united with their bodies, and to live and reign with Christ in the earth a thousand years. It is not without the most abundant reason doubted, whether the Hades and Sheol, so often mentioned in Scripture in connexion with the souls of both the departed just and unjust, be really *a single place.* It appears to be a general name for the world of spirits, comprehending both heaven and hell. All the dead are in Hades, i. e. in the invisible world; but all are not in the same place, the wicked being in hell, and the righteous in Paradise or heaven. The following passages prove the latter. Acts vii. 55, 59. "But he, being full of the Holy Ghost, looked up steadfastly *into heaven*, and saw the glory of God, and Jesus standing on the right hand of God. And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit." 2 Cor. v. 6, 8. "Therefore we are always confident, knowing, that whilst we are at home in the body, we are absent from the Lord: we are confident, I say, and willing rather *to be absent from the body and to be present with the Lord.*" Phil. i. 23, "For I am in a strait betwixt two, having a desire *to depart and to be with Christ, which is far better.*" The first of these quotations proves, that Christ is in heaven, and that thither the spirit of Stephen was received at death. The second declares, that absence from the body is presence with the Lord. And the third teaches, that a departure from this world is a being with Christ in glory. Where, then, is the topical Hades of the Millenarians? If in a controversy of this kind, it be lawful to cite from the book of Revelation, let the reader consider the following verses, and then he will be able to answer to himself, whether the saints be in heaven or not. Rev. vii. 9, 14, 15, "After this, I beheld, and lo a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood *before the throne, and before the Lamb*, clothed with white robes, and palms in their hands. And he said unto one, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple." Rev. vi. 9, "And I saw under the altar the souls of them that were slain for the word of God and for the testimony which they held."

III.—*The grand Hope of the Righteous.*—This, by the Millenarians, is stated to be the first resurrection, and the living and reigning with Christ, on the earth, a thousand years. The passages supposed to support this notion are very numerous; but as we think their language, when applied to such a sentiment, perverted, we shall not produce any of them here, but content ourselves with exhibiting a few citations which prove, that the being with Christ in heaven is the grand hope and desire of the true Christian, and not the living and reigning with Christ on the earth during the millenial age. All the passages quoted under the

last head unquestionably declare this, and the following no less so. Matt. v. 12, "Rejoice and be exceedingly glad, for great is your reward *in heaven*." Matt. vi. 20, 21, "Lay up treasures for yourselves *in heaven*; for where your treasure is, there will your heart be also." Col. i. 5, "For the *hope* which is laid up for you *in heaven*." Heb. x. 16, "But now they *desire* a better country, that is, a *heavenly*." 1 Pet. i. 4, "To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved *in heaven* for you." 2 Pet. iii. 12, "*Looking for, and hasting unto* the coming of the day of the Lord, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat." From these plain passages we infer, that it was not on the glory of the millenial age that the eyes of apostles and martyrs and patriarchs were fixed; but on a residence in heaven with Christ. That the millenial period will be truly glorious there can be no doubt; and every Christian believes, that blessed and holy will he be that hath part in this resurrection: but he sees something greater than this, for which he pants and for which he sighs.

[*To be continued.*]

VII.—*Progress of English Literature and of the Roman Alphabet in various parts of India, with occasional notices of other subjects connected with Literature and Religion.*

[The following extracts from recent correspondence with intelligent and influential men in various parts of India, and from the public journals, will be interesting to our readers, as shewing the gradual yet rapid progress which the desire to extend the knowledge of English Literature, and the expression of the Native languages in the Roman character, is making in different parts of this vast country. From the banks of the Sindh (Indus) to those of the Brahmaputra, the mind of the European authorities appear enlightening to perceive, and awakening to perform, their duty on this subject; and we feel persuaded, that with the other vigorous efforts now making to promote Native Education, we shall soon witness an advance most cheering to the Philanthropist and the Christian. We have been long expecting to see some enlarged system of National Instruction promulgated by His Lordship at the head of the Supreme Government; and earnestly hope, that should his attention have been necessarily diverted from it through the pressure of political circumstances, it may now receive that renewed attention which its paramount importance to the welfare of the countries he governs, demands. Numerous as are the honors which encircle His Lordship's brow, his being the Founder of the National Education of Hindustan would add to them one more, equally brilliant and more durable than all others. Happy shall we be, if soon permitted to witness and applaud an act so worthy of the Government and so beneficial to the people.—Ed.]

I have distributed the copies of the Synopsis to the different officers in Assam, and to my own omlah, and I am persuaded we shall turn your scheme to good account when we have got a few elementary books for our scholars. I have not the least doubt myself, but that your plan will make immediately rapid progress and be of extensive utility. If it effects nothing more than to make us better acquainted with the native languages, and assists those desirous of learning English to acquire that more readily, your labours will be well bestowed. I observe there is a new paper to be issued in Hindustáni and English. Might it not be made a vehicle for disseminating this mode of applying the Roman letters to the native languages?—If the

Hindustáni was wholly or in part printed in English characters, it would I think, be very acceptable to all the military officers especially, almost every one of whom can or should be able to read the language thus printed with ease, and through them it would find its way to the sepoys and the regimental schools. Almost all officers could correspond readily in Hindustáni thus written, but all nearly stumble at the native characters, whether Nágri or Persian. The mutiny act and elementary drill books, printed agreeably to your scheme, with a sufficient exposition at the head of each, of the powers of the letters, to enable the sepoys with little trouble to decypher the books themselves, would, I have no doubt, be of great service to the army, and through them to the best part of our population. Through the military schools, I think much may be done, and in no department of the state can it be of more consequence that the people and the officers understand each other. No other class of Europeans is brought so intimately in contact with the natives, except indigo planters probably, as the officers of our regiments; and as they are likely to adopt your scheme with great readiness and thankfulness, I think you should apply yourself to meet their wants.

If Mr. Hough can make little of the Ahom book I sent you, through his knowledge of Burman, I would suggest his trying to decypher it through the Tai language. I think Capt. Low says in his Grammar, which I have not at hand, that these Sháns are more nearly related to the Siamese than the Burmese; and our Máns, Khamtis, and Ahoms all call themselves Sháns. The Singphos, Cachárese, and Manipúris are, I presume, of the same family. Lieut. Gordon at Manipúr, who is a tolerable Bengáli and Sanskrit scholar, says, the language of Manipúr has no connection with Sanskrit; and this I think is a proof that its origin and that of the people must be looked for amongst the Indo-Chinese nations and tongues. The other numerous tribes of mountaineers, who are called by the Bengális by names they know nothing of, or are of partial application, belonging to one race, and given to all the kindred races, as Garrows, Kásiahs, Nágas, Mikís and others, are possibly of Indian origin or mixed races. The great family we call Nágas, who *apparently* have a score of distinct languages, I imagine may be allied to the aborigines of India, Coles, Gonds and Bhíls. Of the affinities of the languages of these hill races, I believe, we are totally ignorant, and of course only by the study of their languages can there be any clue found to decide their relationship to the great families of man. You have the means of making a comparison of the Kásiah language through the works in it that have been printed at Serampore, and I feel curious to know what would be the result. Has it any affinity to the Sanskrit languages? and if not, has it any to the Tai?—The solving the question with regard to this one people might give us a ready means of discovering the origin of others. If the hill races here and throughout the centre of India do not use dialects that can be traced to either one of those sources, what has been their mother language, if they had one common source?

With regard to the printing of books in the Ahom language, my own opinion is, there would be little benefit from doing so. As far as Assam is concerned the dialect is nearly extinct, and I can perceive no advantage in keeping it alive. They have no books but a few catalogues of kings, which are most probably the forgeries of Brahmins, when the Ahoms attained power and became converts to Brahminism. The Ahoms know not now whence they came, and they are cut off from their more immediate connexions by the barbarous multitudes of Singphos that have intruded between the Shán branches which have a written character and the literate Sháns of Ava and Laos. The Singphos and Cachárese have no writ-

haracter, as the Ahoms and Khamtís. Within the period of tra- the Cachárese are the first Sháns that came into Assam—the s pushed them onwards, and the Singphos replaced the Ahoms; ad we and the Burmese not contended for dominion, or rather een brought into Assam, the Singphos would have had a good s of contending with another branch of the family, the Mattocks, upremacy in Assam. If the pressure of our power, at least, was taken off, the Singphos would in all probability soon possess them- of all Assam. They are a warlike race, and have power from their ers.

Cachárese are the most numerous branch of the Shán family in , but they are now entirely an agricultural people; a very fine and le body of peasantry, of which much might be made, as a great part of are neither converts to Buddhism nor Brahminism, and such as pro- Hinduism, scarcely know that superstition but by name.

B. writes me as follows:—"If you have any Assam school books or any nary tracts in that language, I should be obliged to you for them. ps you have now influence sufficient below to induce one or two naries to come up here. A finer and a larger field, and more hopes of s, they cannot find in any part of India. Will you oblige me by giving serious consideration."

sh to call your attention to this paragraph, as I fully concur with . in the feeling, that immense benefit might be derived from having áya a Missionary who is conversant with Burmese and Bangáli. The tís, I have before told you I believe, are Buddhists; but the Singphos leve are not converts to Hindúism in any form, nor the Mismís, eris, nor Ahors, and the other 50 tribes of savages. All the Khamtis ught to read and write by the Buddh priests, who according to their are inferior to no priests in the world in exemplary diligence in ng the people, and abstinence from politics and covetousness. Any r Burmah books you can give me will be very acceptable. If you ny Bhoteah, I shall be obliged for a few.

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ir proposition for familiarizing the people of the Indus with our lan- and vice versa, encourages me to hope that there is still some an- to prosecute the original scheme. I shall be most happy to give my nce and devote my time to the furtherance of the object, but I would st that the passage of two or three steam-boats up and down the , loaded with white faces, would do more to familiarize our language e rude people on its banks, than will the distribution of a thousand inear tracts. The mass of the population—the Jatt, Baloche, and patra Zamindars, with their ryutts—have no written language, and are able to reckon up to a score the sum by which they tell their heads of ; for instance, they will tell you 10 score, but do not know what 200 . The wretched Hindu Bairals and Kiras (merchants) who form a proportion of the population of the few towns on the banks of the river a written language, a specimen of which I will send you; but it is as sively their own (the character) as the Mahajaní character is that of erchants in Hindustan, unknown to the mass of the population. The ted among the Musalman class (very few in number) use the Persian ting and transacting their affairs, but do not speak it. Among the se the different towns have different dialects, but all more or less ilating to each other.

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ave received the Synopsis of the mode of applying Roman letters to c languages, to which I will give the most extensive circulation in my

power. Several copies have been despatched to Masson, and the learned natives to whom I have had an opportunity of shewing them highly approve of the system for facilitating the study of the English language.

The enclosed is the genuine production of Shahamat Ali, without a single word or hint of alteration from me, and I think it does him infinite credit.

"I return many thanks for the favor which you have been liberally pleased to confer on me by sending a supply of elementary books by the dawk banghee. The books are very acceptable and suitable for the natives. I have made some of them who learn by me begin these books, and beyond all doubt they will prove very beneficial for them. May you meet with proportional compensation with the encouragement and zeal with which you have been patronizing to effect the general prevalence of the English knowledge throughout the Indians, is the ardent prayer of all the people.

"I continue to teach the natives, who seem very desirous to receive the English instructions, and I am assured that Mr. Lawrence [Lowrie] will be highly welcomed, as there is a great number of the people who are ready to prosecute the English studies.

"The synoptical forms which you sent to Captain Wade, are heartily received and welcomed by the natives, as it affords the assurances of acquiring the English language with more ease as well as speed than they can do otherwise. They have been generally circulated among the natives here and in the neighbourhood, who are fond of receiving the English instructions. I am happy to anticipate that our propitious days seem to return, and the civilization that some centuries since shed her benign influence over our ancestors, and was afterwards extinguished, is now proceeding towards us by speedy marches through the means of our generous rulers.

"You will be glad to learn that Abdul Ghias Khan, the son of Nawab Jábbar Khan, who some time back I informed you was coming to Ludiansh for the purpose of being educated in the English language*, arrived here on

* The following extract from the Dihli Gazette, relating to this subject, will be read with great pleasure by our readers:

"The only intelligence of any interest received from the Punjaub during the past week is that Jábbar Khan, Dost Mahammad Khan's brother, has sent his son from Kábul to Ludiana for the purpose of receiving an English education. The original destination of the young lad was Dilhi, but having learnt on his arrival at Loodiansh, that an English Seminary was about to be established at that station, under the direction of an American Missionary shortly expected up from Calcutta, he has been induced to remain there instead of coming on to the Imperial City, as he had intended. This is the first instance on record, we believe, of a Native Chief sending his son from his home to be instructed in our language and literature; and the event is one which we hail with delight as the commencement of a new æra. The Natives, as is natural enough, imagine that Dost Mahammad Khan has sent his nephew for the purpose of forming a friendship with the English, and that the acquirement of the language is altogether a secondary object; but we do not believe the idea has been suggested so much by any political considerations, as by the respect and admiration which Jubbar Khan, the young boy's father, is known to entertain for our countrymen and institutions, and it was first conceived, if we are correctly informed, during the late sojourn of Lieutenant Burnes and his party at Kábul, when the encouraging example of Mohan Lál's proficiency in English, and the consideration with which he was treated, materially added to the impulse already felt in favour of our language and our nation and government generally. Be this, however, as it may, the circumstance is one, at which all who desire the diffusion of English, and the communication of the learning and civilization of Europe to our Eastern Empire, must cordially rejoice. The taste for our literature has latterly been increasing with astonishing rapidity, and people are now every where beginning to look to its acquirement as the source of wealth, honours, power, and distinction. But, how much will this feeling be heightened by the stimulus which the example set by the brother of the ruler of Kábul will impart to our Native nobility to send their sons to our colleges, and give them the advantages of an English education? Such an incitement has hitherto been the great thing wanting to overcome the backwardness evinced by the Native Princes, in instructing their children in our language and literature. Now, however, that the example has been afforded to them, there can be little doubt that it will be followed to an extent which

the 26th instant. He is a pleasing and intelligent youth of about 14 years of age, possessing an ingenious and fertile mind. He has begun to learn the English language by me, and expresses a great desire to prosecute his studies. Please God, I will spare no pains on my part, as I am directed by Captain Wade to instruct him in proportion to his zeal.

"Shah Shujah ul Mulk is said encamped still at Nadirabad or old Candahar, while the Candaharis have confined themselves to the walls of the city, making occasional incursions over his troops. It is reported that Sirdars Dost Mahammad Khan and Sultan Mahammad Khan have marched towards Candahar to assist their brethren. A rumor prevails here also that Dost Mahammad Khan has submitted to the Shah, but it appears altogether incredible.

"I have the pleasure to enclose herewith a list of books you kindly sent for me, together with a letter for Mohan Lal, which I hope you will deliver to him on his arrival there.

"Considering me as bound to you with most substantial ties of gratitude I expect you will always preserve a corner for me in your memory, and allow me to subscribe myself,

"Your most obedient and sincerely servant,

"*Ludianah, July* 2, 1834." "Shahamat Ali."

I have read Trevelyan's Treatise with great attention, digested it, and I hope not unprofitably. You desired me to say what I thought of it. I content myself with saying that I who have hitherto been exceeding mad, nay, prejudiced against the measure, have by reading it been almost persuaded to come round to his way of thinking. I fear, however, it will never take with the natives. The multitude will look upon the measure with indifference; the Maulavís, Múnshís, Kashmíris, Kaiths, &c. with abhorrence, especially the former. With the "rich, elegant, and melodious" language of Persia are associated all their recollections of the magnificence and splendor of their former Mussulman princes. In it are written the rhapsodies of Sadi, the mysteries of Hafiz, &c. which they all so much love to contemplate, and which are so well suited to the constitutional warmth of their imaginations. The cold in clime are cold in blood. Our simple, straight-forward language can have no charms for them. They are not the people to study it either from motives of curiosity, ambition, or research, and I much fear it will be confined to a few of the Kaiths and needy Mussulmans, who will hope to gain a livelihood by it. However strong these impediments are, they yet should not deter us from commencing. I should like very much to see the system introduced; but by degrees. I would allow it a fair trial round about Calcutta, with an understanding that in ten years it should be universal. In this time many of the old and most bigoted hands would be absorbed, while the younger and more ambitious would have ample time to qualify themselves. If in the mean-time it was found fully to answer every hope that was formed of it in Bengal, it might be universally acted on before the prescribed time had elapsed.

will rapidly bring English into general vogue throughout the country; as when it has once been rendered fashionable amongst the higher orders, there will be no bar remaining to retard its progress. As connected with this topic, we may here mention, by the bye, that the establishment of a College of Nobility in our Mogul capital has been in contemplation for some time past, and that several of the Chiefs in the neighbourhood, who complain of the want of an institution of the kind, meditate getting up an address to Government on the subject. At present want of space prevents us from enlarging on the beneficial results that must attend the accomplishment of this project,—this truly noble project,—which we have heard of with so much satisfaction; but in a subsequent number we shall take an opportunity of reverting to it.

REVIEW.

1.—*Laborers in the East ; 270 pp. 18mo. American Sunday-School Union.*

In placing the title of this little book at the head of the following paper, we follow the custom, rather than the appropriate duty, of reviewers, our object being chiefly to direct the attention of our readers to a class of publications, not merely to a single work. This volume would, no doubt, furnish interesting materials for a review in the strict sense of the term. It contains the biography, written in a style well suited to the end proposed, of two of the most distinguished among the good names which adorn our Indian history, Claudius Buchanan, and Henry Martyn—names associated with soundness of learning, and elevation of piety; and it would be pleasing, were it proper, to dwell on their example, that we might imbibe their spirit. But we wish to speak of this book, chiefly, as forming one of a series peculiar in their design, and in the manner of preparation.

In the United States, as many of our readers are aware, amongst other good institutions there is a society for the promotion of Sunday-school instruction. It is conducted on the same plan with similar associations in other Christian countries, except that a greater prominence is given to the preparation of books for the use of children in their schools. About 15,000 Sunday-schools are in connection with this society, taught gratuitously and on Christian principles, by upwards of 100,000 teachers, and including nearly 1,000,000 of scholars, of from 4 to 16 or 18 years of age. With nearly every one of these schools a small library is connected, from which on every Lord's day each scholar receives a book adapted to his age, which, when read, is returned to the library in exchange for another. Thus each school provides a *circulating library*, where the books are read by the most interesting class in the community, and exert an influence by no means limited to the scholars in the school; and where also the only term of admission is good behaviour.

Of course an object of immense importance is to have books of the proper character, as to sentiment and style, put in the hands of the young readers. A philosopher could say with truth, "Allow me to compose the ballads of a nation, and whoever will may legislate." The sentiment deserves to be paraphrased by the Christian, "Allow me to compose the first books read by the rising race of a nation, and whoever will may enact the laws to govern their maturer years." First impressions are usually fast impressions too; and hence when the minds of children were taught to admire "Tom Thumb," "Jack the Giant Killer," and other famous personages of that class, it is not strange that their subsequent days should not

commonly be consecrated to higher purposes than were inspired by such examples; or if they were, that their ambition should assume a selfish or destructive character, rather than clothe itself with the benign and lovely virtues of the Saviour. Forty years ago, scarcely any other books could be procured for children's reading; they were quite unfit for perusal in any plan of instruction, but especially in a system of *religious* education.

Subsequent to their era, were the entertaining but fictitious narratives of Mrs. Sherwood, and other writers; preferrible, certainly, to the former, but still too exciting, and too much out of the range of every-day life and matter of fact, for the American Christians. It is true many of these, revised, were and are retained among the books published by the Sunday-School Union; but it was deemed necessary to prepare many additional works, some of which are compiled, others abridged, and many original. Thus they have "prepared and published two hundred and fifteen library-books, the largest of which contains three hundred and twenty three pages, and the smallest thirty-six: average size, one hundred and fourteen pages;" with also "one hundred varieties of children's books, unbound, containing in all two thousand pages. The largest of these has twenty-four pages, and the smallest eight:" besides a set of large cards, nearly 100 in number, to teach the elementary branches of reading, arithmetic, and *music*; and several fine cards of natural history. These cards are very attractive and useful in infant schools, and in every form of *early* instruction.

Concerning these publications, we may briefly notice several things:—I. The amount and variety of knowledge they contain. The former can be ascertained from the extracts given above from the last report of the Society; and as to the varied character of these books, an inspection of their catalogue would give the best proof. There are various works illustrative of sacred Scripture, as "Biblical Antiquities," "Sacred Geography," "Map of Palestine, executed on steel, and mounted on rollers," "Biblical Dictionary," containing nearly all that is in Brown, &c. Others are of a historical nature, as "Destruction of Jerusalem," "Sketch of Ecclesiastical History," "Tahiti," &c. Many are Biographies, and among them, Lives of David, Paul, Luther, Richmond, Pearce, Brainerd, Mrs. Newell, Mrs. Judson, &c. Their life of Washington receives praise from every reader, and is worthy of that truly great and good man. II. This knowledge is correct, and elevating in its tendency. III. The style is simple, adapted to the youthful mind, yet in many instances of great chasteness and beauty. IV. The expense is comparatively little. Works of the size of "Laborers in the East," often illustrated with one or more wood cuts, or steel engravings, and neatly half bound, are charged on their catalogue at a price equal to 12 annas of our money. All their publications, in plain half binding, would not probably exced 150 sicca rupees.

It is quite in accordance with the catholic principles on which the Observer is conducted thus to bring these publications to the notice of our readers. The society referred to, is supported by five or six Evangelical denominations, and nothing of a sectarian tendency is admitted into its publications. Its holy aim is to occupy the common ground of Christianity, leaving the peculiarities of each sect undisturbed, but combining on principles of united action, perhaps more generally recognised and exemplified in that country than elsewhere, the friends of the Saviour in one common effort for the welfare of the Young. In conclusion, we wish to suggest to schools and families the propriety of procuring these books. One Gentleman *has* ordered several sets, under a full conviction that they furnish the best system of juvenile instruction with which he is acquainted. We concur entirely with his opinion; and we know not where an equally valuable mass of interesting and useful knowledge can be obtained for so small a sum. And while we know from observation and all testimony, that these books are exerting an influence no less benign than extensive in the United States, we think they might be introduced with advantage into other countries. They are admirably suited for the reading of children in Christian families everywhere; and they seem well adapted also for the use of those native schools in this country, where the English language is taught, and where the system of *lending* might be attended with the most happy consequences*. C.

2—*A Collection of Moral Precepts and Reflections, gathered from various sources, in English and Hindustáni, for the instruction of Youth. Printed at His Majesty the King of Oudh's Lithographic Press. Lucknow*, 1833.

This work consists of two volumes, of nearly 200 pages each, in the form of royal octavo. The English original and Hindustáni translation appear on opposite pages. Appended to each volume is a vocabulary of all the difficult words; so that no time will be lost in tedious reference to a dictionary, and the learner may instruct himself by reading without a teacher.

The *origin* of these volumes is thus briefly explained:—An English school having been established at Lakhnau, by the liberality of his Majesty the King of Audh, the scholars, both Natives

* We are happy to inform our readers, that in accordance with this suggestion, Messrs. Duff, Trevelyan and Pearce, as part of their plan to provide suitable books for Native Schools, (which was fully detailed in our last No.) have applied to the Committee of the American Sunday School Union for a supply of its most useful publications. As soon as received, they will be advertised in the Monthly List of School Publications issued by the above named gentlemen, and copies of which will be supplied for such of our Subscribers as may express the desire to have it forwarded with their number of the Observer.

nd Portuguese Christians, were found to read without compre-ending the meaning of even the most simple words. The assist-ance of the teacher was necessary at every step. It was evident hat simple English sentences, with the Hindustáni translation pposite to them, would tend much to remove the difficulty. No uch translations were at hand, and in the emergency a number f short maxims were collected and translated: additions gradually uggested themselves, until the collection arrived at its present ze.

The *object* of the book is stated to be twofold:—1st, to facili-ate the acquirement of the English and Hindustáni languages—nd, whilst instructing, to improve the mind, by impressing upon he memory a code of morals taken from the purest sources.

Such is the origin and object of a work which bids fair to be-ome a standard book in the education of Indian youth. The uthor asserts no claims, puts forth no pretensions. He indeed hinks and writes most humbly of his own labours. But we are uch mistaken, if in this, as in most other cases, humility be not ound closely allied with solid worth.

There is greater excellence in the work than is indicated by the itle page. When, on first opening it, our eyes were arrested by he words "Moral Precepts and Reflections," our imagination was nstantly transported to Plato and Socrates, to Seneca and Cicero, nd the whole school of moderns that divorce morality from ure religion—exalt the former at the expence of the latter—and hus fill the mind with the rude image of a crippled goddess, in-tead of the radiant presence of an all-perfect divinity. In this ork, we found no such unnatural separation. While it abounds ith the choicest maxims and precepts, for the controulment of very passion that harbours in the human breast, and the regu-ation of man's conduct in every possible diversity of situation and ircumstances, it does not wholly withhold that higher know-edge that links mortality with immortality,—connects time with ternity,—and converts earth into a nursery for the heavenly para-lise. Here Solomon and Matthew and Paul, are found along side f Adams and Johnson and Paley. Here, the wisdom that com-th from above is found happily blended with the highest moral isdom of earth. And sentiments which fell from the lips of inspira-ion, shed their hallowing influence over the noblest sayings of uninspired man.

Many of the maxims are preceded or followed by illustrative imiles. For the natives of this country, on whose minds one fe-licitous illustration often produces a more powerful effect than a housand arguments, these are invaluable. And from the apposite-ess of those now interspersed throughout the work, we only wish hat a greater number had been supplied. We quote one or two xamples.

, " The good man forgives injuries, even as the sandal tree sheds its odours on the man who cuts it down."

" As the blade of wheat, whilst ungrown and empty, holds itself proudly up, but so soon as the ear is filled with grain bends humbly down ; so are real wisdom and worth modest and unassuming, whilst ignorance and folly are proud and presumptuous."

Having thus expressed unqualified approbation of the design and substance of the work, there is one suggestion which we would offer to the excellent author, in the prospect of a *second* edition being soon required. At present, all the maxims, precepts, and reflections are thrown together promiscuously; that is, they follow each other without order or classification. We therefore submit to the author's consideration, whether it would not be well to arrange all the maxims, &c. on particular subjects, under distinct heads? Thus, all the sentences that display the greatness of God's *power*, might form one chapter or section; those that treat of his *goodness*, another —and so on. There might also be separate chapters or sections, on the duty of honouring parents, on lying, on deceit, on covetousness, on humility, &c. &c. And all the remaining precepts and reflections that did not admit of being classified under certain general headings, might be thrown together in a chapter of miscellanies. We are convinced that such an arrangement would greatly improve the work, and greatly increase its usefulness. It would facilitate references, and aid the memory of the learner. We therefore press the matter on the author's consideration.

We cannot conclude without remarking, that there is something connected with the appearance of this book, calculated to awaken pleasing reflections for the present, and delightful anticipations for the future. Considering the circumstances in which it has been issued into the world, its appearance may well be regarded as one of " the signs of the times." What a change has come over the minds of the Moslem Conquerors ! Think of the time when, in the genuine spirit of the Korán, which, by professing to embrace all useful knowledge, chains the intellect and fetters free inquiry, a Mahammadan warrior at the head of his victorious hordes, commanded a library stored with the richest literary treasures to be burned :— " If it contain any thing," said he, " contrary to the Korán, it ought to be destroyed, for it will propagate falsehood : if not, it is unnecessary, for we already have it in the best form in the Korán." Contrast this with the truly liberal conduct of his Majesty, the King of Audh, the most powerful Musulman prince in India. For the acquirement of other knowledge besides what the Korán contains, he has established an English school at his capital, for the instruction of Christian and Hindu youths, as well as Musulmans. For the dissemination of other knowledge besides what the Korán contains, he has set up a Lithographic Press, for the printing of works that may benefit Christians as well as Musulmans. The book before us is a monument of the twofold liberalily of his Majesty the

King of Audh. From the predominance of Bible extracts, it may well be called "a work on Christian Ethics." A work on Christian Ethics, printed at the expense, and published under the patronage, of the greatest Musulman prince in Hindustán! Verily, we repeat it, this does look like one of "the signs of the times."

In conclusion, we strongly recommend these volumes to the attention of all who are entrusted with the education of youth. If we were allowed to imitate an antiquated expression, we might designate the work, "a body" of moral and religious principles.

3.—*On the Responsibility of the Clerical Office, a Sermon, by the Rev. T. Robertson, M. A. Senior Residency Chaplain.*

This is a plain, sober, and judicious discourse. The style is unaffected, the sentiments evangelical, and the reflections profitable.

Treating on "the duty" of the ministerial office, the author very properly reprobates the assumption of the pastoral functions from motives of "covetousness or vanity." To these two sources may be attributed most of the corruptions and heresies which have prevailed in the Christian Church. For he who assumes the office of a shepherd for no other purpose than pecuniary advantage, or easy competence, will not and cannot set a high value on the flock entrusted to his care—will not and cannot study how their eternal welfare may best be promoted, but will leave them to take their own course, and perish through lack of that knowledge, which he is pledged to communicate. And he who assumes the office from vanity, or the desire of admiration and applause, will either find the truth hid from his eyes, and himself incapable of clearly discerning the testimony of God concerning his Son—or if he do discover that only foundation, besides which none other can be laid, he shall build thereon wood, hay, stubble, base materials, which the Lord will utterly consume. And, how many, alas, in every age of the Church, have loved singularity, pre-eminence, and faction, more than peace, and righteousness, and truth!

Respecting the insufficiency of mere speculative knowledge, the author asks:—"If we be mere theorists, if our hearts as well as understandings be not affected by the Gospel, how shall we presume to declare the whole counsel of God, and solemnly call upon our hearers to receive it? There is something truly awful in that species of daring hardihood which is constantly urging the claims of religion, the terrors of the Lord, the necessity of repentance, faith, holiness, when we ourselves care for none of these things!"

In expatiating on the responsibility of the pastoral office, the author remarks:—"It cannot have escaped the observation of those, who like myself have been set apart to the work of the ministry, that the religious character of a congregation derives its complexion from their pastor. If he be one of those dumb dogs that can-

not bark, but lie down and love to slumber, his people will manifest the same drowsy indifference. They may attend the worship of God, but his service will be wearisome, and their affections will never be warmed, nor quickened by what they hear." And "if ministers through neglect, ignorance, or any other cause contribute to the eternal ruin of their flock, who can fully appreciate their responsibility?"

The author in his conclusion exhorts his hearers to a prayerful hearing of the word of God, and thus warns those who are careless, thoughtless, unprofitable hearers:—"If your object be only to sit in judgment, or if nothing can be endured but excellence of speech, then the word preached will not profit you. The watchman will blow the alarm, but you will not take warning until a louder blast, that of the archangel, will wake the dead, and announce that the harvest is past, the summer is ended, and that you are not saved. Thus the watchman will have delivered his own soul, but you will die in your sins."

Poetry.

RELIGION.

Toss'd on the trackless waste of life's rough sea,
'Mid storms' wild rage opprest, and tempest borne,
All hopeless, cheerless, helpless, and forlorn,
Where looks the soul but to eternity?
Thou then, RELIGION, thou alone canst yield
Strength to the faint, and bid sweet hope arise—
That bow of promise in the darkest skies,
In pitying mercy to the soul reveal'd.
All is not lost, if but of thee possest;
Firm anchor thou, and cast within the vail!
Rise, spring of joy, within my cheerless breast,
Nor let thy streams of consolation fail.
Oh! grace divine, my care-worn heart prepare,
That God himself may make his dwelling there!

CINSURENSIS.

To the Editors of the Calcutta Christian Observer.

LEMEN,

the following unpublished piece of poetry appear eligible for your valuable llany, the insertion may afford pleasure to your subscribers. It is the produc- f a young lady, nearly related to some of the noblest families, both of England rance, and contains sentiments not commonly uttered in circles of fashion.

Your's, &c.

J. G.

OH! TEMPT ME NOT!

"O! tempt me not," my friends, to stay
When duty says, Depart;
If duty's call we disobey,
Joy soon gives place to smart.

Ye *social comforts*, "tempt me not"
Retirement long to shun;
Lest useful labours be forgot,
And nothing good be done.

Procrastination! "tempt me not,"
To choose some *future day;*
Since God the *present* does allot,
To walk in wisdom's way.

"O! tempt me not," ye *things* of *time*,
To give *my heart* to *you;*
To heavenly joys my soul *would* climb,
And bid the earth adieu.

"O! tempt me not," to *turn aside*,
From Christ my gracious Friend;
To walk with HIM, in HIM abide,
Is bliss, which *cannot end.*

O! base presumption, "tempt me not"
His mercy to despise;
The man who harbours *such* a thought,
Must meet with sad surprise.

And "tempt me not," oh! *fell despair*,
His saving love to doubt;
For WHOSO COMES, his words declare,
Shall NEVER be cast out.

But "tempt me not," ye *powers* of *hell*,
To sin, for grace t' abound;
A holy life should surely tell,
What favours I have found.

"O tempt me not," ye *joys of life*,
To seek *my all* below;
On earth sweet *Peace* is mix'd with *Strife*,
And *Pleasure's* mix'd with *woe.*

Fear! "tempt me not" to shrink from *death*,
Tho' nature dreads the pain;
I'd gladly breathe my *last* cold breath
The heavenly world to gain.

But oh! my soul, if *after all*,
Temptations should assail;
On God, for grace, with fervour call,
That they may not prevail.

ELIZA.

Missionary and Religious Intelligence.

CALCUTTA.

1.—Departure of Missionaries—Rev. Messrs. Duff, Groves, Reed, &c.

The Rev. A. Duff, who ever since his arrival in India, has been actively and successfully employed in efforts to promote the interests of religion, and to communicate the benefits of a sound and liberal education on Christian principles to the native community, has been, we grieve to say, compelled by severe indisposition, to relinquish for the present his useful labours, and to proceed forthwith to Europe for the benefit of his health. He, together with his family, embarked on the *John MacLellan*, on the 19th ult. We sincerely join in the prayer which, we are confident, many will offer on his behalf, that the presence and blessing of his Divine Master may attend him, during his passage home, and while in his native land; and that we may ere long see him restored to our society and to the late scene of his exertions, in renovated health, where we hope he will long labour, and be an instrument of turning many to righteousness.

We are happy to say that Mr. Duff is accompanied in his passage home, by Mr. A. N. Groves, late of Bagdad, which in his present infirm state must prove peculiarly gratifying. Mr. Groves, we believe, proposes after visiting England, some parts of the continent of Europe, and probably America, to return with several Missionary associates, and take up his residence in this country, and devote himself to the furtherance of the gospel among its inhabitants.

The Rev. W. Reed, of the American Presbyterian church, is also under the necessity, in consequence of ill health, of returning to America. He has been for several months in a very sickly state, and as there was no prospect of permanent relief, especially in this country, he felt it his duty to return to his native country; he and Mrs. Reed embarked on the Edward of Boston on the 22rd ult. Since then his colleague, the Rev. J. C. Lowrie, has left Calcutta on his way towards Ludhiánah, where he hopes to commence a new mission. We trust, that both he and the Rev. R. C. Mather of the London Missionary Society, who is now proceeding to Benares, will be aided and succeeded in their important labours by the Master whom they serve.

2.—Calcutta School-Book Society.

The tenth Report of this truly valuable Institution has recently been published. It gives a very pleasing and encouraging account of the operations of the Society for the years 1832 and 1833. The issues from the depository within that period, exclusive of reports, amounted to 26,380. Of these no fewer than 14,792 were books in the English language. This is a most gratifying fact, evincing as it does, the thirst for knowledge which has been excited, and the right direction which has been given to the efforts made to attain it; for not only will the acquisition of English afford the key to knowledge, but the acquisition itself and the efforts to secure it, will be the means of imparting no mean portion of information, compared with what, without such acquisition, the generality of youth are likely to attain.

Another pleasing feature in the account of these issues is the decrease in the demand for books in the Sanskṛit, Arabic, and Persian languages, which to the bulk of the people may be said to be worse than useless, being the spoken language of no one, and containing little of real utility calculated to enlighten the mind and improve the heart. 208 is said to be the total of sales in Sanskṛit, 13 only in Arabic, while in Persian the decrease from the sales of previous years has been almost half, or from 1443 to 870. On the other hand, in Hindustaní a gratifying increase in the demand has taken place. This is peculiarly pleasing, as it indicates a disposition in the Musulman portion of the community to avail itself of the facilities for mental improvement afforded by the Society.

This institution has already achieved much good; we hope it will in future years do much more. Its career of usefulness would in our opinion be greatly accelerated by an abrogation of the rule which pledges it not to circulate publications which have reference to Christianity. We think this might be done without any compromise of principle on the part of those united in its support. The admission of such books into the Society's list would not make it obligatory on any persons not disposed to purchase or peruse them, while it would afford facilities for such as may wish to procure them, and considerably aid the finances of the Society.

From the Report we give one or two short extracts.

On the growing desire to learn English, with its influence on the Native Languages.

"It was foreseen by some of the Members of your Committee, that one of the great benefits of this Society's exertions to diffuse general knowledge in the vernacular languages, would be, to excite among the rising generation throughout India, a growing desire to become acquainted with the English language: and experience has now demonstrated, that whatever other causes of a political nature may have increased in the minds of so many this desire, the efforts of this Society have had their full share of influence in producing the effect; for where their publications have been most used, that desire has increased to the greatest extent. The objects are inseparably united; and though the one may at times appear to preponderate over the other, yet will they be found indissolubly connected. Formerly, almost all the efforts of the Committee were required in the vernacular languages; now more is done in the English than in any of them. When the English has been acquired by many, a greater attention will be again paid to the vernacular tongues, to render them fit vehicles of communication, and to transfuse into them that valuable knowledge which has been acquired through the English. This teaches two important, experimental, and practical lessons; the first is, that one effectual method of exciting in the minds of the people a taste for the English, is to make them acquainted with a little of its elementary knowledge in their own language; and the second, that one effectual method of improving the native languages, is to encourage those who have acquired a thorough knowledge of English to write in them, and thus communicate to their countrymen the superior knowledge they have acquired. It is pleasing to your Committee to observe, that a knowledge of the English is now regarded as an essential branch of a good education. They think it matter of gratulation, both on account of the many youths individually benefited, and also on account of that more numerous class of our fellow-subjects with whom they stand connected, and who are destitute of their advantages. To the youths themselves it opens an almost boundless field of information; as, in addition to the multitudes of books composed by English writers, there are few foreign works of any value that are not translated into our language; so that, by the acquisition of this, a youth has access to almost all the knowledge this world contains. Nor is it simply himself that is enriched by the acquisition—others will derive benefit. He cannot keep to himself all that he learns; he will seek to impart it to others who are in ignorance: and as it is impossible in the nature of things for all to learn English, he will seek through their own medium of communication, to make them acquainted with what he has acquired.

"It is to those well-educated youths who have become masters of their own language and of English, that your Committee look for the full accomplishment of their plans. They must be the agents employed to translate, to instruct, and to diffuse through this benighted land the knowledge which they obtain. It is on this account that they would particularly wish the native youth, who have studied, or who are studying, the English, to pay a particular attention to their native tongue. It is lamentable to see, in some writings that have issued from the pens of young men of this description, either a total ignorance or a total disregard of the idiom of their own language; and a construction of sentences adopted, more inelegant than any written by Europeans. The old writer of the *English Spelling Book* says,

'Let all the foreign tongues alone,
Till you can read and write your own;'

And though it may not be proper rigidly to adhere to that sentiment, yet it certainly is desirable for those who study the English language, to know how to speak and write their own correctly, that they may impart to others what they learn, in the most attractive and pleasing manner. The great importance of this subject to all general plans of instruction will screen your Committee, they trust, from the imputation of blame, in mingling caution with their commendation of the system now generally employed in the education of Hindu youth."

Gratifying support from the native community.

"Designed as this Institution is for the benefit of the native community, it is gratifying to perceive, that an increasing interest in its benevolent aims is beginning to be felt among that class of society. Since the last Report was presented, contributions have been received from Natives residing at Chittagong and Ludiana; and some Native teachers and elder pupils of the Dilhi College have transmitted subscriptions which, though necessarily small in amount, are highly honourable to the feelings which prompted them, and give promise of more efficient support when the circumstances of the contributors, as they grow up in life, shall improve. Raja Kalee Behadur Khan of Gyah, has also presented the Society with a donation; and Nawab Fyz Mahomed Khan of Delhi, has intimated his request to be regarded as a contributor to the extent of 200 Rupees per annum. It is likewise satisfactory to report, that His Majesty the King of Oude has repeatedly ordered supplies of books from the Depository; and hopes are entertained, from his late munificence, as strikingly displayed in the endowment of a Hospital and Medical School, and from the approbation of the Society's objects and proceedings which he has been pleased to express, that he will still further patronise the Institution."

3.—PRIZE LIST,

At the 2nd Annual Examination of the Taki Academy, 13th June, 1834.

[Omitted in last No.]

First Class.	Tarrany S. Roy,
Goluck C. Singh,	Ram S. Mitter,
Sharada P. Bhose,	Mudden M. Dutt.
Nobin M. Roy,	Fourth Class.
Hurrolall Sircar.	Hurry N. Chatterjea,
Second Class.	Bharut C. Roy,
Gopal C. Chuckerbutty,	Prosunna C. Roy,
Khetur M. Ghose,	Prionaut Bhose,
Radanaut Holdar,	Ishan C. Bhose.
Muthoornaut Mozoomdar,	Fifth Class.
Bishumber Mookerjea.	Joy G. Mookerjea,
Third Class.	S. B. Roy,
Fakir C. Bhose,	Kali C. Jagee,
Konake C. Shom,	Peary M. Roy.

4.—General Baptist Mission, Cuttack.

It is with sincere regret that we communicate the death of Mrs. Goadby, wife of the Rev. D. Goadby, of the General Baptist Missionary Society at Cuttack. She came to India only a few months ago, when the active and cheerful piety, so evident in the whole of her conduct, gave promise of great usefulness in her Missionary engagements. Some time ago, however, she was attacked by what proved to be a consumptive complaint, to which, after giving birth to a babe, which did not survive, she fell a victim on Lord's day, the 13th July.

We are sorry to add, that the frequently recurring and severe illness of Mrs. Lacey, the wife of the Rev. C. Lacey, renders her return to Europe at an early period absolutely necessary. She expects to leave India with her family at the end of the year.

We are happy to report, that in other respects the prospects of this Mission are highly promising. Persons from far and near, we are informed, offer themselves to the Lord; and several, on what appears good evidence of conversion, have been lately admitted to the church at Cuttack. In England and America appearances are equally promising. In a great measure though the active exertions of Mr. Sutton, who left this country for his health eighteen months ago, the Mission is more deeply seated than ever in the hearts of the denomination in England. Mr. Sutton, after spending some months in America, as earnestly requested by his denomination in that country, hopes to come out next year, accompanied by at least two Missionaries each from England and the United States.

5.—Rath Ja'tra', Puri.

The annual festival of the Rath Játrá, so much celebrated, and so much nded, took place with its usual ceremonies on the 8th of July, and the owing days.

For some days Cuttack and its neighbourhood had been thickly throng- with persons, principally from Bengal, and a very large proportion from ca and the surrounding district, amongst whom was observed to be a at number of women. As the traveller approached this seat of ancient atry, the crowds of pilgrims gradually increased; all seemed animated h one inclination, and bending all their energies to one object, to obtain impse, and to stand in the presence, of Jagannáth. The length of the ney which many had performed, in some cases one, two, or perhaps three usand miles, had damped the ardour of none. They seemed to obtain new our, and to acquire fresh strength, the nearer they approached the sum- of their wishes.

The villages in the way to the principal entrance of Puri were filled h the multitudes of these idolaters, and towards the close of the first of the Játrá, at the gate where the tax is taken, immense masses of ple were collected. It was stated by a gentleman capable of speaking on subject, that the numbers amounted to upwards of twenty thousand ple. The persons composing this immense multitude were either unwill- or unable to pay the tax which is required of pilgrims.

This is the tax which is now about to be abolished by Government. e objections to it in the minds of many well-disposed people are e, that the taking the tax connects the Government with an idola- s establishment, and thus by giving it respectability, and making he interest of certain individuals to bring in pilgrims from a distance, atry is encouraged by a Christian Government, who in a manner are s made responsible for these scenes of vice and delusion. These ons are no doubt weighty, and they have had the effect of exciting at- ion in a certain quarter, which has led to the abolition of the impost. s desirable that Christian Governments should, without incurring the rge of persecution, discourage a system of idolatry, which leads at par- lar times to the death of thousands, involves incalculable misery, and ll times produces the vilest pollution and moral degradation; but far the abolition of the tax will lessen the number of pilgrims re- ing to Jagannáth, and consequently lead to a decrease of crime and ery, time only can prove.

The procession of the idols, or as the natives call it, Jagannáth's walk, menced on the first day of the Játrá at about three in the afternoon. s is a very bustling and stirring time: every one seems interested and ted, and thousands of dark hands are now seen raised, as in adoration, thousands of voices unite in the expression of exultation, as the sense- logs of wood are being moved from the temple, and elevated upon the . Ropes are applied to the bodies of the images, and without any mony, even to their necks.

his scene is quite ridiculous and laughable, and few persons, excepting worshippers themselves, can forbear [whilst losing sight for a moment he crime of idolatry] smiling at the odd and ridiculous plight in which ndu's god is placed; some pulling and shouting before, others pushing nd and moving him, so as to give him the appearance of walking, till nain strength this unwieldy deity is raised to his place in the Rath, car,) where he rides amidst the adoring thousands of Hindus.

le is then drawn to a temple at a considerable distance by a multitude ersons retained for that purpose. Although Jagannáth is the prin-

cipal deity worshipped here, yet he is attended in his ride by two other idols, Subhadrá and Balbhadra, who appear to receive in turns the worship of the people.

The procession of Jagannáth occupies several days; but the Darshan or sight of Mahá Prabhu seems to be sufficient to insure salvation in the estimation of the people; for after he is elevated and safely placed in the car, they for the most part leave the town and return home. Thus after performing a journey of several months, the object for which they have toiled and suffered so much is completed in a few minutes. The Raths were ornamented with English cloth of various colours, and finished with drapery of different descriptions, and this imaginary lord of the world appeared once more in his accustomed glory. The multitude during the foregoing procession was very great, extending over an immense area. They received a very large accession on the evening of the first day by the admission of all those who from poverty or other causes had not paid the tax, and had thus till now been excluded. This might have added to those already in the town, twenty or twenty-five thousand: including the people of the town, there could not have been much less than seventy or eighty thousand people. This vast assemblage consisted of persons from all quarters, but principally of Bengálís: very few natives of Orissá were there, besides the people of the town of Purí. There were many Tailingas and persons from the Upper Provinces of all shades and castes, here mixed for one great object, and animated by one common delusion. Notwithstanding this confused multitude of people, who appeared to be under no restraint, excepting what arose from the general arrangements of the police, and though no military force was within fifty miles, and the public treasury might have presented a temptation, yet no appearance of insubordination or uproar appeared, beyond the yells and dissonance of confused human voices, which set all description at defiance. The Hindus are not pugnacious, though noisy. The writer heard of only one casualty, the breaking of a leg, which arose from the falling of something accidentally upon the unfortunate man, who was conveyed to the hospital under the superintendence of the European doctor at the station.

Cholera, the scourge of this land, usually makes havock among the poor deluded people who resort here. Thousands, and even tens of thousands, have been known to perish in a few days. This Játrá was highly favoured; for in consequence of the dry and settled state of the weather, only a few cases were known. In times when cholera prevails, the streets, and more especially, the places surrounding the town, are literally crowded with the putrid bodies of persons dead of this disease. It is impossible to shelter all when the multitude is so great: thus exposure to the damp and other causes concurring, spread disease and death amongst the assembled thousands. It is a horrible sight to witness the unburied dead, half eaten by the vultures and jackals.

The Missionaries were engaged in distributing tracts to the pilgrims but they appear to have had nothing but Oriyá books, whereas the greater part of the people assembled were from other parts, and not speaking this language: to them therefore the books were of no use. Many applications by Bengálís were said to have been made, but necessarily rejected. The diffusion of the knowledge of Christianity by the hand of the pilgrims themselves, and the making them the instruments by which tracts may be circulated in distant parts of India, are highly desirable objects. There are few places calculated to answer this excellent purpose better than Purí, during the Rath Játrá, assembling as the people do at that time from all the provinces of the Indian empire. But this seemed to have been completely lost sight of.

Persons from this neighbourhood only can speak the Oriyá language, and thus books in that language could be of no use to those from a distance; and the Oriyás themselves were comparatively few at this Játrá. The Missionaries did not seem to have a Bengálí or Tailinga tract with them, or indeed any book in any of the languages spoken in the Upper Provinces. Considering that the mission has been established for ten or twelve years, and the Játrá well known to the Missionaries, this oversight appears to be unaccountable, especially as tracts in all these languages are so easily obtainable in Calcutta. Perhaps, these things will be managed better another year*.

The Christian must ever regret to see such multitudes of men, from all directions, ignorantly worshipping the works of their own hands: and his regret must be increased by the thought, that this idolatry has ever been attended by impurities of the grossest kind, and by the most cruel and debasing rites. It is however a source of gratitude and pleasure to the philanthropist and Christian to think, that even Jagannáthism is shorn of half its horrors. The scenes which Buchanan describes no longer exist in the appalling shape in which they appeared in his days. Whether we attribute this happy improvement to the exertions which have been made generally in India to diffuse the truth, and introduce a purer religion amongst this benighted people; to the public attention to Indian improvement, which has been lately so much excited; or to the road and to the Dharmasálás by the way, as well as to the order preserved in the town of Puri itself, during the Játrá days, by the British authorities stationed there: whether to any or all of these we attribute the difference, it is highly gratifying to know that the horrors even of Puri idolatry have been diminished, and that even this dark corner of the earth has partaken in some measure of the growing improvement of the age. But it is much more encouraging still to those, who are divinely instructed in a purer religion, to reflect, that the time is approaching when "the knowledge of the Lord shall cover the earth, as the waters cover the mighty deep;" when men shall cast away the vanities in which they have trusted, and take refuge alone in Him who is the Saviour of the lost world.

6.—First Public Examination of the Allahabad Free School.

An examination of the pupils instructed in this school took place in the office of the Sudder Board of Revenue, on the 12th ultimo, before the Secretary, W. R. Jackson, Esq. (who acted as Chairman), the Committee, and a numerous assemblage of visitors.

The school is entirely supported by Government, by whom the sum of five hundred rupees a month has hitherto been allowed to meet its expenses. It opened on the 1st of January last, with only six scholars, but the number at present is sixty-four, of whom sixty appeared for examination. The whole of these commenced their study of English in this school, and a considerable portion of the number must have joined very recently. We confess, that we attended the meeting without much expectation of finding that the boys had made any very considerable progress; but it is our duty to acknowledge, that we never were more agreeably surprised. We found that the boys had acquired a partial knowledge of the construction of the English language, were able to read and spell easy lessons with facility and accuracy, and that they had some acquaintance even with geography. But the most remarkable part was the explanations, by which they evinced that they clearly understood the exact *meaning*, as well as the pronunciation, of the words of their lessons. They translated them from English into their own tongue, or paraphrased whole sentences in English quickly and correctly; and the parsing and conjugations were highly creditable. The specimens of writing too must not escape notice, for some of them were the productions of boys who had commenced so late as the 1st of May:—and really, if our memory in ourold days has not failed us, we, in our proper self, were not able to do as well after a year's instruction.

* Tracts in other languages were applied for by the Missionaries, but were prevented by circumstances from being dispatched in time.—Ed.

But we must now turn from praising the scholars, to ascertain the cause of their rapid improvement. In the first place, then, it must be ascribed to the exertions and talent of Mr. Clift, the head master, who needs no further commendation than was contained in the extract from a part of the *Christian Observer's* notice of the last examination of the Taki Academy, as it appeared in our pages about three weeks ago. The successful progress of the school so far must also be attributed to the care bestowed upon it by the Committee and the active superintendence of the Secretary.—*Englishman.*

BOMBAY.

6.—Death of Mrs. Ramsey, of Bombay.

It is with deep sorrow, that we record the death of Mrs. M. Ramsey, wife of the Rev. W. Ramsey, of the American Mission in Bombay. This event, so afflictive to her family and friends, and to the cause with which she was connected, took place on the 11th June. Mrs. R. was seized with spasmodic cholera on the morning of that day, and she expired about 8 o'clock in the evening. During the extremity of her sufferings, she expressed an humble faith in the divine Redeemer; and a confident hope, that she would soon enjoy his blissful presence.

7.—Admissions into the Church in Bombay and Harnai.

Two inmates of the Harnai Asylum for the Aged and Infirm Poor, were baptized by the Rev. James Mitchell, on Sabbath the 25th May. On the same day, a Roman Catholic renounced Popery in the Scottish Mission House in Bombay; and, on the subsequent Sabbath, a poor blind woman was baptized by the Rev. John Wilson. The individuals referred to in this notice have for a considerable time heard and professed the Gospel. May they all walk worthy of the vocation with which they have been called!—*Oriental Christian Spectator, July,* 1834.

POLYNESIA.

8.—Present State of Religion in the Sandwich Islands.

The following is extracted from a letter in the Chinese Repository, dated Oahu, Oct. 2, 1833.

There are now on the islands 20 ordained missionaries and eight assistant missionaries, and the same number of females. Three of the assistant missionaries are in feeble health, and able to do but little missionary work. These 28 missionaries are located at 10 different stations, and on five different islands. Public worship is regularly maintained at all these places, and occasionally in several other parts of the islands. Our congregations have considerably diminished during the past year. They now vary from 300 to 1500 or 2000.

We have a High-school just going into operation. It has many difficulties to struggle with, as every thing has to be done; we must begin at the very foundation. We cannot, therefore, anticipate with any certainty its results. It contained 63 scholars during the last year. Several more have recently entered. It is under the instruction of Mr. Andrews as principal. The progress of the scholars must at present be slow, owing to the want of books, and other means of instruction.

"The number of marriages during the last year, at eight of the stations—there were no returns from the other two—was 1290; the number of readers in our schools was 20,184; the number of persons admitted to the church during the year was 72; and the whole number of persons admitted to the church, since the commencement of the mission, is 669. This statement is made out from the reports of the different stations presented at the last general meeting of the mission in June.

"A few have been excluded from our churches for misconduct, and several have died; so that the present number of church members is somewhat less than that given above. Many who have been taught in our schools are not classed as readers, and of course, are not included in the number; and some who are included, are very indifferent readers.

"In iaddtion to our common schools taught by native teachers, (which by the ray hardly deserve the name of schools, for they are taught with very little system or efficiency,) we have schools at most or all of our stations taught by some of our own number, and designed particularly to qualify teachers for instructing the common schools. In these station schools, reading, writing, arithmetic, and geography are taught.

"As it regards printing, &c., we have two iron presses, and two old Ramage presses. One of them will soon be removed to Lahaina, in order to facilitate the business of making books for the High-school. The other presses will be used at this place. The New Testament has all been published in the native language; from the Old Testament, most of Genesis, Exodus, and Joshua, and a small part of Leviticus, the whole of Deuteronomy, and 23 Psalms. More of the Old Testament is nearly ready for the press. In addition to the above, we have published several elementary school-books, catechisms, tracts, &c. The whole number of pages printed at our presses during the last year amounted to 9,518,560: most of them in 18mo. These are eagerly received and read by thousands; but the people need more general knowledge and mental discipline to derive all the benefit from our books which is to be desired. Multitudes cannot read, and of course, have no special desire for books.

"Gradual improvements are made by the people, especially by the chiefs, in external appearance, and in the arts and usages of civilized life, but they can be regarded as only just emerging from a state of barbarism. Much time must yet elapse, under the most favourable auspices, before they will deserve to be called civilized people. It is absurd to suppose, that a nation can be raised from the lowest state of barbarism to civilization in the short space of ten or twelve years, without the intervention of a miracle. A manifest progress, however, is perceptible from year to year; and the means now in operation, and others, which may be put in operation, will, we trust, with the blessing of God, produce the expected result."

9.—A Hindu returned from England.

"By the *Triumph*, which arrived on the 28th of June, Samuldass Dessabhaee, Dessaee of Neriad, in Guzerat, who proceeded to England viâ Bourdeaux, has returned to this country. He is still in Bombay, and has been visited by several of our countrymen, who were anxious to see a Hindoo who had braved the prejudices of caste, and the perils of the sea, and to hear from his own lips in what manner he lived in England, how he liked the country and its people, and the relation of his adventures in the land of the *Mlechas*. We have not yet had the pleasure of seeing him; but understand from those who have, that he speaks in raptures of the magnificence of London, and the behaviour of the people whom he saw there. The Englishmen with whom he came in contact in London, appeared to him a different order of beings from the English in India, for, instead of the hauteur and pride of office which distinguish the latter, he met, he says, with the utmost civility and ready attention from all in England with whom he had any intercourse:—all who learnt that he had left his country to seek in England that justice which had been denied to him in India, became his friends, and tendered him every assistance, as if to help one who sought justice was at once a duty and a source of high gratification. If we should learn any further particulars respecting Samuldass, and the prosecution of his claim in which he was so successful, we shall not fail to lay them before our readers.

"We understand that, in obedience to instructions from the Court of Directors, Government have ordered the restoration of his Sookree, or Dessoygeeree huks, in Neriad, with payment of arrears." *Bombay Native Paper.*

10.—Missionary Efforts by Quakers.

"A new and instructive page in the History of Missions has just turned to view. It is no less than that the 'Friends' themselves are adopting the principle, and have so far proceeded in the object as to purchase a ship, which is now fitting out to carry some of their members to the South Seas. Mr. Gurney, the banker, informed a friend of our's, that it is a fact. The reason assigned is, 'that the good our London Missionaries effected has been injured, if not destroyed in some instances, by the extravagance of their wives, in the article of dress;' so they are going to set a plainer example, and teach a more excellent way."

At Barrackpore, the lady of Lieut. Van Heythuysen, of a son.
At Cannanore, the lady of Captain R. Budd, 32nd Regt. N. I. of a son.
Mrs. L. Dufholtz, of a son.
At Kampte, the Lady of Capt. T. A. Duke, Madras European Regiment, of a ter.
At Madras, the lady of J. Ochterlony, Esq. of a daughter.
Mrs. J. Ogilvie, of a daughter.
At Seetapore, in Oude, the wife of C. Newton, of a daughter.
The lady of Captain A. B. Clapperton, Officiating 1st Master Attendant, of a ter.
The lady of M. Richardson, M. D. Assistant Surgeon, 65th N. I. of a still-daughter.
At Russapuglah, Mrs. Robert Browne, of a son.
At Howrah, Mrs. J. T. Bagley, of a son.
At Agra, the wife of Mr. G. E. Pool, Assistant Apothecary, Hospital of H. 8th Light Infantry, of a daughter.
At Trichinopoly, the lady of Lieut. Eades, Adjutant, 39th Reg. N. I. of a son.
At Bombay, the lady of Lieut. Holland, Acting Assistant Quarter-Master ral of the Army, of a son.
s.
At Chandernagore, the lady of Captain Duganeau, of a daughter.
At Dacca, Mrs. George Wise, of a son.
Mrs. Augustin Pereira, of a son.
Mrs. R. Gordon, of a son.
At St. Thomas's Mount, Madras, the lady of Surgeon J. L. Geddes, 4th Bat-n, Artillery, of a son.
At Madras, the lady of D. Elliott, Esq. C. S. of a son.
Mrs. J. Bolst, of a son.
Mrs. E. B. Gleeson, of a son.
At Myapooree, the lady of T. R. Davidson, Esq. of a son.
At Bareilly, the lady of W. J. Connolly, Esq. C. S. of a daughter.
Mrs. W. Blackburn, of a daughter.
Mrs. John Culloden, of a daughter.
Mrs. W. Philipe, of a daughter.
The lady of Capt. H. B. Henderson, of a daughter.
At Rampore Bauleah, the lady of R. Barlow, Esq. C. S. of a son.
At Hoogly, the lady of T. A. Wise, M. D. of a son.
At Bangalore, the lady of Capt. Franklin, Deputy Assistant Quarter-Master ral, of a son.
At Nusseerabad, Alicia, the wife of Lieut. D. Shaw, 54th N. I. of a daughter.
The wife of Mr. P. Neauville, of a son.
At Meerut, the lady of the Rev. J. Whiting, of a son.
The lady of R. Taylor, Esq. of twins.
At Chicacole, the lady of Lieut. and Quarter-Master John Merrett, 41st Regi-t, of a daughter.
At Allypore, the widow of the late J. Duff, Esq. of a son.
Mrs. J. W. Jolly, of a son.
The lady of W. Turner, Esq. of a daughter.
At Burdwan, the lady of A. Laing, Esq. C. S. of a daughter.
Mrs. John Wood, of a son.
At Midnapore, the lady of A. Dick, Esq. Bengal C. S. of a son.
At Secunderabad, the lady of Capt. W. Watkins, of a daughter.
At Monghyr, the lady of J. F. D'Oyly, Esq. of a son.
The lady of Longueville Clarke, Esq. of a daughter.

DEATHS.

At Cuddalore, A. G. Drummond, Esq. C. S.
At Cuddalore, Assistant Apothecary C. Skillern, 6th Regiment Light Cavalry, of the late Mr. M. Skillern of Madras.
At Ootacamund, Neelgherry Hills, Anne Boyd, infant daughter of Captain Neill, 6th Light Cavalry, aged nine months and five days.
At Bellary, Mary Theodore, the beloved wife of Anthony E. Angelo, Esq. dras C. S. aged 30 years and 8 months.
At Cape Town, Mrs. Sarah George, wife of Mr. E. George, aged 38 years.
At the Sandheads, on board the Asseerghur Pilot Brig, Mr. M. W. New-abe, H. C. Marine, aged 22 years.
At Arcot, the Rev. P. Stewart, A. B. Chaplain of that station.

17. At Benares, Georgiana, daughter of Mr. W. Rawstorne, aged 13 years.
— At Kamptee, Charles Henry, the infant son of Lieut. C. Pooley, 38th Regt. N. I. aged 14 months and 10 days.
— At Dehli, the infant daughter of Lieut. J. Brind, of Artillery, aged 2 months and 8 days.
18. At Howrah, James McNeight, Esq. aged 56 years.
20. The wife of Mr. J. Kiernander, aged 27 years, 6 months, and 1 day.
— Mrs. Louisa D'Rozario, aged 45 years.
— At Berhampore, the infant daughter of Mr. J. Marshall Rose, Assistant Apothecary, aged 5 months.
— At Rajapettah, Major R. W. Sheriff, 32nd Regt. N. I.
21. Mrs. Mary Atkins, relict of the late Mr. R. Atkins, H. C. Marine, aged 61 years.
— At Allahabad, Matthew Johnson, son of Mr. W. Thorpe, Conductor of Ordnance.
23. At Bair, on his way to Simla, Lieut. A. Horne, 62nd N. I. aged 23 years.
— At Benares, Captain E. Jackson, 68th Regt. N. I. aged 29 years and 5 months.
25. Mr. J. Aris, aged 33 years.
26. At Madras, R. Cathcart, Esq. Acting Sub-Collector of Gangam.
26. At Allahabad, Mrs. Elizabeth Blackett.
— At Purneah, J. William, infant son of Mr. W. Botelho, aged 4 months.
— At Allahabad, Thomas, son of Mr. J. Tresham, Conductor of Ordnance.
27. Mrs. H. Botelho, wife of Mr. W. Botelho, aged 21 years and 8 months.
27. At Berhampore, Lieut. A. M. Glas, 49th Regiment.
— At Moulmien, Lieut. A. Fry, H. M. 41st or Welch Regiment.
28. At Petoragurh, in Kumaoon, R. Adair, son of Captain W. Payne, 30th N. I. aged 11 months and 10 days.
28. At Berhampore, Mr. J. Marshall, Assistant Apothecary, aged 26 years and 8 months.
— At Ditto, E. Elson, son of Mr. A. Bethune, Sub-Conductor of Ordnance.
— At Muttra, Mrs. C. Wrenn, aged 50 years.
— At Almorah, J. William, son of Lieut. Glasford, Engineers, aged 2 years and 9 months.
— At Allahabad, Martha, daughter of Serjeant J. Lightowler, of the Department of Public Works.
— At Etawah, W. Cracroft, eldest son of J. C. Wilson, Esq. C. S. aged 3 years, 6 months, and 29 days.
29. Mr. W. Thorpe, Conductor of Ordnance.
— At Allahabad, Charles, son of Mr. D. Smith, of the Medical Department.
— Mr. T. Hodgson, aged 21 years.
— Miss Letitia Ann Broders, daughter of Mr. James Broders, aged 1 year, 6 months, and 23 days.
— Mr. J. David, aged 27 years and 5 months.
— Peter and Frances, the only sons of Mr. P. Dissent, the former aged 4 years, 7 months, and 9 days, the latter 3 years, 8 months, and 13 days.
30. Mr. W. Whoole, aged 32 years.
— J. Seton, Esq. C. S.
31. Master W. C. B. Williams, son of Mr. W. Williams, aged 1 year and 16 days.
— Mr. J. Lloyd, Chief Officer of the Brig Westoe, aged 27 years.
— Mr. R. Kaberry, of the Ship Princess Victoria, aged 22 years.
— At Humeerpore, R. M. Tilghman, Esq. C. S.
— At Futtehghur, Ensign J. W. Tomkins, 1st Regt. N. I.
31. At Madras, killed by a fall from his Buggy, Captain James Currie, formerly of H. M. 89th Regiment, and latterly commanding the 2nd Regiment of His Highness the Nizam's Infantry.
— At Cawnpore, Capt. A. H. Wood, 15th N. I. aged 44 years.

JUNE.

1. David Mills, Esq. Watch-maker, aged 69 years.
— Mr. W. A. Youngs, of the H. C. Marine, aged 20 years, 10 months, and 2 days.
— Theodosia E. Hill, daughter of Mr. and Mrs. George Hill, aged 2 years and 7 months.
— At Allypore, Lavinia Josephine, daughter of Mr. and Mrs. Bowser, aged 1 year and 10 months.
— At Ghazeepore, Helen Sophia, daughter of Captain Carmac, H. M. 3rd Buffs, aged 6 months.
2. David, the infant son of Mr. and Mrs. T. Baker, aged 1 year and 7 months.
— Mr. J. Barrett, aged 34 years and 6 months.

2. At the Field-post of Baggarettypore, Frank Otte, the infant son of Captain ıd Mrs. W. Gray, aged 6 months and 11 days.
— At Vizagapatam, Lieut. E. Stevenson, of the Carnatic European Veteran Reiment.
— At Rassapuglah, John F. Browne, the eldest son of R. Browne, Esq. aged 15 ıonths.
3. Mr. George Mafflin, H. C. Marine, aged 29 years.
— Captain J. Scurr, Commander of the Brig Westoe, aged 27 years.
— Mr. M. McManus, Chief Officer of the Bark Ann, aged 34 years.
— Miss M. E. Woollen, aged 9 months.
4. Mrs. Louisa Gordon, wife of Mr. A. Gordon, Junior, aged 37 years.
— Miss Sarah Edwards, aged 36 years.
4. At Secunderabad, William Russel, son of Troop Quarter-Master Mr. Doyle, f the Horse Artillery, aged 13 months and 8 days.
5. At Kurnaul, Elizabeth Jane, infant daughter of Mr. Conductor T. Steele, Department of Public Works, aged 8 months.
5. At Barrackpore, Amelia Jane, the infant daughter of Lieut. and Mrs. Hampon, 50th Regt. N. I. aged 11 months and 15 days.
6. At Asseerghur, Lieut. R. J. Lancaster, 10th Regt. N. I.
7. Mr. Hugh Percy Moises, Chief Officer of the Water Witch, aged 30 years.
7. At Kurnaul, R. Lockington, Merchant, aged 22 years, 11 months, and 19 days.
— At Meerut, Lieut. T. E. Sage, Horse Artillery, aged 28 years.
8. At Berhampore, Mrs. Margaret Litchfield, the wife of Serjeant Major Litchfield, H. M. 38th Regiment.
— Mrs. M. T. Jessop, the lady of George Jessop, Esq. aged 29 years, 2 months, ad 22 days.
— Captain Blues, Commander of the Bark Tancred, aged 60 years.
9. Captain W. Allen, of the Bark Planet, aged 35 years.
9. At Madras, Ensign J. Goodin, doing duty with the 9th Regt. N. I.
— At the Cape, H. M. Sargent, B. Civil Service.
— At Cawnpore, J. R. Pennington, infant son of Mrs. Melhuish.
10. Drowned whilst attempting to cross a Nullah near the Cantonment of Poonah, Lavillee, eldest son of S. Marriott, Esq.
11. Mr. Hugh Wray, Indigo Planter, aged 45 years.
13. H. M. Sterndale, Esq. aged 40 years.
12. At Cherra Poonjee, Ettrick, infant son of Captain Havelock, H. M. 13th 'oot.
— At Madras, William Rodgers, late Chief Officer of the Ship Mookbar, aged 0 years and 12 days.
16. At Kissengunge, Purneah, George James, son of Mr. and Mrs. Pratt, aged 5 ears, and 6 months.
— At Bolarum, near Hyderabad, Quarter-Master Serjeant Jones Heap, 2nd legiment His Highness the Nizam's Infantry, aged 52 years.
17. Mrs. Ann Mieselback, lady of the late Colonel F. Mieselback, of the Mahatta Service, aged 49 years and 9 months.
19. At Nusseerabad, Alicia, the wife of Lieut. D. Shaw, 54th N. I. of a daughter.
— At Madras, J. M. Jollie, Esq. aged 33 years.
20. At Ootacamund, Neelgherries, George McKenzie, only son of H. M. Blair, Esq. aged 2 years and 9 months.
21. Mr. F. A. Passos, late a Pensioner in the Secret and Political Department, ged 64 years.
22. At Vizagapatam, the lady of Adjutant N. Hobart, of the Carnatic European 'eteran Battalion.
23. Agnesse Jeannette, the infant daughter of Mr. W. Blackburn.
24. The infant son of W. F. Fergusson, Esq. aged 9 months and 23 days.
25. At Bellary, W. Hugh Thomas, aged 1 year, 4 months, and 28 days, son of Mr. . S. T. Ross, Merchant at that station.
26. At Serampore, Felix, the second son of Mr. Jabez Carey, of Serampore, aged 1 years, 8 months, and 6 days.
27. Jane Hay, infant daughter of Captain and Mrs. Sewell, aged 10 months and 2 days.
— At Secunderabad, the infant daughter of Captain W. Watkins.
— At Dunmore House, Madras, the lady of Lieut.-Col. Conway, C. B.
28. At Secunderabad, Catherine Amelia, the beloved wife of Captain W. Watkins, ged 21 years, 4 months, and 19 days.
29. M. O. Jones, of the Ship Barossa, aged 38 years.

Shipping Intelligence.

MAY. ARRIVALS.

23. William Thompson, (Bark,) J. White, from Mauritius 3rd April and Point Pedro 8th May.
24. Herculean, (Ditto,) from Liverpool 13th December.
Passenger.—W. Mitchell, Esq.
— Austen, (Ditto,) J. Rickett, from China 31st March, Singapore (no date), and Acheen 13th May.
Passengers from China.—Mrs. Rickett and child, and Mrs. Lathrop.
— Westmoreland, (Ditto,) J. Brigstock, from Point Pedro 13th May.
— Tancred, (Ditto,) P. Blues, from Ceylon 15th May.
Passenger.—Mr. J. D. Brand.

JUNE.

1. Ann, Budwell, from Bombay 9th, and Madras 25th, May.
6. Research, (Bark,) Ogilvie, from Madras 9th, and Vernee 28th, May.
Passengers from Madras.—Mr. White, Mariner, and Mr. Wells, Merchant.
7. Fanny, (Ditto,) Edwards, from Madras 16th, and Ennore 30th, May.
— Robarts, Captain H. Wake, from Portsmouth 7th February, Madras 25th, and Ennore 31st, ditto.
Passengers from London.—Mrs. Phillips, Mrs. Touissant, Misses Mary Touissant and Margaret Touissant, Captain B. Phillips, Nat. Cavalry, Mrs. Fras. Touissant, Messrs. W. Lloyd, Cadet, W. Scott, Assistant Surgeon, William White, Surgeon, H. M. 16th Lancers, W. Graham, Free Merchant, Wag Ratrieber, and J. Spearing, Conductor. *From Madras.* J. W. D. Stewart, M. D. Assistant Surgeon.
— Marion, J. Richard, from Covelong 31st May.
— Donna Carmelita, (Bark,) C. Gray, from Ennore 2nd June.
Passengers.—Captain D. Wilson, Country Service, and an Armenian Priest.
10. Golconda, W. H. Bell, from Madras 28th May and Eskapelly 4th June.
— Penelope, (Bark,) P. Hutchinson, from Mauritius 5th April and Ceylon 2d June.
13. Elizabeth, (Schooner,) T. K. Macfadzen, from Moulmein 16th May and Amherst Town 24th May.
14. Lord Lyndock, J. W. Johnston, from Eskapelly 7th June.
— Euphrasia, (Brig,) J. Lenepren, from Mauritius 26th April, and Covelong 8th June.
— Barossa, (H. C. C. S.) P. J. Reeves, from London 1st February and Plymouth 15th February.
16. Winscales, G. Fisher, from Liverpool 1st Feb.
— Thetis, (Bark,) C. Clarke, from China 19th April and Singapore 22nd May.
— Hindoo, (Ditto,) J. Askew, from Liverpool 5th February.
17. Sloop Wave, Tindale, from Madras 31st May.
— Drongan, J. McKenzie, from Madras 4th, and Ennore 11th June.
— Attram, (Schooner,) R. Richardson, from Moulmein 2nd June.
Passenger.—Mr. J. Darwood.
18. Fattle Rohoman, from Bombay 26th May.
— Janet, from Covelong 28th May.
19. Lord of the Isles, Highton, from London 6th December, and Falmouth 9th February.
— Eliza, Tollins, from Point Pedro 8th, and Madras 12th June.
20. Layton, Wade, from Madras 14th June.
— Ramchund, Purson, from Bombay 14th May.
23. Eamont, Seager, from Madras 3rd June, Coringa 6th, and Vizagapatam 18th, June.
24. Thalia, Biden, from Chittagong, 16th June.
25. Blakely, Jackson, from Liverpool 11th March.
— Falcon, Ovenstone, from China 8th May and Singapore 8th June.
— *Passengers.*—Mrs. D. L. Richardson and child.
26. William the Fourth, Eales, from Bombay 7th June.
27. La Belle Alliance, Arkcoll, from London 9th February, Cape of Good Hope no date, and Madras 21st June.
Passengers from London.—Mr. Dunbar, Assistant Surgeon, Mr. Campbell, Ditto, H. M. 49th, Mr. Cochran. *From the Cape of Good Hope.*—Mrs. Colonel Fagan, Mrs. Ross, Miss Fagan, Major Ross, Mr. Harrington, C. S. Mr. Fagan, Cornet, L. C. *From Madras.*—Miss Maraipect, Ensign Blagrave, Mr. Martin.
28. Asia, Bathie, from London 11th March and Madras 22nd June.
Passengers from London.—Mr. P. Alleyn, Misses H. M. Macauley, C. Holden, Elizabeth Curtis, and Dorothy Curtis, R. Ronald, Esq. Mr. James Curtis, Messrs. J. T. Daycock, J. W. Carnegie, and W. Morrison, Cadets. *From Madras.*—F. Bathie, Esq. Mr. H. F. Siddons, Madras Cavalry.

ILY.
1. Charles Stuart, Ross, from Rangoon 14th June.
3. Patriot King, Clarke, from Liverpool 11th March.
— Frankland, O. Edwards, from Liverpool 5th February.
— Edmonstone, M. McDougall, from Bombay 11th June.
— Henry Meriton, arrived at Kedgeree 1st July, left Kyouk Phyoo, 25th June, ith a detachment of Artillery, 51 Sepoys, and followers.
Passengers.—Lieut. Rainey, H. M. 49th Regiment, Ensign Richards, 25th N. I.
5. Yare, H. W. Fawcett, from Isle of France 22nd May.
— *Passenger.*—Mrs. Fawcett.
— Edina, Morris, from Moulmein 21st June.
— Daphne, from Point Pedro 26th June.
— Neptune, A. Broadhurst, from London 16th March and Madras 30th June.
Passengers from London.—Mrs. Udny, Mrs. Laws, and child, Miss E. Udny, . Oakes, L. Law, W. Law, and C. Leycester, Capt. W. Hope, Master Attendant, Rev. . H. Rudd, Mr. M. F. Sandys, Mr. S. Ingram, Assistant Surgeon, H. M. 16th egiment, Lieut. J. Lormax, H. M. 16th Regiment, Lieut. C. Graham, 55th B. N. I. nsign J. Elliott, 64th B. N. I. Mr. George Martin, Writer, Mr. G. Oakes, Mr. G. aw, Mr. J. Chambers, Mr. S. Goad, and Mr. C. Hazelt, Cadets.
— Dunvegan Castle, R. Laws, from London 4th March, and Portsmouth 13th do.
— Recovery, T. Wellbank, from London 9th February, Madras (no date), and anore 29th June.
Passenger.—Lieut.-Col. Nesbitt, B. Army.
— Barrell, Metcalf, from Rangoon 20th June.
9. Lady Normanby, Teasdel, from London 5th December, and Mauritius 5th June.
— Mary, from Bombay, 18th June.
11. Exporter, Anvyle, from Mauritius 29th May, Hambenlotte 23rd June, and adras 2nd July.
— Young Rover, Syms, from Moulmein 22nd June.
— Orwell, Dalrymple, from London 10th March and Madras 4th July.
Passengers from London.—Misses S. A. Carnegie, M. A. Roxburgh, C. Mc-enzie, P. McKenzie, J. McKenzie, and H. McKenzie, Mr. J. B. Forrest, Cornet, 1th Light Dragoons, W. Egerton, R. A. Trotter, and D. Bristow, Cadets, Master . McKenzie, Master T. McKenzie, Captain Farrier, for China, Mr. Morgan, Car-enter, for Singapore. *From Madras.*—S. G. Young, Esq. J. Johnson, Esq. J. G. Ar-uthnot, Esq. and—Scott, Esq. Mr. J. Fardwell, Merchant.

AY. DEPARTURES.
31. Jessy, Auld, for Penang.
— Phœnix, Bane, for Moulmein.

UNE.
2. Prinsep, (Brig,) Fergusson, for Madras.
6. Harriet, Solomon, for Penang.
11. Bussorah Merchant, J. Moncrief, for London.
Passengers—for London.—Lieut. Backhouse. *For the Cape*—Mrs. Walter and hree children, A. Walter, Esq. C. S., George Alexander, Esq. C. S., C. Smith, Esq. . S., J. B. Millus, Esq. and Major Barlow.
— Anne, (Bark,) J. Tindle, for London.
— Water Witch, (Ditto,) A. Henderson, for Singapore and China.
12. Royal George, W. Wilson, for London.
Passengers.—Mrs. Major Webb and two children, Captain Laird, Lieut. Harris, Remington, and Bates, commanding Troops, 33 Troops, 2 Women, and hree children.
17. Swallow, Adam, for Madras.
18. Nestor, Thebault, for China.
23. Crown, Cowman, for Liverpool.
— Haidee, Randle, for Singapore.
26. Skimmer, Gillon, for Penang, Malacca, and Singapore.
27. Addingham, Sedgwick, for Mauritius.
— Tancred, Williams, for ditto.
— Research, Ogilvie, for Masulipatam and Madras.
— Donna Carmelita, C. Gray, for Penang.
— Resource, R. Smith, for Penang and Singapore.

JULY.
4. Hydross, W. Hughes, for Madras.
— Virginia, J. Hullock, for Singapore and China.
6. Westoe, J. Pierce, for Mauritius.
8. Euphrasia, Lenépren, for ditto.

Meteorological Register, kept at the Surveyor General's Office, Calcutta, for the Month of June, 1834.

Day of the Month.	Minimum Temperature observed at Sunrise.					Maximum Pressure observed at 9h. 50m.					Observations made at Apparent Noon.					Max. Temp. and Dryness observed at 2h. 40m.					Minimum Pressure observed at 4h. 0m.					Observations made at Sunset.					Rain, Old Gauge.	Rain, New Gauge.
	Observed Height of the Barom.	Temper. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind. Direction.	Obsd. Ht. of Barom.	Temper. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind. Direction.	Obsd. Ht. of Barom.	Temper. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind. Direction.	Obsd. Ht. of Barom.	Temp. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind. Direction.	Obsd. Ht. of Barom.	Temp. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind. Direction.	Obsd. Ht. of Barom.	Temp. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind. Direction.		
1	29,652	86,2	85,	84,	E.	,716	91,2	95,	90,6	S. E.	,700	92,3	99,	93,	E.	,644	94,1	102,6	95,4	CM.	,620	94,3	100,7	92,8	CM.	,652	93,7	93,7	90,6	ST. E.		
2	,618	82,6	81,7	81,7	N. E.	,686	88,	90,2	86,3	CM.	,680	90,	96,3	90,8	E.	,600	92,	99,4	93,2	E.	,568	92,3	98,7	93,	S. E.	,596	88,7	87,6	86,	N. W.	0,66	0,60
3	,702	82,1	80,	79,5	N. E.	,754	87,4	91,7	86,4	N. E.	,746	89,	94,1	89,6	N. E.	,700	90,2	98,	90,6	N. E.	,656	88,3	88,7	86,	S. E.	,684	85,2	82,	81,4	S. E.	1,00	0,94
4	,784	81,4	79,8	79,6	E.	,844	86,7	87,	85,2	N.	,830	86,3	84,1	83,4	S.	,788	85,5	83,7	82,	S. E.	,782	85,3	84,2	81,7	S. W.	,796	84,6	83,4	81,5	S. E.		
5	,874	82,1	81,	81,	CM.	,926	87,5	90,7	87,	S.	,908	88,4	93,5	82,	S.	,834	89,5	94,7	88,6	S. W.	,810	89,7	95,	88,	S. W.	,824	88,3	90,	86,4	S. W.		
6	,794	83,	82,1	81,5	ST. S.	,850	88,8	91,8	87,5	S. W.	,818	90,	95,5	89,	ST. S.	,750	91,	94,5	89,5	ST. S.	,694	91,	93,	88,7	ST. S.	,740	88,3	87,5	85,7	S.		
7	,724	83,1	82,2	81,1	S. E.	,784	87,8	91,	87,3	ST. S.	,770	89,2	92,	87,5	ST. S.	,724	89,1	91,3	87,5	S.	,670	88,3	89,1	86,3	S.	,706	86,	81,	79,8	N. E.		
8	,822	78,5	76,1	76,1	N.	,882	81,6	81,3	81,	N. E.	,866	82,7	83,4	82,5	S. E.	,802	85,	85,	83,7	S.	,754	84,7	83,4	82,	S.	,766	84,2	82,9	82,5	S.	3,95	3,60
9	,766	81,8	79,4	79,	S. E.	,836	85,4	88,	85,5	E.	,812	86,7	91,8	88,	E.	,760	85,	84,4	83,2	S. W.	,754	84,	84,	83,6	N. E.	,770	83,7	83,1	82,6	CM.	0,08	0,08
10	,774	80,3	78,8	78,8	CM.	,816	85,6	86,2	85,	S. E.	,788	85,7	90,3	86,7	S. E.	,736	81,4	80,	80,4	E.	,720	81,3	79,8	79,5	E.	,732	81,4	80,5	80,3	E.		
11	,704	75,7	74,7	74,4	E.	,758	79,	77,6	78,	N. E.	,756	79,6	78,	78,3	E.	,720	81,2	80,	79,4	S. E.	,692	81,7	80,7	80,	E.	,700	81,1	78,7	78,9	E.	0,74	0,66
12	,704	79,4	78,3	78,5	N. E.	,738	83,	85,2	83,3	N. E.	,720	84,4	88,7	85,5	N. E.	,676	81,3	79,1	80,	E.	,656	81,2	80,	80,	E.	,628	81,	79,	79,4	E.	0,93	0,87
13	,656	80,	80,3	80,	E.	,716	84,2	87,7	85,	N. E.	,704	85,	90,6	86,7	E.	,660	83,	83,2	80,4	E.	,644	83,5	85,3	82,7	E.	,652	83,2	83,	83,4	E.	0,46	0,40
14	,710	77,	76,7	77,	S. E.	,772	80,3	80,1	79,6	E.	,756	81,7	84,	82,3	S. E.	,728	84,5	86,	83,	S E.	,696	83,5	82,9	82,3	S. E.	,712	81,8	81,2	81,5	S. E.	0,64	0,56
15	,642	80,9	80,	79,8	CM.	,706	83,9	85,	83,	CM.	,674	84,1	86,7	84,9	S.	,616	85,5	87,7	85,6	S.	,608	85,3	86,1	84,6	S.	,612	84,1	84,	83,2	S. E.	0,14	0,12
16	,554	81,2	81,	80,7	S. E.	,610	84,5	85,2	83,3	S. W.	,586	85,8	90,6	86,	S.	,540	85,3	86,3	84,	S. E.	,520	85,5	87,6	84,7	S. E.	,508	84,7	74,9	83,4	S. E.		
17	,560	81,	79,5	80,	S. E.	,624	84,9	86,7	85,	S. E.	,582	83,	82,4	82,1	N. E.	,544	82,	80,4	81,	S. E.	,508	82,3	80,7	80,6	E.	,516	81,5	89,5	79,4	S. E.		
18	,526	80,8	78,6	79,	E.	,582	84,4	83,	83,4	S. E.	,560	84,7	86,6	84,5	S.	,522	84,	84,7	83,	S. E.	,514	84,	85,	83,2	S. E.	,524	82,5	82,9	82,3	S. E.		
19	,500	80,6	78,7	78,7	S.	,564	83,8	85,	83,4	S. E.	,540	85,	87,2	84,5	S. E.	,496	85,4	87,7	84,5	S. E.	,476	85,3	86,8	84,5	S. E.	,484	84,4	83,3	82,2	S. E.	0,24	0,20
20	,494	81,1	79,9	79,6	ST. S.	,542	83,8	84,8	82,5	S. W.	,530	85,2	89,2	85,7	S. W.	,510	85,	83,2	84,6	S.	,478	83,6	82,	82,2	S. W.	,496	82,	81,6	82,	S.	0,12	0,11
21	,542	82,	81,5	80,3	S.	,608	84,	88,7	85,4	S. E.	,596	86,4	91,6	88,2	S. W.	,556	88,	94,4	90,2	S.	,550	87,7	92,	89,4	S. E.	,534	85,6	86,4	85,4	S. E.	0,34	0,30
22	,624	84,	83,4	82,9	CM.	,686	86,5	87,9	85,	S. E.	,672	87,7	90,6	87,3	S.	,638	88,4	91,1	88,2	S.	,626	88,	88,9	85,7	S.	,638	86,4	85,3	83,2	CM.		
23	,694	84,	83,	82,5	S.	,750	86,7	88,6	85,4	S.	,750	87,5	91,7	87,1	E.	,676	88,3	91,	87,8	S.	,666	88,3	92,8	87,4	S.	,674	86,7	87,2	85,7	E.		
24	,708	81,6	79,6	79,4	S.	,764	84,	83,2	82,2	S.	,742	85,8	86,4	84,7	E.	,686	87,	89,	87,2	S.	,674	87,	87,7	86,1	S. E.	,702	85,4	84,	83,2	S.		
25	,650	84,	83,4	82,1	S.	,728	86,8	89,	85,3	ST. S.	,702	88,4	91,6	87,7	S. W.	,620	87,5	86,	85,7	S.	,612	83,8	81,7	81,4	N. E.	,622	83,	81,	80,8	E.		
26	,644	83,5	82,7	82,3	S.	,716	86,3	88,5	85,7	S.	,694	88,3	92,2	88,4	S.	,646	89,7	93,8	89,5	S.	,612	89,6	91,5	88,6	S.	,636	87,	86,6	85,5	N. E.	0,84	0,76
27	,678	84,	83,1	82,5	ST. S.	,714	86,	87,6	85,2	S.	,700	87,	89,4	86,8	S.	,670	86,7	88,	86,6	S. E.	,678	77,6	78,4	80,8	S.							

THE

CALCUTTA CHRISTIAN OBSERVER.

September, 1834.

I.—*An Inquiry into the causes that limit the success of Modern Missions.*

It is an interesting, and may be made a practical, subject of inquiry, why are not the efforts made at the present day to propagate Christianity attended with more success? or why are not modern missions accompanied by as evident tokens of the divine favour, and marked by as signal triumphs of the doctrines of the Gospel over the abominations of heathenism, as were the early efforts of the Church? Is it that the heathen of the present day are under reprobation, and given over by the common Parent of the human family to hopeless perdition, as one has discovered to be the case with the Hindus? or is it that too many, like that missionary, depending on human policy, which proves unavailing, and on human strength, which is powerless in this contest, are ready to give up the object in despair, because they have missed the only proper way of attaining it? These and other similar questions must arise in every mind sincerely anxious for the spread of the Gospel.

It is not my design, however, to go into a comparison of former with later times, or to examine the reasons why the labours of modern missionaries are not as successful as those of the first Apostles, but rather simply to inquire, why they are not more successful. If any suppose, that no comparison can be made, inasmuch as the Apostles were endued with power from on high, while modern missionaries, not having supernatural gifts, cannot expect apostolic success, I would remark, that although the Apostles had great gifts, they had also great difficulties to contend with. All the learning and all the power of the world were against them—they had no human helps. But the missionary, though he has not the gift of tongues, or the power of working miracles, has the printing press, with as many tongues as there are translations of the Scriptures, and can point all who are

y among the heathen, we must count those only who are ac-
labouring among the heathen. In doing this, we must make
deductions for invalids, much allowance for such as do not
the native languages, so as to be effective labourers, and still
for those who, from peculiar circumstances, are engaged in
not strictly missionary. In most missionary fields, such is
salubrity of the climate, that no small proportion of those
nter it are soon broken down, or disabled for their work.
cannot, or *do* not learn the native languages; and if they la-
at all with the natives, do it under such disadvantages that
are usually soon weary, and retire from the field. A greater
than either of these, though on the missionary list, are
t wholly employed in schools, in superintending translations
blications, in the management of temporal concerns, or in
ing as stated pastors over churches, and to Christian con-
ions. It is not necessary to say that these are all usefully
yed, that they are doing as much good as though they were
d more exclusively to the heathen, or that their employment
many cases, auxiliary to the missionary work. All this may
nted; but as they are not *exclusively* engaged in making
the Gospel to the heathen, they are not to be reckoned as
ny *full labourers* in the missionary field*. When then all
deductions are made, we shall find in the ranks, instead of
fective missionaries, less probably than half that number.
are in India at eighty stations, extending from Bombay to
k, and from Ceylon to Delhi, at the present time not far from
issionaries, besides a number of assistants and native labourers.
e should err in thinking that the 200 millions, who may be
sed to inhabit the extensive and immensely populous regions
d these stations, are enjoying the active and direct labours
se 130 missionaries. Were this the case, and were each
nary a Paul, what would they all be among so many? On
ost self-denying, energetic, laborious system, there could be
means a pervading influence excited by 130 missionaries
200 millions of ignorant, stupid idolators. It is like so
drops of fresh water thrown into the Dead Sea, the Sea of
n, in the expectation that its waters will become fresh, where-
n the rains of heaven do not purify it. But when we con-
hat of these 130, one-fifth, at almost any given period, are

he classification of our worthy correspondent does not, we think, ex-
is usual discrimination. If to give their whole minds and their whole
the heathen be any mark of exclusive devotion, then those who are
d in the education of the natives, or in translating the Scriptures
ir use, have a claim among the foremost to the proud title of *full*
rs: none suffer more, none labour more, and perhaps none are equally
ful. Indeed our correspondent's practice was a successful confuta-
his own remark.—Ed.

n is therefore slow, because the labourers are few, and be- they are not efficiently supported*.

The second reason which I would mention is, *the want of motives in missionaries, and in the church which sends forth.* We live in what is called the "Age of Benevolence," there is every reason to believe that both missionaries, and who support them, are in a good degree actuated by the t of the age. Still no doubt improper motives often influ- both those who send and those who are sent; and these may ent the blessing. Much of a worldly spirit often creeps into ties, and there is something like a strife among them which be greatest, which shall have the largest income, or employ most missionaries. To provoke one another to love and good s is well, and even that worldly emulation, which takes place een societies and sects of Christians, is by the Great Head of hurch, turned to good account. But when, as it would seem metimes the case, to secure the patronage of the great, alli- s are entered into with those who have no real love to Christ, to increase a missionary fund, flattery, and praise, and ad- es of thanks are multiplied, so as to stir up the worst sediment e human heart, can we expect that the stream of benevolence run strong and clear from such a source? I reverence the ion of the good and the wise who manage the benevolent so- s of the day; I bow to the declaration of Scripture, "the earth ed the woman:" but I cannot think that he who looketh on *eart* doth not regard the motives of those who support or direct stian missions; or that the money given from worldly motives, ually valuable with that given from love to the Saviour, and e souls of men. On the contrary, as we are told of some one caused his wages to be put into a bag with holes, so it may be with es raised by *intentionally* addressing the corrupt passions of atural heart. In the appropriation of these monies also, so-

We do not think this first reason a good one. Paul was single, and out funds; yet in a few weeks he accomplished more than has been here in many years. The mere number of missionaries is a very small in itself, and great only as evidencing the absence of the missionary in the Church. This, and the want of faith, are perhaps the true ns for our comparative want of success. In the early ages of the ch, every Christian was a missionary. He felt it to be as much a part duty to spread the knowledge of Christ, as to read his Bible, or keep the Sabbath day. Laws were made, embassies sent, wars waged for this se. So well known is this fact, that Gibbon makes it the foundation attack on Christianity. The means were not always the best, but the was universal. How different now; when a man thinks he has dis- ed his whole missionary duty by putting down his name in a subscrip- book! And well, if he even does so much! The other remarks of correspondent are excellent. He has probed the wound with a bold, et a tender hand; and we are confident, that his paper will be read interest by all who are friendly to missions.—Ed.

cieties may be influenced by a worldly spirit. In the choice of a missionary field, in the individuals to be sent, and in the preparations made, popular feeling and prejudice may be too much consulted. There may be a worldly policy, instead of that "wisdom which cometh from above." It would be invidious to mention instances where something of this kind has appeared. The attentive observer of missionary transactions may find them; and he will find too that such missions have been either purified or blasted. God will be honoured, and trusted too, in this work; and he commands us to "cease from man, whose breath is in his nostrils." The unassuming humble Moravians, going forward in the spirit of their Master, without worldly show or parade, have effected more, with very limited means, than some societies with tens of thousands a year, and under the patronage of many great names.

The motives which govern missionaries themselves, however, are still more important in the account. If they engage in the sacred cause of missions, from ambition, love of novelty, or the influence of any motives except love to God and men, there is a sufficient reason at hand, why missions do not prosper. God will be sanctified in all them that approach him. But worldly motives creep into the hearts of the best men. The missionary, who leaves his native country full of love, and zeal, and humility, on finding his situation among the heathen more easy perhaps than he anticipated—on being flattered by public notice of his labours—on seeing his name connected with some important mission, may insensibly find himself acting too much from worldly excitement, too much under the impression that what he does will be told of, and too little in the humble retiring spirit of his Master. He may, almost without knowing it, begin to do many things to be seen of men. Here is a danger common to all missionaries, and into which too many fall. In various other ways the better motives of a missionary may depreciate. By the debilitating influence of a deleterious climate, by the perverseness and unmingled depravity of the heathen with whom he comes in contact, he may lose much of his zeal and love. Sometimes a mere regard to character may keep him at his work, instead of deserting his post and returning home. By his peculiar situation, he may be liable to the influence of sectarian prejudice, and forgetting that, in becoming a missionary to the heathen, he entered upon the broad platform of Catholic Christianity, he may begin to feel a proselyting spirit, and perhaps unnecessarily turn away from the heathen, to extend the influence of his peculiar creed over nominal Christians. But as it would be endless to shew what improper motives *may* find a place in the heart of a missionary, so it is unnecessary to prove, that with such motives he cannot expect the blessing of God on his labours.

3. *Injudicious management of missions* may be given as a reason why they are attended with so little success. The mis-

sionary field is as yet comparatively untrodden. The work is new, and much is to be learned by experience. It is, therefore, no wonder that many missions languish, and some fail, for want of right management. In some instances, as in the first essays in the Society Islands, large missions, with a cumbrous train of mechanics and artificers, have been fitted out, without a sufficient knowledge of the state of the natives, or properly considering in what attitude Christianity might best be presented before them. In others, as in the early missions to Southern Africa, missionaries have been sent out with too few helps for forming settlements and introducing the arts of civilized life. To some places men have been sent with families, who ought not to have been married—in others they have been sent single, when they should have had wives—some missions have been too large, and many too small—unsuitable men have been sent, and good men have been sent to unsuitable places, and new missions have sometimes been formed, while old ones were permitted to languish for want of support. In these and various other ways, the conductors of missions, like other men, have erred, and have had to learn from experience. But my space will not allow of my dwelling on these, or of doing any thing more than mentioning two other rather prevalent mistakes, which, in some cases at least, still need correcting. These are, not attending enough to the principle of a division of labour, and not concentrating sufficiently the efforts made. No man can do every thing at once, and do all well. But some missionaries are obliged to be doctors, printers, school-masters, translators, and preachers of the Gospel, in two or three languages. This may be unavoidable, but it is not desirable; and in establishments where the labour may be divided, why should it not be so? To confine my remarks simply to preaching. There are some missions where there are regular congregations to be addressed in three languages, and where three missionaries take their turn in preaching to each of these congregations. Can they do it as well as each one could in one language? If three or four missionaries are in a town, where there must be English preaching, and preaching to the natives in two languages, would it not be better that one should be set apart for the English preaching exclusively, and study to furnish himself abundantly for that work, and the others, each in a separate department, or departments, also give themselves *wholly* to their very arduous labours? There would be enough to do, night and day, as long as heathens throng the streets; and difficulty enough in doing it, without any hindrance from other engagements, as long as the native mind and native customs are to be explored, so as to find access to their consciences, and a native language to be learnt, so as *freely* and forcibly and feelingly to communicate abstract Christian truths. In fact, missionary labour, among the natives, cannot be done well without an almost entire devotedness to a single object; nor can it be done well, while the

efforts of missionaries are scattered over a large field. There seems to be a singular mistake on this subject. A missionary station is often considered eligible almost wholly in proportion to the number of heathen around it; as though they would all flock to the standard, when that is once erected. A single missionary is therefore placed in a town of perhaps 20,000, and two where there are 50,000, and half a dozen where there are some hundreds of thousands. I would not be understood to deny the expedience of establishing missions in large towns: such have their peculiar advantages, though I believe in general, as to native labour, they do not afford the best field; but I deny the wisdom of sending a missionary to cope with 20,000 heathens, in the expectation of much immediate success. He is lost among them. Were he in a small village, where he could become personally acquainted with those around him, where he could see the same faces every day, and collect nearly the same congregations every Sabbath, where his influence would be felt, and his example daily seen, he might hope to make some impression. Some would be won by his good conversation, and when the leaven began to work, it would spread, and even be supported by several brethren at small distances around him, in a similar situation. The influence of each, in his own sphere, might be exerted, until the circles met; and then, from this well calculated spot, as from a common centre, they might each stretch into the surrounding forest of heathenism, and transplant into it plants of righteousness from the garden, which they had so well tilled. In this way, the little leaven might leaven the whole lump. But scattering a few labourers over a vast field, and filling their hands with every thing else in conjunction with that work which requires the whole mind, and heart, and soul, may be reckoned among those mistakes which retard the progress of the gospel.

4. *There is often too much dependence placed on the means used for converting the heathen.* I have barely hinted at some of the dangers attending the moral machinery, which is put in motion for the propagation of Christianity. These dangers are not few, as respects those who employ it, even while it is doing great good; but what is more unfavourable, there is danger of its becoming useless, by being too much depended on. A great system of societies, and stations, and missionaries, and schools, and colleges is got up; a great deal of machinery is put into motion, and great effects are expected. It becomes, indeed, almost a matter of calculation, that so many schools and so many missionaries will produce so much effect; and when the number is sufficiently increased, the world will be converted. But the world will never be converted by such calculations. We shall alike err in supposing that a certain course of preparation is necessary, before the heathen can be converted, and in supposing that, when this pre-

ation has been made, all will come flocking to Christ. We judge only by the ordinary course of Providence and grace, in ich the means are usually in some degree proportioned to the l: we need only know that to employ them is our *duty;* give them success is not of us, but of the Lord. If we trust in m, we dishonor God, and render the means useless. If we supse that he cannot work until means, to a certain extent, have en used, we limit his power and hinder his blessing.

5. This leads to a fifth obstacle, which is *want of faith.* ndue dependence on means produces want of dependence—sim- dependence on God. The world is to be converted, we are dy to think, by the gradual increase of light and knowledge, cording to certain known principles, on which we can calculate. here then this light and knowledge have not abounded suffintly, we do not easily believe that conversions *can* take ace. Hence the adult heathen of the present generation are ry easily given over to perdition, and our eyes are turned wholly the rising generation. But not so with the Apostles. They nt forth, simply trusting in the promise of God, preaching every here, the Lord working with them, and confirming the word with ns following. The rising generation are undoubtedly altogeer the most hopeful subjects of labour. It is so in all countries, t, especially in a heathen land. But cannot the adult heathen converted, and converted without a long course of preparatory bour? Look at Brainerd, in a wilderness, surrounded by savages, able even to speak their language; and see these savages, under single sermon, and that through an interpreter, melted down so to weep and sob like children, and cry out for mercy. I need not ention other instances, though they are not wanting even at the esent day. It is the saying of men who judge only on worldly inciples, and know not the power of God, that the adult heathen nnot be converted; and it ought not to find any place in e mind of a Christian, much less of a Christian missionary. will paralyze all his efforts. If the thought is cherished, it will ectually prevent his success. He must have faith in the power d grace of God. He must remember, it is "not by might or by wer, but by the Spirit of the Lord," that the work is to go forrd. He must depend on this every moment. The church at home must depend on the influences of the Spirit in *faith.* If not, we nnot expect success. It is said concerning a certain city that rist could not do many mighty works there, "because of their belief."

6. The last obstacle which I shall mention is, *the want of a irit of fervent united prayer for the influences of the Holy irit.* Were but this obstacle removed,—in other words, did such spirit universally prevail, the work of conversion would roll

on like a torrent overcoming every obstacle. A nation would be born in a day. It is the all-awaking, all-pervading, almighty influences of the SPIRIT which is needed to make the dry bones live. They would be obtained in answer to prayer. God means what he says, "Ask and ye shall receive; open thy mouth wide, and I will fill it." It is not consistent with the order which God has been pleased to institute, to send his Holy Spirit, except in answer to prayer. He sent his *SON* in answer to prayer. Christ himself prayed for the descent of the Spirit. The Apostles met with one accord, prayed, and the Spirit came down as a rushing mighty wind, and filled all the house where they were sitting. Three thousand were converted at once. In modern times, similar, though inferior, effects have been witnessed—hundreds in Christian lands, at the same time, and in the same place, have been deeply impressed with the power of truth, and constrained to cry out, "Men and brethren, what shall we do." In heathen countries there have been evident effusions of the Spirit. In all these cases, the blessing has been preceded by the fervent supplications of Christians. Awakenings among impenitent sinners are preceded by revivals in the church. God will be entreated of to do these things for us, and he has not said, "Seek ye my face in vain." Were then the church united, and instant in prayer for the descent of the Holy Spirit, what might we not expect? The influences of the Spirit would come down as the rain, as showers that water the earth. The church would be refreshed; would be purified; would be prepared to arise and shine, her light being come, and the glory of the Lord arisen upon her. Christians would bring their gold and silver, with a willing mind, and with right motives, into the treasury of the Lord; and follow their offerings with their prayers. Missionaries would feel the blessed influence: they would be more united—united even as "the heart of one man," and receive the fulfilment of the prayer of Christ that they might "be one, that the world might know that he has sent them;" they would become more holy, and be indeed living epistles of Christ, known and read of all men. They would rise high in personal religion, and thus remove many obstacles to the progress of truth, from their own inconsistencies and sins. They would preach the word with the Holy Ghost sent down from heaven. Then would "truth spring out of the earth, and righteousness look down from heaven." Yea, "the heaven would pour down righteousness, and God, even our own God, would bless us. God would bless us, and all the ends of the earth would see his salvation."

W.

.—*Native Essays on English Education with, or without Religion.*

insert this communication with great pleasure for two reasons; first, unavoidable ;agements preventing the author of the series of papers entitled "Education h, or without Religion," from supplying us in time for this month with his 2nd imunication, this paper very opportunely supplies the deficiency. 2. In a late No. :he Literary Gazette, there was published a communication under the signature containing a letter from a person who had acquired a mere smattering of Eng-, which in that communication is exhibited as a favourable specimen of the ex-t to which our language is generally acquired by respectable natives. Surely the usal of such a paper as the following, exhibiting the superior manner in which hole class of native boys, all even now *at school*, can express their ideas in Eng-, will correct such misrepresentation, and undeceive those who still maintain t a competent knowledge of the language is unattainable by the youth of this ntry. Accumulated facts are rapidly overthrowing such theories, and will soon e us to wonder that they were ever indulged.—ED.]

To the Editors of the Calcutta Christian Observer.

'TLEMEN,

:ing much interested in the question of "Education with, or out Religion," which is now being so ably discussed in your s, it occurred to me that it could be seen to great advantage a somewhat different point of view. The advantages of a stian education, its desirableness, its very necessity in the pre-circumstances of the country, and our plain and imperative to give this, and to give none else, since we have the choice, reat, and I may now add, demonstrated truths. But while re striving by argument to bring over all to the good cause, :ience has come over to our side, and enrolled itself under banners. It is my intention shortly, and as far as practicable is early stage of the two systems, to investigate and to con-their results; and to show, that even already there is a gly marked line of demarcation between them, a line not un-ived by the Hindus themselves. In the mean time, it may e uninteresting to your readers to see how these things are :d by the young men, who are most concerned in the decision. ı a view to elicit this, the question of "Education with or with-Leligion," was given lately as the subject of an exercise to a class ung Hindus in a Christian school. All, with the exception ıe, were in favour of a Religious Education. His essay is verbatim. As there were so many, to save space I have ed arguments from several of the others, with no other alter-than a few verbal corrections. They are of course common-; but as coming from Hindu lads, and bearing on a great ion, I trust you will find room for them in an early number.

Essay against a Religious Education.

; to mention the changes which the progress of Christianity has ht upon every other religion in this country, what extraordinary results they suffered from the very literature of the English people! nomy, one of the books of English education, is ever a "sharp wea-/hich strikes all other religions, and in the eye of reason over-s them." For instance, in Hinduism the earth is considered

as one of their *Debtas*, and the sun that lights it in the day as one of their principal *gods;* and almost every Hindu that worships, adores him as the Supreme Being, and admires him for his power and beneficence: whilst in English astronomy, the first is considered as a planet, and the latter as a collection of light, and nothing more; and if one does admire, he would rather admire the Creator for his power and beneficence, than the creature which has no power in itself.

In Hinduism the earth is supposed to be fixed in one place, and the sun to turn round about it; in English astronomy *vice versâ;* consequently these two cannot possibly be taught together. And the same thing will be seen, taking Mahometanism with an English education. But almost all other religions that do exist in India, have these two for their common source, and are mere corruptions or improvements of them. Therefore in a word, no other religion can be taught together with English education, but that of the same nation, which rather treats of the one living and true God, and of the way to salvation, than of the sun, moon, earth, &c. &c. My poor humble opinion is, that religion ought not to be taught with an English education to boys; as for grown-up men I say they may be taught, or even may begin an English education with religion, because then their eyes of reason are open, and however dull they may be, they will understand something about it; or if not, they never will. But as for young boys, their understandings are fickle, and, for aught I can see, they will now take one religion to be true, and when they are grown up they may think otherwise. And not only so, but religion is too difficult a thing for them to understand, because, why, I ask, are the young boys that begin an English education, not taught mathematics? Is it not because they cannot understand it? and how then shall they understand religion, which is much more difficult for them to understand than mathematics?

Persons may say, that when young men have known the fallacy of the religions mentioned, and no true religion is introduced to them, they shall have strange notions about virtue and vice, and shall commit sins without any restraint; but I think that some other measure may be taken which shall be of as much good to them as religion, and which like a good shield will resist all sorts of temptations, with however much force they may come, without any religion being given to them; and that is morality, (pure morality without the mixture of any thing else) taken from any other book or from the Bible, as that is known to be the best. This will, like a bridle, keep them from running into the deep ditches of sin, and will lead them to pass their lives as blamelessly, at least until they find any religion for themselves, as men of religion generally do.

Moreover, prejudice has such an influencing power over young minds, that almost no reason in the world is able to shake their notions of those things in favour of which they are prejudiced. Instances of this are so very numerous that I need not mention any.

Arguments in favour of Education combined with Religion.

1. *Importance of an early Religious Education.*—We all know that we must give an account of our actions hereafter, and be punished or rewarded accordingly. Would it not therefore, be worth our while to think early what actions will finally bring upon us divine wrath, and which reward? And if these things in which we are but little concerned be worth learning in the early part of our life, why should religion be neglected? What is there so important, or so calculated to promote our happiness that it should supercede this study, the peculiar province of which is to prepare man for the next world, and to exert great influence over his conduct here?

2. *Argument from their usual effects.*—It must be granted by all that Education with Religion generally makes a man humble, industrious, pa-

tient, sociable, civilized, and moral. On the other hand, if Education without religion *may* do the same, it scarcely ever *does* so. For instance, the Hindus do not educate their children religiously; and the fruits of this I need not mention, for they are known to all. Now here is a simple question, which I appeal to the common consent of mankind, Whether is it good to reject the more certain for the less certain? I doubt not that the folly of this will be granted; and if so, then Education with religion is better than Education without religion.

3. *The danger of delay greater than the danger of mistake.*—Some say, that it is better to study religion after education, because there are several religions, and every one pretends to be true, and boys cannot judge between the right and the wrong, and so may become followers of a false religion, which may lead them into eternal misery; whereas if they study when they are grown up, they may examine, and find the truth of any, before embracing it. But we see that persons, who have been educated in one religion, have the same right as *they* have to examine others, and may be converted immediately after they find the truth: whereas if a man dies, before embracing any religion, what will be his excuse before God? Will he be excused by merely saying, that he was irreligious because he knew not which religion was true, or because he was not of sufficient age?

4. *Religion necessary to check the growth of evil habits.*—As men are sinners, their minds are always willing enough to do evil: and as long as they are without religion, (which is the only way of directing us from doing mischief) all evils grow up, and send forth their roots in the heart, from which it will be difficult to take them out. But if they be religious from their infancy, these evils may be easily taken out: for we see, as a matter of fact, that the roots of a young plant may be taken out more easily than those of an old tree.

5. *English Education presupposes a knowledge of the Bible.*—An English education cannot be taught without some knowledge of the Bible, because all the best moral writers in the English language have written their works with a reference to the Bible. And as history cannot well be understood without Geography, so books of morality cannot well be understood without a knowledge of the Bible.

6. *Argument from History.*—Most of the illustrious persons in France received the highest education, and thereby perceived the fallacy of Roman Catholicism, and the tyranny of its priests. Therefore they threw from their minds every notion of God, or, in other words, became infidels. The effects of this (as traced in the character of the people) show a horrible picture of the degradation of human nature. But if this people had introduced true religion with an early education, how happy they might have been!

7. *Argument from experience.*—Many young men of this country received a higher education, which in many of their minds, overthrew the religion of their native land. These called themselves, 'Liberals,' and, for a short time, became such desperate characters, that they did every kind of wickedness that they could think of: and so, from their conduct, most of our countrymen despised the education which they received, and imagined it to be the cause of their wickedness.

8. *Conclusion.*—Education without religion might be good for men, if we could be sure that death was the entire end of the human soul. But this is not the case. It is therefore our duty, and that of all men to provide means for the preservation of the soul, which Religion only can afford. Besides, if it is the will of parents to see their children, humble, gentle, merciful, innocent and obedient, they must educate them in the fear of the Lord, and lead them through the way which God has shown for Salvation.

III.—*Millenarian Errors.*

[Continued from p. 329.]

IV.—*The Resurrection of the Just and Unjust.*—The Millenarians believe, that ALL the saints are to rise upwards of a thousand years before the wicked, and are to live and reign with Christ, during this period, upon the earth. This doctrine, they suppose to be found in Rev. xx. 4, 5, "And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again till the thousand years were finished. This is the first resurrection." We have already hinted at the uncertainty that must always attend all doctrines founded upon unfulfilled prophecy: but before proceeding to show the error of the Millenarians on the point now in question, the reader will, no doubt, bear with a few remarks on these celebrated verses. Observe, 1. That it is not here said, that ALL the saints are to rise and reign with Christ; but those only "who were beheaded for the witness of Jesus," &c. 2. It is not said, that their bodies are to be raised; but their "souls" only were seen living and reigning with Christ. 3. From mention being made of their souls only, it is natural to infer, that the resurrection spoken of, is to be understood as merely spiritual, the same as that mentioned in Rev. xi. 3, 7, 8, 11; a transaction which all expositors agree in thinking has already taken place, and which must have been spiritual. And 4. If a spiritual resurrection only be meant, we should judge that we are to explain it by Mal. iv. 5, and Matt. xvii. 12, 13, "Behold, I send you Elijah the prophet." "But I say unto you, that Elias has already come. Then his disciples understood that he spake unto them of John the Baptist." As John the Baptist was not literally Elijah, but was similar to him in almost every respect: so there will be, during the millenial age, many found, of a kindred spirit and character with the martyrs of ages past. And if this be so—if professing Christians will, during this period, be like those holy and devoted men who laid down their lives for the Saviour, blessed and holy will he indeed be, who then lives.

In this attempt at the exposition of these singular verses, surely there is nothing forced or unnatural. Scripture is made to explain scripture, the most certain method of interpreting God's holy word. Let us, however, now proceed to the quotation of a few passages, which will prove unquestionably that the righteous are not to rise upwards of a thousand years before the wicked; but that both are to appear almost simultaneously. John v. 28,

9, " Marvel not at this; for *the hour* is coming, in the which ll that are in the graves shall hear his voice, and shall come orth; they that have done good, unto the resurrection of life; nd they that have done evil, unto the resurrection of damnation."

Thess. iv. 16, " For the Lord himself shall descend from eaven with a shout; and the dead in Christ shall rise first."

Thess. i. 7—9. "The Lord Jesus shall be revealed from heav- n with his mighty angels, in flaming fire, taking vengeance upon hem that know not God, and that obey not the gospel of ur Lord Jesus Christ: who shall be punished with everlast- ng destruction from the presence of the Lord." John vi. 40. And this is the will of him that sent me, that every one who eeth the Son, and *believeth on him*, may have everlasting life: nd *I will raise him up at the last day.*" John xii. 48, " He hat rejecteth me, and receiveth not my words, hath one that judg- th him: the word that I have spoken, the same *shall judge him t the last day.*" The first of these passages proves, that the ighteous and wicked are to rise at the same hour. The second nd third taken together prove, that the time of the resurrection f the saints is the very time of the everlasting destruction of the icked; for both take place at the personal appearing of the aviour. And the fourth and fifth prove, beyond the shadow of doubt, that the day of the resurrection of believers, is the iden- ical day on which the wicked are to be judged. No more, we hould think, need be said on this topic*.

V.—*The final judgment of the righteous and unrighteous.*— he doctrine of the Millenarians on this head teaches, that up- ards of a thousand years are to elapse between the judgment f the saints and sinners†. The passages quoted under the last ivision amount to a demonstration that this will not be the case; r they declare in the plainest language, that both are to take lace at the *same hour*, at the time of Christ's personal appear- nce, and on the *same day*. But in order to strengthen this view f the subject, let the following quotations be subjoined. Matt. xv. 31, 32, " When the Son of man shall come in his glory, nd all the holy angels with him, then shall he sit upon the throne f his glory: and before him shall be gathered all nations: and e shall separate them the one from the other, as a shepherd divid- h his sheep from the goats." Matt. xiii. 38—43, " The field the world; the good seed are the children of the kingdom, but

* We fear that this is far from being satisfactory. The Millenarians ld the general resurrection; but they do not hold that the first resurrec- n is the day of judgment. Here, therefore, there is no necessary incon- stency.—Ed.

† As before intimated, we apprehend this is a mistake of our correspond- t. We are not aware of any Millenarians who hold the opinion he here tributes to them.—Ed.

ed abroad and dispersed through all the hundred and twenty-seven provinces of the kingdom of Ahasuerus, Esther iii. 8. It is true, that those who were thus scattered are called Jews; but it is impossible that such a body of people could have been wholly of the tribe of Judah. They could, for the most part, be none other than the ten tribes, and in these provinces they appear to have been existing during the time of our Saviour; for we find that at the day of Pentecost, mentioned in Acts ii. 1—11, "There were dwelling at Jerusalem, Jews, devout men, out of every nation under heaven; Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians." Besides, we are certain that the place of their residence was known in the time of the Apostle James; for he directs his epistle to them, i. 1: "James, a servant of God and of the Lord Jesus Christ, *to the twelve tribes which are scattered abroad.*" Would he have thus written had he been ignorant of the abode of the ten tribes? The Apostle Paul also makes mention of them, Acts xxvi. 7. And in addition to all this, we no where find that Peter, who was expressly appointed by the Holy Ghost, Gal. ii. 7, to preach to the descendants of Abraham, ever went in search of them, which he would unquestionably have done, had he believed in their existence in a distinct part of the world. The truth of the matter is, that the Jews, who are now found in every country of the globe, are the people of the twelve tribes. They are, according to the prophecies which went before on them, scattered "among all people from the one end of the earth, even unto the other." The idea, therefore, of the ten tribes living in a land at present unknown is without foundation, or rather has no other foundation than the assertion of the visionary author of the second book of Esdras, xiii. 40, 45, "Those are the ten tribes which were carried away prisoners out of their own land, in the time of Osea the king, whom Salmanasar the king of Assyria led away captive, and he carried them over the waters, and so came they into another land. But they took this counsel among themselves, that they would leave the multitude of the heathen, and go forth into a further country, where never man dwelt, that they might there keep their statutes, which they never kept in their own land, and they entered into Euphrates by the narrow passages of the river. For the Most High then shewed signs for them, and held still the flood, till they were passed over. For through that country there was a great way to go, namely, of a year and half; and the same region is called Arsareth." This, with the sayings of one or two credulous, or rather credulous-making Jews of the 12th and 13th centuries, is, we believe, the only ground upon which both Jews

and Millenarians rest their opinions respecting the *terra incognita* of the ten tribes. What then must we think of the wisdom of those men, who spend so much time and treasure, and who encounter so many dangers, in searching for this people? They seek what was never lost; and are in chase of a mere phantom of their own imaginations*.

The idea of the rebuilding of Jerusalem, or of some other grand city, called the New Jerusalem, is founded chiefly on the latter part of the prophecies of Ezekiel, and the 21st and 22nd chapters of Revelation. To say nothing of the worldly nature of such an anticipation, there is surely enough in the description of the New Jerusalem by John, to make every one doubt whether a literal city at all be meant, or whether any thing whatever on earth be intended. Can any one believe in the literality of a tangible and visible city, "*descending from God out of heaven?*" Or can any one suppose, that there ever will be a city on earth which will contain "the throne of God and the Lamb," and in which there "will be no more curse?" xxii. 3, 4. The things said of the New Jerusalem are sufficient to make every sober-minded man pause long, before he gives it a literal interpretation, or places it in this lower world.

Thus, we have endeavoured to present, in a scriptural light, the subject before us to the eye and mind of the reader, unconscious to ourselves of either having misrepresented the sentiments of the Millenarians, or endeavoured to confute them by wresting any passage from its real meaning. It may, perhaps, be thought, by some, that the erroneous doctrines in question are of no great moment, since they do not seem naturally to be attended with any practical consequences. This, however, is a great mistake. Millenarian opinions have almost always been accompanied with a practice, which has, at some times, been pernicious, and, at other times, ridiculous. The latter is very much the case in the present day. Churches, and chapels, and other places have become spots where scenes the most singular, if not the most lamentable, are exhibited. Men and women, under the self-wrought impression of the speedy descent of Christ upon the earth, are to be seen starting up in the midst of assemblies, and howling out in tones almost unearthly, "He is coming, he is coming, repent ye, flee ye," &c. &c. Such conduct as this brings religion into contempt with the ungodly: and the sentiments which give rise to such proceedings will, we are persuaded, ere long lead the unconverted of their votaries into scepticism and infidelity, and cause the truly pious, who may have fallen into such errors, to be hardly able to lift up their heads from very shame amongst men. The former, not finding their expectations realized, will first doubt of the truth

* Arguments for the probable existence of the Ten Tribes will be found in the No. of our work for January, 1833; to which we beg leave to refer our readers.—Ed.

of those prophecies on which their hopes were placed; and, next, discredit the whole book in which such predictions are found. The latter, having had "the good work" begun in them, will still be kept cleaving to the Saviour; but they will, not finding their views of prophecy verified, be compelled to retrace their steps, and in doing so, they will require no small humility to confess their errors, and no small patience to bear up against the taunts to which they will be exposed on account of the extravagancies into which they had fallen. "Be not carried about with divers and strange doctrines: for it is a good thing that the heart be established with grace."

L.

IV.—*Brief Memoir of the late Rev. W. Carey, D. D.*

[Abridged from Rev. Dr. Marshman's Funeral Sermon.]

Dr. Carey was born, August 17th, 1761, at Pauler's Perry, in Northamptonshire, a village a few miles from Northampton. His mother died when he was young; and his father, who was precentor in the established church at Pauler's Perry, was at that time destitute of a knowledge of the Saviour, although his son had reason to hope that his eyes were opened to his true state before he died. Though brought up in some degree acquainted with Christianity, therefore, he was not directed to the Saviour of the world by his father, for he was unhappily ignorant of the Saviour himself. At the age of fifteen he was apprenticed to a shoe-maker in the village of *Piddington*, ten miles from Pauler's Perry,—a master of honest report as an industrious man, but whose love to Christ, if he possessed any, never urged him to win young Carey to the Saviour. Still, conversations which he often had with a fellow-apprentice, named John Ward, first led him to reflect closely on his state as a sinner before God; and his occasionally hearing the Rev. Thomas Scott, author of the Commentary on the Bible, who was then minister at Ravenstone, a village a few miles distant, tended to increase these convictions. At length he met with the excellent Mr. Hall's "Help to Zion's Travellers," which (he often told me) did more toward giving him just ideas of himself as a sinner, and of the way of salvation, than all he had ever read or heard before, and encouraged him finally to give himself up to the Lord Jesus Christ, to be saved in his own way, when he was about eighteen years old.

Left wholly to his own judgment, he thought he saw many things in the Established Church, in which he had hitherto been brought up, which he could not reconcile with the Scriptures; and at length a sermon he heard from Heb. xiii. 13, "Let us therefore go forth without the camp bearing his reproach," led him at once to forsake it, and cast in his lot with a few poor people near him of the Baptist denomination.

Before he was twenty, a number of persons in a village a few miles from his, came to him one Lord's day, and urged him, as they were that day destitute of a minister, to come over and give them an exhortation from the word of God. With much reluctance and fear he complied with their wish; and they felt themselves so much instructed by what he had told them from the Scriptures, that they asked him again, and then again; and in a year or two he consented to become the pastor of that small church at Moulton, where he continued, until, in 1788, he was prevailed upon to remove to Leicester.

In this interval, he became acquainted with the Rev. John (afterwards Dr.) Ryland, about seven years older than himself, then an assistant to his

father in the Gospel ministry at Northampton, by whom he was soon after baptized: and about the same time with the Rev. John Sutcliff of Olney, whose church he joined, and the Rev. Andrew Fuller of Kettering, also his senior by about seven years. These four, possessed of kindred minds, gradually formed a union with one another, never interrupted in this life, and which eternity itself will never dissolve. With these, with Mr. Thomas Scott, and with the Rev. Robert Hall of Arnsby, father of the late Robert Hall of Bristol, and author of "Help to Zion's Travellers," whom he esteemed above all the rest as a minister, Carey spent the first ten years of his Christian life, to his unspeakable advantage.

His desire for the salvation of the heathen appears to have sprung up in his own mind, without any fostering from without. As soon as that work appeared, he read Cook's Voyages; and the state of the islanders in the South Seas, deeply impressing his mind, led to a train of thought which ended in the full conviction, that it was a duty binding on Christians now, as well as in the Apostles' days, to carry the Gospel to the heathen in every part of the world. This conviction affected him so strongly, that it became at length irrepressible; and he constantly conversed on the subject with such of his friends as appeared most eminent for spirituality of mind. Being one day at Birmingham, about the year 1785, he mentioned his views to a few friends there; upon which one of them said, "If you will write your thoughts on this subject, I will be at the expense of bringing them through the press." Animated with this, Carey replied, that if he could not prevail on some one else to undertake it, he would attempt it himself. "Well," said his friend, "remember that I have your promise, from which you can not recede." On returning home, Carey mentioned the subject to his friends Fuller and Ryland, urging them to undertake this task. They respectively excused themselves, and advised him to begin writing without delay, but not to print his thoughts immediately. It is probable that he did this; for we find it said in the Periodical Accounts, that he wrote the piece on missions as early as 1786.

The missionary feeling however appeared to gather strength in the minds of his three friends, Fuller, Sutcliff, and Ryland. About 1784, Mr. Sutcliff, with the hope of promoting personal religion around him, reprinted a tract of President Edwards, intituled, "A Humble Attempt to promote Explicit Agreement and visible UNION in Extraordinary PRAYER, for the REVIVAL of RELIGION." This gave rise to those monthly prayer-meetings for the spread of the Gospel both at home and abroad, which gradually spread wider and wider among those who loved the Saviour, till at length they now fill nearly the whole of the Christian world. These four brethren also made it a point to observe a day of fasting and prayer together monthly, with a view to this object and the growth of religion in their own minds, which tended to strengthen the sacred flame. Two sermons were at length preached at a meeting of ministers at Clipstone, in April, 1791, one on "Jealousy for the Lord of Hosts," by Mr. Sutcliff, from 1 Kings, xx. 10, "I have been very jealous for the Lord of Hosts," and another, "On the Pernicious Influence of Delay in Religious Concerns," by Mr. Fuller, from Haggai, i. 2, "Thus speaketh the Lord of Hosts, saying, This people say, The time is not come, the time that the Lord's house should be built—Is it time for you, O ye, to dwell in your own ceiled houses, and this house lie waste?" After these services, Mr. Carey proposed this as a question for the ministers to discuss; "Whether it be not practicable, and our bounden duty, to attempt something toward spreading the Gospel in the heathen world?" And as the public services which included these two sermons had been attended with unusual solemnity, this question was managed by these ministers with earnest concern relative to exerting themselves for the enlargement of the Saviour's kingdom. The chief step taken then, how-

ever, was their unanimously agreeing to request, that Mr. Carey would publish his Thoughts on the Subject of Missions, which had lain by him more than five years. These issued from the press in the beginning of 1792: and in the words of Fuller, the author "generously proposed to devote whatever profits might arise from this publication to the use of a Missionary Society," when one should be formed.

This pamphlet, of eighty pages, after a suitable introduction, contains a short review of former undertakings for the conversion of the heathen, commencing with apostolic times, and continuing the survey to the attempts of Ziegenbalg and Grundler in 1707; the review concludes with the following observations respecting the Moravian Mission: "But none of the moderns have equalled the Moravian brethren in this good work; they have sent missions to Greenland, Labrador, and several of the West India Islands, which have been blessed for good. They have likewise sent to Abyssinia in Africa; but what success they have had I cannot tell." A brief but luminous survey of the present religious state of the world follows; and then a section shewing the practicability of something being done more than what is done for the conversion of the heathen. To the whole is added an inquiry into the duty of Christians in general on this subject, and what means ought to be used in order to promote the work. It is altogether one of the most clear, concise, and heart-stirring essays on missions I have ever read.

At the annual association of the Baptist Churches, held at Northampton, May the 31st, 1792, Mr. Fuller says, "Brother Carey preached a very animating discourse from Isaiah liv. 2, 'Enlarge the place of thy tent, and let them stretch forth the curtains of thy habitations: spare not, lengthen thy cords and strengthen thy stakes;' in which he pressed two things in particular, as expository of lengthening our cords and strengthening our stakes; that we should *expect* great things; and that we should *attempt* great things." This sermon so affected the audience, that before the ministers parted, a resolution was passed that a plan should be prepared against the next Ministers' Meeting to be held at Kettering, for forming a Society in the Baptist denomination for propagating the Gospel among the heathen.

This meeting was held at Kettering, October the 2nd, 1792; but the whole day passed away without any effort being made to form a Missionary Society, or even to bring the subject prominently forward. At length, in the evening, Carey, grieved to the soul, took Fuller aside, and sharply remonstrating with him on his permitting the day thus to pass away without attempting any thing, begged him if he intended to do nothing towards forming a Missionary Society, at once to say so, and not to keep him any longer in suspense. Greatly moved by this, Fuller instantly called into Mr. Wallis's parlour, as many of the ministers as then remained, and with eleven beside himself and Carey, formed the Baptist Missionary Society. Of this Society Carey himself, with his three friends, Sutcliff, Fuller, and Ryland, and the Rev. Reynold Hogg of Thrapston, formed the first Committee, Mr. Hogg being the Treasurer, and Andrew Fuller the Secretary. The fund then subscribed to begin this missionary undertaking, amounted to *Thirteen pounds, six shillings, and six pence.*

Thus, after full nine years of anxious thought and exertion, had Carey the satisfaction of seeing a Society formed, with the express purpose of sending the Gospel to the heathen.

In reviewing his conversion to God, it is impossible to avoid the conclusion that he was indebted to Divine grace for a change of heart so thorough and lasting. In contemplating his being called to the ministry before he was twenty, and so greatly blessed therein, can we ascribe it to any thing less than the grace of God constraining him to declare to others what he

himself had felt and handled of the word of life?—and nothing less than Divine grace could have implanted in his mind that earnest desire after the salvation of the heathen, which lived and flourished amidst all the coldness of his brethren on the subject, until, every obstacle being surmounted, he beheld a *Missionary Society* formed among his dearest friends, which, small as it then appeared, was the forerunner of the London, the Church, and the Scottish, Missionary Societies; and of all the Missionary Societies since formed in America, as well as on the continent of Europe. Surely the grace which was thus given to Carey, was not in vain; and the title of *the Father* of *Missions*, so justly awarded to him, demanded on his part the deepest gratitude to the Father of mercies and the Redeemer of men.

It will have been seen, that when our beloved brother and his colleagues had formed a Missionary Society, consisting of *twelve* persons beside himself, they had no specific object in view! That it was their duty to exert themselves for the conversion of the heathen they felt with irresistible force; but to what part of the *four hundred millions* whom Carey in his pamphlet had represented as not having yet heard the Gospel, they should turn their attention, they knew not. The islands of the South Seas had first attracted his attention; but it is now evident to us, that had he chosen that part for the scene of his labours, the peculiar talent with which God had entrusted him, that of fitness to translate the Sacred Oracles, would have been almost buried. Circumstances have since shewn that India presented almost the only field in which this talent could be fully employed. Perhaps some may ask, what fitness could he possess for acquiring languages, trained up in such an humble sphere of life to the age of *thirty-two*, without even tasting those literary advantages enjoyed so fully by missionaries and clergymen who now come forth to India? That his brethren deemed him possessed of such fitness, however, is evident from the language of Fuller in his "Narrative of the first Establishment of the Baptist Society," which he ascribes to the workings of his brother Carey's mind for the preceding nine or ten years, in which he says, that his conversations, prayers, and sermons were mostly accompanied with something relative to this subject; and adds, "He possessed at the same time a great thirst for geographical knowledge, and a remarkable aptitude at learning languages; so that his most intimate friends were, for several years past, induced to think, that he was formed for some such peculiar undertaking."

That he should have acquired a knowledge of the learned languages, while labouring with his hands to supply the wants of an increasing family, or faithfully discharging his ministry among an affectionate people, in a church, (that at Leicester,) the number of which the Saviour, by his blessing on his pastoral labours, was pleased to double in the four years he ministered to them, will appear singular to many. It appears that meeting with Greek words in a Commentary on the New Testament, which he read while he was an apprentice, and which he could not understand, as he was ignorant even of the alphabet, he imitated the letters as well as he was able, and when he returned to his own village on an occasional visit, shewed them to a neighbour named Jones, who had received a superior education with a view to the medical profession, but was constrained by his unsteady habits to give it up and betake himself to manual labour. This man, being acquainted with Greek, explained both the words and the terminations to him, and thereby increased his desire after a knowledge of that language.

The precise method he adopted in studying the languages, whether Greek followed Latin, and Hebrew these, or whether he studied them all at the same time, I am not able to ascertain; but as he was so fully capable of going forward alone in the study of a language when once placed in the proper course, he could be at no loss after his acquaintance with Mr.

Sutcliff and Dr. Ryland, both sufficiently familiar with both classical and Hebrew literature; who, as they found him so much more ready than themselves in acquiring languages, would compassionate his want of leisure, amidst the labours of his calling and the cares of a family, and naturally give him the best instructions they were able. One course he often told me he constantly adopted, after his removal to Leicester had relieved him from manual labour, which, with such a mind as his, was admirably calculated to bring him forward; it was, that of carefully reading one chapter of the Sacred Scriptures every morning in English, and in all the languages with which he was acquainted.

It was in these last four years of pastoral labour that he gave a proof of his power of acquiring a language, which filled Fuller, Sutcliff, and Ryland with surprise. In their theological researches, their diligence in prosecuting which will sufficiently appear, if we recollect that Fuller about this time published his various writings on Faith, it was found desirable to have recourse to certain Dutch divines. How to do this was the difficulty; they were not found in an English dress, and neither Fuller, Sutcliff, nor Ryland, were willing to undertake the labour of learning Dutch merely to obtain this object. Carey, understanding the case, however, instantly sat down to the language of Holland, as he had to those of Rome, Greece, and Palestine, and in about three months, presented them, to their astonishment, with a translation of the author they so much desired. It is evident, therefore, although he as yet knew it not, that Providence was training him up with a view to his giving the word of God in the classic language of India, and its kindred and multifarious dialects.

As yet India was quite out of the thoughts of both Carey and his colleagues. Within a few months after their embryo Missionary Society was formed, however, Providence brought it before them. Mr. John Thomas, formerly Surgeon of the Oxford Indiaman, had gone out to India in his medical capacity, as early as 1783. On his arrival in Calcutta, he, who had been brought to the knowledge of the Saviour about two years previously, sought for religious people there; but finding none, he at length put the following advertisement in the India Gazette of Nov. 1st, 1783:

"*Religious Society.*

"A plan is now forming for the more effectually spreading the knowledge of Jesus and his glorious gospel in and about Bengal: any serious persons of any denomination, rich or poor, high or low, who would heartily approve of, join in, or gladly forward such an undertaking, are hereby invited to give a small testimony of their inclination, that they may enjoy the satisfaction of forming a communion, the most useful, the most comfortable, and the most exalted in the world. Direct for A. B. C. to be left with the Editor."

To this the following answer was received the next day:

"If A. B. C. will open a subscription for a translation of the New Testament into the Persian and Moorish languages, (under the direction of proper persons,) he will meet with every assistance he can desire, and a competent number of subscribers to defray the expence."

Who the writer of this note was, Mr. Thomas was never able to discover; and he was able to do no more in that voyage; but on his second voyage to Bengal, in 1786, in the same capacity, he found three or four Christian friends connected with the family of the late Charles Grant, Esq. who had not then left India. By them, and afterward by Mr. Grant himself, he was received in the kindest manner; and on Mr. Grant's removing from Malda to Calcutta, Mr. Thomas preached in his house every Sunday evening. Soon after a friend gave him to understand, that Mr. Grant wished him to stay in the country, learn the language, and preach the Gospel to the Hindoos. To this he felt averse at first, but after "much prayer and many tears," to use his own expression, he gave himself up to this work, and God removed difficulties out of the way, and encouraged him by adding two

seals to his first labours, in the conversion of two Europeans, previously complete deists. He now began to translate the Scriptures into Bengalee, and actually finished Matthew, and circulated it in manuscript; for respecting it, he says, in his letter to Mr. Fuller, "There are several brahmins who have the book of Matthew in their hand, who read it in their families and among their friends, whom I have never seen."

At the end of 1791, Mr. Thomas returned to Britain with the hope of obtaining help in this good work both as to men and money. This coming to the ears of Carey and his friends, they requested Mr. Fuller to write to Mr. Thomas, in reply to which, a letter was written (from which these particulars are extracted,) fully acquiescing in their missionary plans. The infant Missionary Society deemed this a call to Bengal: and the inquiry now was, Who will go to India with Mr. Thomas? No one of Carey's friends offered; but on the question being put to him, (now in his thirty-second year, with a wife and three children, and Mrs. Carey ready to be confined with a fourth,) he at once answered, "*Yes:*" and as his wife was so near the time of her confinement, he made up his mind to take only his eldest son with him, and leave the rest of his family till Providence should open the way for their coming. It was on the 1st of April, 1793, that he left his beloved flock at Leicester, with this determination, intending to come out in an English vessel. In the mysterious course of Providence, however, he and Mr. Thomas were disappointed in this, after having been a fortnight on board; which obliged them to take their passage in a Danish ship then about to sail from the Downs. These circumstances occasioned a delay of nearly two months, in which period Mrs. Carey, who had been confined with her fourth son Jabez, having fully recovered, agreed to go to India with her husband, if her sister might accompany her. This being at once acceded to, Mr. Thomas, together with Mr. Carey, his four sons, Mrs. Carey, and her sister, embarked June 12th, 1793, on the Danish ship *Crön Princessa Marie*, and arrived in India, November the 12th, after a voyage of five months.

On their arrival, as no particular part of India had been pointed out to them by their brethren at home, they remained two or three months in Calcutta and its neighbourhood. The salary appointed for these two brethren, sufficiently shews how unable Fuller and his other friends at home, were to judge relative to the support of a missionary in India, and how necessary it was that they should do something for their own support. With the strongest affection for them, they had resolved that, "The salary of Messrs. Thomas and Carey shall for the first year be the sum of £150 divided between them on their arrival, and that they shall draw this sum annually for their support." Thus Carey had *Seventy-five pounds* annually; or, as the Rupee was then two and six pence, 600 Rupees, that is, *Fifty Rupees Monthly*, to support himself, Mrs. Carey, her sister, and four sons! and even the second year, when his brethren at home had in love added to this sum £20 annually, "because of his large family," the whole amounted to the monthly sum of *Sixty-five Rupees*.

It is no wonder that he found it impossible to live on this sum in Calcutta, where even a wretched house could scarcely be obtained for a monthly rent equal to the whole amount of his salary. In consequence, he, within four months, left Calcutta, and took a small portion of land at *Debarta*, a place about forty miles distant, toward Jessore, with the determination to subsist his family by cultivating land with his own hands, thinking it as easy to support a family by agriculture in Bengal as in Britain. Providence however graciously prevented the distress in which this agricultural enterprize must have terminated, by bringing before him the very next month an offer from Mr. Udny, then residing at Malda, to superintend an indigo factory at Mudnabatty, for a monthly salary of

Two Hundred Rupees; with which offer, as Mr. Thomas had accepted a similar one, Mr. Carey closed, with deep gratitude to his Heavenly Father for thus graciously supplying his wants in a strange land. To Malda he at once removed, leaving his mat house unfinished, which he was erecting at Deharta, for the residence of himself and his family; and in June, he went to *Mudnabatty*, about midway between Malda and Dinagepore. At Mudnabatty, Mr. Carey resided until December, 1799, and being soon able to converse in Bengalee, he made known the Gospel to all around him within his reach. It is however our chief object to trace his progress in translating the Scriptures.

In this work the ardour of his mind carried him forward in a degree scarcely credible. In his journal, sent home to his friends Fuller, Sutcliff, and Ryland, we find the following entry, "Jan. 27, 1794. This day finished the correction of the first chapter of Genesis, which my *Moonshee* says is rendered into very good Bengalee. Just as we had finished it, a Pundit, and another man from *Nuddea*, came to see me. I shewed it to them, and the Pundit seemed much pleased with the account of the creation; only they have an imaginary place somewhere beneath the earth, (*Putala*,) which he thought should have been mentioned likewise. I observed that the earth was a planet, and that the heavens and the earth included all the material creation. There is a necessity of explaining to them several circumstances relative to geography and chronology; as they have many superstitious opinions on these subjects, which are closely connected with their system of idolatry*." This entry was made within three months after he landed in India.

Within a year after he felt himself settled at Mudnabatty, he began the study of the Sangskrit language. In his course of translating, he found it necessary to examine into the original meaning of the words he used, and these being in many instances compound words, he felt it necessary to ascertain the meaning of their primitive elements, as without this he scarcely felt himself safe in the use of words in a language so little known to him. This course led him at once to the Sangskrit language, from which at least five-sixths of the pure Bengalee language is derived; and determined him, at the age of *thirty-four*, to attempt the study of that language, encompassed as it was with difficulty. It had been opened to Europeans by Sir William Jones, eight or nine years previously. In studying it, Carey went thoroughly to work, by beginning to translate and lay up in memory the *Moogdhubodh*, a concise and yet complete grammar of that language, the study of which generally occupies the first five years of the young Brahmun Pundit. Carey however was not to be deterred by philological difficulties; he boldly faced and at length overcame them all.

Nor was the *printing* of the Scriptures, when they should be translated into Bengalee, less an object of concern to Thomas and Carey, in these early days of Bengalee printing. India had never seen printing in her own indigenous characters, till about twelve years before the arrival of the brethren Carey and Thomas in India. She was indebted for its existence to the ingenuity and unceasing efforts of Lieut. Wilkins, then a young man in the Bengal army, and now, the justly celebrated Dr. Wilkins. The attachment of this young man to Indian literature is testified both by Sir William Jones and by Nathaniel Brassey Halhed, Esq. the author of the first and the most elegant Grammar of the Bengalee language, which has yet appeared. This was printed at Hooghly, in 1784, with the first complete fount of Bengalee types Lieutenant Wilkins fabricated, respecting which, Mr. Halhed, then in the Civil Service, testifies in his preface, that in cutting this fount, Lieut. Wilkins performed all the vari-

* See *Periodical Accounts*, vol. I. p. 166.

ous operations of the type founder, from cutting the punches with his own hand, to bringing them complete from the foundery.

To mention how deeply Mr. Thomas interested himself in the work both of translating and printing the Scriptures, is only an act of justice to his memory. It has been already seen in what manner he began by translating Matthew, and circulating it in manuscript as early as 1788: and in a letter, dated Calcutta, January 4th, 1794, not two months after their landing, he says, "I am pursuing my Shanscrit studies, and keep a Pundit; brother Carey pays a *Moonshi* twenty Rupees per month, which takes almost half his income. I should be very happy to see a Bible in any degree of forwardness before I die, and have been talking with a printer to-day, in whose hands are the Bengalee types which are used here, on the expense of such a work." In a letter dated January the 26th, 1796, Mr. Thomas thus pours out the fulness of his heart on this subject; "I would give a million pounds sterling if I had it, to see a Bengal Bible. O most merciful God, what an inestimable blessing will it be to these millions!"

Another plan which Carey then formed for doing good to India at his own charge, was the following: "Mr. Thomas and I, between whom the utmost harmony prevails, have formed a plan for erecting two colleges, (*Chowparries*, Bengalee,) one here, and the other at the place of his residence; in each of which we intend to educate twelve lads, six Mossulmans and six Hindoos: a Pundit is to have the charge of them; and they are to be taught the Sungskrit, Bengalee, and Persian languages. The Bible is to be introduced there, and perhaps a little philosophy and geography. The time of their education is to be seven years; and we are to provide them with meat, clothing, and lodging, as well as instruction. We are now inquiring for children proper for the purpose. It will be requisite for the Society to send us a printing press from England; and if our lives are spared, we will repay them. We can engage native printers to perform the press and compositor's work."

It is satisfactory to find that Fuller, Sutcliff, and Ryland, with their associates at home, fully responded to their brethren in India in generosity of feeling; as will appear in the following extract from a public letter, written by Fuller, September the 16th, 1795:—"It affords us great satisfaction that you have conceived a design of laying out your money in such works as establishing schools and translating the Bible. The latter however will be a great undertaking, and when it is proper to print it, you must not, even if you can afford it, deny us the pleasure of participating with you in the expence. The public is generous, and what shall we do with our money, but appropriate it to the service of our God?" He at the same time informed them that they had already resolved upon a mission to Africa, and were that day met at Birmingham to take leave of the brethren Grigg and Rodway, about to sail for *Sierra Leone*. He also gave them a piece of intelligence, which he knew would fill with joy the minds of Carey and Thomas: "The Independent brethren held a meeting at Birmingham last week, and will have a larger general meeting in *London* a few days hence, to consult on a mission to the *South Sea Islands*, or some other part of the heathen world."

It is evident, however, that they soon became perplexed about printing; for while in a letter to Mr. Fuller, dated August the 8th, 1795, Mr. Thomas says, "We intend to print and send abroad Genesis, Matthew, and Mark this year, at our joint expence:" in another, written six weeks after, to the excellent Samuel Pearce of Birmingham, he adds, "We expected to begin printing this year, but are not able to do it at present." In one to Mr. Pearce, dated October the 2nd, Carey says, "The translation of the Bible is going on, and it is to me a very pleasant work. Genesis, Exodus, Matthew,

Mark, and part of John and James may be reckoned ready for the press. Printing is uncommonly expensive here: and if types could be got from England, there are natives who can do the business of compositors and pressmen; and this would be the cheapest way. Mr. Thomas has a set of letters fit for types to be formed by, written for that purpose by a native, who writes an excellent hand. I will persuade him to inclose them to the Society this season. We intended to have printed at our own expence, but at present are not able." In one to Fuller, about five months after, Mr. Carey speaks rather despondingly relative to printing the Scriptures: "With respect to printing the Bible, we were perhaps too sanguine. Means have hitherto failed. I think it will be well for the Society to send at least one hundred pounds per annum, which shall be applied to the purposes of printing the Bible, and educating the youth.—The Mission to the *South Sea* affords me very great pleasure. Surely God is on his way. If success do not immediately attend every effort, be not discouraged; God will surely appear, and build up Zion."

In another letter to Fuller, however, dated November 16th, 1769, Carey says; "I expect the New Testament will be complete before you receive this, except a very few words which may want altering on a third and fourth revisal, and now I wish the printing to be thought of. It will be at least two years from this time, before communications respecting printing will arrive from England; by which time every correction may certainly be made. We were in hopes of printing it at our own expence; but in that we are disappointed. Were it printed here, 10,000 copies would cost, at the nearest calculation, 43,750 Rupees—an enormous sum! But it may be done much cheaper, by sending out a printing press, with types, &c. and if a serious printer could be found, who was willing to engage in the mission, he would be a great blessing to us in superintending the work; for the natives would do the laborious part."

On this plan Fuller and his associates appear to have proceeded without delay. They immediately began to correspond with Mr. *William Ward*, who had been brought up to printing under Benson in London, and recently called to the ministry by the Baptist Church in George Street, Hull, of which he was a member. He was then twenty-eight, and was studying under Dr. Fawcett, at Ewood Hall in Yorkshire. In October, 1798, Mr. Fuller and his associates engaged him as a Missionary to Bengal. Upon this Mr. Ward wrote immediately to Carey, informing him of his having engaged in the work: and what must have been the surprise and the gratitude of Carey to the God of all mercy, when this letter told him, that the young man he saw in London and to whom he then said, "I am going out to India to translate the Scriptures, and you must follow after to print them;" was now coming out with this express view, and with the determination to be his helper in the work of the mission to his life's end!

Mr. Ward arrived in India, October the 13th, 1799, with his colleagues, Emanuel Brunsdon, William Grant, and myself, with our respective families. Mr. Grant died of a fever eighteen days after we landed, and Mr. Brunsdon of a liver complaint about twenty months afterwards. In about the same space too, Mr. Fountain died at Dinagepore, and Mr. Thomas at Sadamahl, which left only the brethren Carey, Ward, and myself, of the seven missionary brethren all living, and in perfect health, the day we landed.

To mention the circumstances which prevented our proceeding up the country to Carey, and, constraining us to remain at Serampore, compelled him to give up a small indigo factory he had prepared at an outlay of three thousand rupees, with the hope of its affording a subsistence for us, and

* See *Periodical Accounts*, vol. I. p. 125.

take up his abode with us at Serampore, time absolutely forbids. These incidents must be reserved for a far larger account of Dr. Carey, which will appear in a separate work as soon as leisure and other circumstances will permit. Suffice it to say, that when Mr. Ward had arrived from England with the printing apparatus, Bengalee types were still wanting. If written characters had been sent home to form the exemplar of a fount of Bengalee types, as Carey and Thomas had contemplated; it had been found that the cutting of 600 punches at eighteen shillings each, the price in England for cutting the smallest Roman character, rendered it impossible for Fuller and his associates to advance the sum of more than five hundred pounds sterling, for merely cutting a Bengalee fount of types.

But what appeared beyond the means of both Carey in India, and Fuller and his companions at home, providence was pleased to supply in a way quite unexpected. About two months after Carey's arrival at Serampore, with Mrs. Carey and his four sons, a native named *Punchanun*, of the caste of smiths, who had been instructed in cutting punches by Lieut. Wilkins, and had wrought at the same bench with him in cutting the Bengalee fount of types, applied to us for employment, offering to cut a font at *a rupee four annas* each letter. Filled with gratitude to God for an occurrence so unexpected, we instantly retained him, and a fount of Bengalee types was gradually created, for about 700 Rupees, instead of £540 sterling, the price they would have cost in cutting at home.

The New Testament was brought through the press within eleven months, Carey having taken an impression of the first page, March the 18th, 1800, and the last page being printed February the 10th, 1801. With the Old Testament he proceeded at press without delay; and finding after he had occupied himself in translation so many years, that by far the greater part of the words in other dialects around him, derived from the same source, (the Sungskrit language,) were precisely the same in meaning and import, the translation of the New Testament into some of these, appeared quite within reach. His being appointed in May, 1801, to Fort William College, gave him the command of the first Sangskrit pundits in India, retained as they were for the College, and increased his knowledge of both the Sangskrit and Bengalee language,(in which he constantly gave lectures) to a degree he could scarcely have obtained in any other way. Meanwhile, as pundits continually applied to him from various countries in India, who could converse with ease in Bengalee or Hindoosthanee, as well as in Sangskrit, this gave him an opportunity of closely examining their vernacular dialects; which led to his almost immediately beginning the study of the Mahratta, and the Orissa, and a few months after, to a translation of the New Testament in these languages. He afterwards did the same with the Shikh or Punjabee, the Bulochee and other dialects on the west, the Telinga, the Kurnata, and the Konkun on the south, and the Assamese, the Khassee, and the Munipooree on the north-east; so that, with his brethren's help, he had the satisfaction, before his death, of seeing the whole of the sacred Scriptures translated and printed in *seven* of the Eastern languages, including the Chinese; and the New Testament completed in *Twenty-one* others of the languages and dialects of India and the surrounding countries.

In his labours as a *Missionary*, he greatly abounded in the younger part of his life, before he was so closely engaged in the work of translating the Scriptures. But although it was impossible to continue these in the same degree in his old age, especially when his hands were so full of other work no less important to the cause of Christianity, he never lost his missionary spirit. On the contrary, he constantly mourned that he could do no more personally in a work which had filled his whole heart from his youth; and

the missionary cause was never forgotten in his prayers either public or private. In addition to the evening monthly prayer meetings, for the revival and progress of true religion throughout the earth, constantly held at Serampore, he for thirty-three years held a weekly meeting for prayer with his brethren, in the mission chapel, from seven to eight in the morning, with a view to the spread of the Gospel in India: and the blessing of God granted on the missionary labours of those helpers united with him, European, East Indian, and Native, (for with him there was no difference beside that created by the grace of God,) was such as to excite in him the deepest gratitude. In April, 1800, Serampore was the only missionary station, in this part of India, as Mudnabatty had been unavoidably given up: and this contained a small church of eleven members, of which he was then chosen pastor. This *one* missionary station, with a small church, Dr. Carey lived to see increased to *eighteen* missionary stations in his own immediate connection, in Bengal, Hindoosthan, Assam, and Arracan: and beheld *twenty-six* Gospel churches raised in them, each on the average containing nearly double the number of members which that one in Serampore contained in 1800; and these stations and churches occupied by nearly *fifty missionary labourers*, all, with the exception of six missionary brethren from Europe, raised up by Divine goodness in India itself. In addition to this he beheld *eleven* missionary stations more, containing as many churches of the same faith and order; and no less than *twenty-five* Missionary Stations formed by other denominations of Christians, in the prosperity of which he felt scarcely less interested than in the *Thirty* in his own denomination. Surely when our venerable brother looked back "on all the way the Lord his God had led him these forty years" in Bengal; and recollected how India was brought before him as the scene of his future labour,—how the wants of himself and his family were supplied, when his brethren at home could not help him—how his mind was kept steady to his work amidst every discouragement—how the way was opened for *printing* the Scriptures beyond his highest expectations, and afterwards for his extending so widely the work of *translation*—and how the grace of God had been poured out in the increase of missionary stations in this part of India alone, while he was constantly exclaiming, "My leanness! my leanness;" he might well say with the Apostle, "*by* GRACE *are ye saved.*"

[In addition to the preceding *Memoir*, we propose in our next to give the *character* of its venerable subject, extracted from the Funeral Sermon by Rev. Mr. Mack.—ED.]

V.—*Query on a difficulty in the Hindustani Language.*

[We have received from an intelligent correspondent the accompanying Query, which we insert with pleasure, under the hope that some qualified philologist among our readers may supply us with an early answer.

Each of the opposite opinions referred to by our correspondent is maintained by respectable oriental scholars, hence there is no agreement in their method of parsing Hindustáni. If therefore a paper could be furnished to demonstrate which is right, and which is wrong, and to clear up the difficulties connected with the subject, it would prove a great assistance to all persons studying the Hindustáni language.—ED.]

"Is the particle *ne*, affixed to nouns and pronouns in Hindustáni when they precede active verbs in the perfect tense, &c. to be considered as an expletive, or as a sign of the instrumental case?"

VI.—*New Rules for the Hindu College.*

To the Editor of the Christian Observer.

Sir,

The people of Calcutta have for some time past been much gratified with the pleasing accounts, which your excellent periodical has afforded, of the rapid spread of education, not only in this large metropolis, but also in the mofussil. When compared with the moral gloom which universally presented itself only a few years back, the beauteous light which now is beginning every where to shine around us is truly delightful.

When we see education spreading so rapidly, we are apt to indulge the most sanguine hopes of its final and even speedy triumph; but it often happens that in the midst of great promise, there is a portion rotten at the core. Some institutions which sprung up, and were cradled in the midst of doubts and fears, have, it is true, attained to years of maturity; but they still retain marks of all those bands and shackles, which superstition and ignorance imposed upon them in their infancy. Such is the case in a very remarkable degree with the Hindu College, which when compared with the sound and healthy condition of the scions of another stock, is fit to be viewed only in the light of a monster: and the managers have just made a set of rules well adapted to make it even worse than before.

After receiving so severe and merited a castigation as they did about three years ago, for the follies of which they were then guilty, they have again come forth with a new set of rules, in which a hundred-fold greater degree of tyranny and intolerance is manifested.

Some of these I shall transcribe, for the benefit of such of your readers as may not have access to the book itself.

13. The Committee of Management consists of the Governors and Directors, the Visitors, the Secretary to the Sanscrit College, and the Secretary to the School Society for the time being. Priesthood other than Brahminical disqualifies any of the Members.

30. Pupils are liable to expulsion or other punishment by the Committee for general or particular misconduct, as well as for infringement of rules prescribed for their observance out of school.

42. They [the lecturers] will be careful to avoid all or any reference whatever to religion in giving their lectures.

49. No priest of any persuasion other than the Hindu can be an instructor in the institution.

50. Teachers are prohibited from giving private lectures, or from encouraging the attendance of pupils at private lectures or religious meetings.

63. The teachers are particularly enjoined to abstain from any communications on the subject of religion with the boys, or to suffer any practice inconsistent with the Hindu notions of propriety, such as eating and drinking in the school or class rooms. Any deviation from this injunction will be reported by the Head Master to the Visitors immediately, and should it appear that the Teacher is at all culpable, he will forthwith be dismissed.

Your readers have heard probably of a new professorship, lately instituted at the Hindu College, viz. a professorship of moral philosophy. The fortunate individual who has obtained this appointment, is one of the teachers, who must continue to devote the usual college hours, from 10 to 5, to his former duties, while lectures are to be given twice a week on the most difficult and important of all sciences.

However, our concern is not with the professor, but with the new system, which in accordance with the rules above quoted, we suppose that gentleman must invent for himself.

Moral philosophy is generally supposed to include our duty to God; but the managers of the Hindu College have ordered moral philosophy to be taught without religion. Not a word of religion must be uttered; otherwise the culpable person "shall be forthwith expelled." Now it so happens, that if there *are* not, there *were*, boys of the Hindu College, who were atheists: and yet the being of a God must not be proved, nor his name mentioned. Paley of course cannot be made a text book; it will be useless to consult Brown, or Stewart, or Macintosh, much less Wardlaw, or to refer to any modern system of morals hitherto known; for we suppose that even the managers of the Hindu College will not set the students to learn morals from the atheists. Even the systems of the ancients, except the Epicurean, were based upon some kind of religion. It has been left to the sagacity of the Hindu College Committee, to declare their mutual independence. Verily there be 'wise men in the East.'

In the mean time, we shall contrast their opinion with that of one of the most powerful writers of the present day.

"The foundation of all morals," says Wardlaw, "is laid in devotion. No right moral principle is there admitted to exist, independent of a primary and supreme regard to Deity;—a religious principle is the first principle of all morals; a good heart is a heart in which the fear and love of God reign; and a good man, a man of whose life the love and the fear of God are the uniform regulators. Every thing assuming the name of virtue that has not these principles for its foundation, is coin that has not the image and superscription of Heaven, 'reprobate silver,' 'weighed in the balances, and found wanting.'"

I would contend that the only true religion, and therefore the only true standard of morals, are to be found in the Bible. But this is denied by the advocates of other religions; what then remains to be done? why, to establish this point; and before this be done, it is worse than useless to spend time in lecturing on the subject of morals. But what ought to be done is the very thing which the managers dread to do, and do all in their power to avoid. Either Christianity and Hinduism and Mohamadanism are all false, or one of them must be true: and if any of them be true,

how infinitely important is the truth. Let then the claims of each be examined, and the advocates of each be heard; but let us not gag reason, nor be afraid of discovering the truth.

We would think that this was enough of absurdity, but the managers are not content. The teachers are forbidden to suffer any practices inconsistent with the Hindu notions of propriety; and again, in rule 36, it is provided, "that such books as may injure the morals of the pupils, cannot be allowed to be brought, taught, or read, in the College." Of course the Puránas, which are considered sacred, do not fall under the class of immoral books. And yet what is more indecent, more immoral, more hurtful to the modesty and to the morals of youth than the Puránas? Beside, of what use are all the history, and literature, and science of Europe, if not to change the principles and practices prescribed in the Hindu religion? Why is the library, with all its stores of heterodox sentiments, thrown open to the first five classes? Why are Paley's works and Scott's Bible admitted into the library, when they contain sentiments so diametrically opposed to those of Hinduism? Why affect such concern for the preservation of the Hindu faith, and yet put weapons in the hands of boys that must inevitably destroy it? Why, whilst Scott and Paley are allowed to be read, are the teachers with admirable consistency prohibited from making any reference to the subject of religion? Is it supposed that all the scholars will leave the college, if religion be mentioned? Why, is it not notorious, that the Assembly's School, which professedly teaches the minutest details of Christianity, has more scholars than the Hindu College? and is it not equally notorious, that the young man who conducts the Mirzapur Mission School, though a Native Christian, and therefore abhorred by all "good Hindus," has notwithstanding 200 children sent to him by those very Hindus for instruction. The utter absurdity of such fears is most apparent, as well as the more than uselessness of the rules of the sapient Committee.

I, Mr. Editor, would advise the managers to resort to other measures if they would support the credit and respectability of their college, and learn to be just and tolerant, instead of being bigotted and tyrannical, which they unquestionably are in attempting to fetter the natural rights and liberties of the teachers.

I am, Sir,

Your obedient Servant,

R.

[*** We propose to take up this subject in our next No. It is plain, that the managers have acted very injudiciously in reviving obsolete rules, which the present state of public feeling will not bear. If they are not immediately rescinded, to which we hope on consideration the Committee will consent, the European gentlemen connected with it are bound in justice to themselves to withdraw the countenance, which their silence now affords, to proceedings so arbitrary.—Ed.]

VII.—*Chapter of Indian Correspondence.*

I.—TRIBES AND DIALECTS OF THE NORTH EAST OF BENGAL.

[We have the pleasure to present our readers with the first No. of our promised selections from letters treating of the religion, literature, language, and moral state of the people of Upper India. We particularly request their attention to the interesting information furnished by two of our correspondents respecting the Assamis tribes. Missionary labours were long looked upon with scorn or suspicion by intelligent and well informed men: but the tide is now turning in their favour. We do not despair of seeing the day, when native princes, like the African chief, will write to their English friends, 'to buy them a Missionary.' The demand for education must increase: and who is there to meet it? Who will exile himself from civilized society, to labour in the irksome and painful toil of teaching and compiling Alphabets and Primers, of battling with ignorance and bigotry, and suiting himself to the caprices, or bearing with the rudeness and barbarism, of savage despots, stupid or ill-trained children, and tribes but one step above the brutes? The time will come, and that speedily, when the services of the teacher will be well paid; but now, if he labours, it must be without regard to money, and again we ask, what motives, but those of a Missionary, will induce men to labour on such terms? It is the answer to this question that gives the establishment of Christian schools, a place among the foremost in the field of Missionary duty. When fit persons shall take charge of our schools, we return to a more direct and congenial department of our work; that of preaching the gospel to every living creature. But when we read such statements as are given under our 1st and 3rd heads, we feel ourselves called on in the providence of God, to put our hands to the wheel. We had marked more for extraction, but cannot find room this month.—ED.]

Sadiyah, N. E. Extremity of Assam, 8th July, 1834.

"I had the pleasure of receiving yours of the 19th June, yesterday evening, along with 11 Burmese books. I lost no time, but rode over to the Sadiyah Kawah, and presented him with four of them. The Jowgohain of Derack was there on a visit. They both very eagerly seized hold of the books and commenced reading; after they had amused themselves for some time, I asked them what it was all about. They said about "God," but that they could not properly understand it, and that it would require study. I saw that they could read it but slowly, and understood only a little here and there of what they read.

"I then asked him to write out some Singpho words; he commenced and spent much time in writing; but it was so blotted, that he was ashamed to send it. I then got the Jowgohain to try his hand, but he made no better fist of it. As it was then dark, I was obliged to leave them. The Jowgohain promised to call on me to-day, and write out something fair; but in this he has broken his promise, so that part of your commission must be left to be forwarded by next dawk. The Sadiyah Kawah promised to send me a fine large book, but he could not get it, I suppose, for it is not come as yet.

"As to the other part of the commissions, we have succeeded better. Mrs. B. and I got hold of a Merí, and she has been employed the whole day in writing out a few words: these people are half savages, and very dull of comprehension; however, I hope what few words have been got will be acceptable to your friend. We can send you some more if wanted."

Sadiyah, July 18, 1834.

"I have now the pleasure of sending you a book that the Sadiyah Kawah sent me for you, and I hope it is just the kind you wanted. I also send a few words of Singpho and English, which I promised in my last. You say that you wish all these people to learn to read and write the Burmese; now do you not think it would be the shortest way to send two or three intelligent young men, Missionaries (with which Calcutta abounds), up to this place and let them learn the Shan language? In the course of two or three years they would most probably be able to translate some of our simple

books into that language, which would diffuse a good deal of useful knowledge amongst them. When they had mastered the language they might translate the Scriptures*. They, or in fact any one else, would sooner read any thing in their own language than take the trouble to learn the Burmese. A finer field for the Missionaries than this I suppose there is not in any part of India. I have often thought of writing the Bishop this, but never could muster courage enough, not knowing how to write to such a person, and not knowing how it might be received from such a one as I. A recommendation of this kind coming from you would be received with better grace."

Gowahutty, 27th July, 1834.

"I send you an acknowledgment by the Sadiyah Kawah Gohain, of the receipt of the Burmese books you were so good as to give me. I suspect that the principal difficulty the Khámtis meet with, is from their being unaccustomed to the printed character, and to so small a character; for the MSS. of these people are written on too expensive a scale to be imitated in print. I have no doubt that if they had some elementary books, they would soon be able to read and understand pure Burmese readily. They all understand it colloquially. But Mr. Bruce says, they require Siamís books—are any procurable in Calcutta? Will you have the kindness to send me a copy of Captain Low's Siamese Grammar. My friends at Sadiya may be able to make some use of it. Mrs. B. has devoted a great deal of time to teaching the natives at Sadiyah, and she boasts of having made some four or five converts, whom she has taught English; and I shall be happy to be able to further her pursuits. I should be obliged also for Mr. Hough's Burmese Vocabulary.

"I send you a list of Meríf words, which Mrs. B. has kindly made for me. Perhaps it may serve as a clue to some of the linguists in Calcutta to trace the dialect to its root. There was, I think, circulated some years ago, a list of 4 or 500 English words, with blank columns, for the insertion of words of foreign and unusual languages. If any such are now procurable, I should be very glad to get some to distribute to the different officers on this frontier, whom I would request to make such collections as they could, of the numerous dialects spoken near them. The great object would be to have translations of the same English words from all parts of the country, and if there are none ready printed, probably at your suggestion, some one of the Societies in Calcutta would undertake to strike off for distribution a few hundred vocabularies, with blank spaces. My friend Captain Wilkinson could in his quarter fill up a half dozen with different dialects, if not languages‡.

"I have to thank you for the Lists of School Books, one of which I beg to return, and I will be thankful by your ordering for me those I have marked."

Gowahutty, Aug. 7, 1834.

"I am now enabled to send you a small sample of Singpho words, which may suffice perhaps to show a linguist of what stock their dialect is. Mr. Bruce says the book I sent you was written in the Siamís language.

"I take the liberty of sending you his last letter, that you may observe how earnest he is in his desire to have a Missionary in his neighbourhood. I am sure a Missionary might do great good there, if a well educated man,

* The New Testament has been already translated into Siamís; and there are now several Missionaries at Bankok, one of whom, the Rev. Mr. Jones, is well qualified to proceed with the translation of the Old Testament, if, as we believe, it is not yet executed.

† The Meríand Abor languages are said by Mr. B. to be the same.

‡ Some friends of Education connected with the OBSERVER, have resolved to act upon this valuable suggestion.

as regards general information in the arts and sciences. I believe our Missionaries in Ava found the Buddhists by no means intractable, and that their success was only thwarted by political parties. Nothing of the kind would oppose their progress at Sadiyah, though I am sorry to say that Brahminism has crept up so far with our troops, and has rendered the Khamtís more superstitious than they were. But, as I think I have before mentioned, the Singphos are mostly not even Buddhists, and the Merís, and Abors, and Mishmís are also free from all taint of Hindu superstition. I think it was of the Cacharís that I have heard the anecdote you mention, as being discontented with their gods*; these are still for the greater part without any organized religion, that is without a priesthood. I believe the half converted Cachárís and all the half converted Ahoms, with the Mattocks (people of the Moamariya country) are only kept in bounds of caste by dread of their superiors and the Brahmins; in fact they all know little about caste.

"The ruling people here (as everywhere else,) the Ahoms, were on the conversion of the Rájá, made Rájputs, the Culitahs were dubbed Khaits, and other tribes kept up something like the gradation of castes in the west: but of course their caste is not admitted by western people.

"Nothing troubles a bigotted Bengálí Hindu, so much as the certain knowledge that caste is, where it has not existed from all eternity. When you tell him the Assamís have been converted (conversion they won't allow) since Aurungzeb's accession to the throne; that the Cachárís and Manipuris have been converted within the memory of man; and that the Rájá (Gambhir) made Rájputs any day of favorite Naga slaves;—he pretends to disallow the assertion; but, being a matter of fact easily demonstrated, he can be convinced, and thence it is easy to persuade him that the people of Bengal themselves were also only savages converted by the influx of the western Brahmins, and that the whole ordination of castes was a simultaneous imposition on the inhabitants of Bengal following that event, and no more of divine or eternal origin than in Assam, or the last converted kingdom Manipur. Facts of this kind might, I think, be advantageously dwelt upon; they must upset the belief in Brahminism, or shake it greatly."

II.—On Hindu Astronomy.

"You press upon me the undertaking the illustration of the three systems of Geography and Astronomy, viz. the European, Pauránik, and Jyotishik, as if you anticipated a refusal. So far am I from feeling any indisposition to undertake the task, that I would set about it to-day, had I my Bhagwat and other books and means at hand. But these are all at Kotá. Some months ago, I gave my Shastrí leave of absence to visit his home at Nagpur—he is a splendid pauránik and law pandit, though ignorant of the Hindu astronomy. Indeed you can seldom if ever meet with a man in this part of the country acquainted with both departments. My astronomer, the best in Ujain—an old casual acquaintance of the learned Dr. Hunter, died a few days ago at Ujain, whither he proceeded a few months ago, before I started into the district. On my return to Kotá however, I shall easily be able to find others to supply their places. I will then send you what you require, executed to the utmost of my ability. I feel however so much diffidence in bringing before the public any thing, even a school-

* The story referred to is as follows. Shortly after the establishment of our Government in that quarter, the people presented a petition to Mr. Scott, then Governor General's Agent, to the effect that they were tired of their gods, as they found they were of no use to them, and should be obliged to Mr. Scott to help them to the knowledge of a better! It is said also that the common people in Assam are in the habit of going out into the jungle at night to take a good meal of animal food, not daring to do so openly.

book, especially on a subject in which my own knowledge is so imperfect that I shall not venture I fear to put down any thing till I have satisfied myself of its correctness.

"The chapter on the globes in Bháskar Áchárjya's book requires a previous knowledge of their whole system, and a good and clear head, to understand it thoroughly. So imperfect is my own knowledge of the subject, that, on giving my astronomical friends their leave on quitting Kotá, I brought out my Euclid and Bridge's Trigonometry, that I might during my absence in the district refresh my knowledge, now grown rusty, on the subjects on which they treat. The display of these intricacies of the subject is, I am well aware, not by any means required by you for the illustrations, but the knowledge of them is required to enable me thoroughly to understand Bháskar Áchárya; and without a thorough knowledge of him, I shall feel a reluctance to attempt to illustrate his opinions. But what you have proposed will suit my taste exactly. Indeed it was with a design of promoting the end you have in view, that I asked you to get the map of the Hindu globes printed. As such a map is little required in Calcutta, where all the population are on the high road to the top of the hill of science, I anticipated that you might object to the publication as useless. Up here however, and in the interior generally, it will be of infinite use in bringing back peoples' attention from the trash of the Púráns towards what is sound and true.

"I long to be back at Kotá to take the subject in hand. The cause of truth warms a man to undertake any labours. The general very delicate state of my health, which prohibits my continuing any close mental application for more than an hour at a time, is what has been my ruin. To go through a long train of elucidation of a difficult proposition, in which sines, cosines, and versed sines, &c. and the ratios of each to each, are to be borne in mind, requires a degree of attention, considering that the Hindus seldom have recourse to diagrams, which is at no time easy to an indifferent mathematician, and with me immediately brings on a headache.

"I have not got Bentley's Hindu Astronomy; and if it contains more than his very excellent articles published in the Asiatic Researches on the subject, I shall be much obliged to you for the book. I have written today to my brother for Strachey's Algebra.

"Will you print the drawings of the globes immediately, or wait for the illustrations? Take care that the meridian lines in the celestial maps, passing through the several degrees of the ecliptic, are not made to pass through the corresponding degrees of the equinoctial. The Hindus perfectly understand the fact and the reason, why the longitude and right ascension of a celestial body are not the same. A draftsman of Col. —— of the engineer department made two beautiful skeleton maps for me, but from not understanding this matter he spoiled them. I was consequently obliged to send you my own rough sketches, which though ill executed, are correct.

"Do you know T—— ——? and is he now in Calcutta? He is a man well qualified to assist you in promoting education. But the generality of those best qualified to promote this object, are also the best and now the hardest worked servants of the Government. Some of them again prefer seeking a name for themselves by publishing their information in a form adapted to European taste, to labouring in the lower, though more useful departments. Good practical labourers in the field of education are therefore very rare."

"The maps in Hindí and Persian last received are what I alluded to, and what I before got some dozen copies of, but had distributed all before I got

Kotá. They are just what I want. A draft for their cost is enclosed. have ventured to write at last to Captain J———. one of the Indore sistants, and have sent him the list of your Society's publications. I do t know Captain J———, but as he has had the chief hand in teaching e Dhar minister's son English, I infer from that, that he is a favorer of tive education. On getting the list back from him I may trouble you, or ther the Secretary of your Society, for a few more books and maps.

" I send you the Dhar minister's son's letter, thanking you for the travels Orlando. He is now at Indore, and daily conning over half a dozen pages th Captain J———. So at least he tells me in a letter I yesterday got om him. I have just written to him, to tell him to thank you in a letter his own composition.

" The copies of the Maharau's globes I sent to you through M——— fortnight ago. I hope they reached Calcutta in a legible condition. I ve long been thinking of writing an essay on Bhâskar Âchârya's globes, d still may do so: but in the meantime I have no objection to your pub- shing all I have said. To me it is quite astonishing how ignorant many ople, who have lived 20 or 30 years in India, are of Hindu literature. olonel —— now at Nasirabad, who is an astronomer moreover, ex- ressed great surprize in a letter I received from him the other day, and also did Colonel —— of the Engineers when recently passing through otá, where they heard that the Hindus knew that the earth was a sphere. shewed the latter the globes and a Hindu quadrant. He had never eard that they had any thing like them, although Davis's and Colebrooke's rticles in the Asiatic Researches speak to the fact plainly enough. It is ue this knowledge is confined to a very few*.

III.—*Further Progress of English Literature, and of the Roman Alphabet.*

Convinced that the objects mentioned at the head of this article re highly important to the spread of knowledge and religion in his vast country, it is with the greatest pleasure that we proceed o relate some of the evidences which we have received of their radual progress. In doing so we must be as brief as possible, our pace this month being already fully engaged by other articles.

As it regards the *plan of notation* employed in the expression f the Roman character, (the system of Sir W. Jones improved,) 're must say a few words. To any who hesitate on the subject it ay be satisfactory to peruse the following extracts. Including, s they do, the opinions of persons who have secured the confidence f the public by their acknowledged general talents and extensive cquaintance with Eastern literature, (such are the Editors of the *Asiatic Society's Journal* and of the *Bombay Oriental Spectator,)*

* [The Hindu Astronomers have discovered and assigned within 4", the precession f the equinoxes, the sphericity of the earth, the period of the moon's revolution round he earth, and the fact of its always having the same side turned to us. They have lso determined the moon's distance to be 220,184 miles, which considering the ecessary imperfection of their observation, is a very fair approximation to 240,000, he true distance. Bhâskar A'chârya even argues, that the earth is self-balanced in nfinite space; and rejects the series of monsters, by which it is said to be supported. he astronomers get over the discrepancy between their accounts and the Shâstras, y the ingenious discovery, that though not to be held as matters of faith, they re necessary to be assumed for astronomical purposes.—ED.]

they may serve to satisfy most, that if taken as the basis of a *grand national improvement*, the system adopted is decidedly the best; that as such it is superior to Dr. Gilchrist's, which alone appears to have received any support in opposition to it. All naturally prefer a notation to which they were accustomed, to one which was before quite unknown, and considering therefore the numbers of Europeans who have come out to India previously acquainted with Dr. G.'s system, the general unanimity expressed in favour of the scheme we had the honor to introduce to the world is most satisfactory. It gives ample evidence, if (as we doubt not it will be) perseveringly followed up, of securing at length all but universal acceptance.

The extracts we referred to are as follows:—

Mr. Trevelyan has done an eminent service to literature, and to the Asiatic Society in particular, by standing forth as the advocate of Sir William Jones' mode of expressing native characters in the Roman Alphabet. The cause had nearly become desperate, both from the influence and popularity of the Gilchristian system*, and from the adoption of a modification of the latter by the Government in its surveys and records;—when, we may say, the scale has been turned by one whose official situation, and whose zeal in the cause, promise all the success that human efforts can command. The scheme has been printed and circulated extensively;—it has been adopted in the Persian office:—and in school-books now printing by the promulgator: while on the other hand all the learned oriental societies and their members have ever pursued it, and will rejoice in lending it their renewed support. The distinctions and marks introduced to discriminate the different classes of letters (guttural, nasal, &c.) are judicious, and can hardly be esteemed a departure from Sir William's scheme, while their occasional omission will be no stumbling-block to the scholar, whose memory will recur to the original orthography of the word in the oriental character. We wish that all contributions to the Journal could be made to conform to the system; but with Europeans this necessarily presupposes an acquaintance with the native characters, otherwise the fallacious ear must ever continue to guide the traveller's pen as he puts down names and places in his note-book. The promulgation of our author's scheme will however now serve the double purpose of teaching the European alphabet to the natives, while it makes theirs known to us in return.—*Journal of the Asiatic Society, for June* 1834.

Of the system of notation proposed by Alpha in the May number of the Calcutta Christian Observer, we highly approve. "On the whole," he observes, "after the maturest consideration of the subject, it appears beyond all dispute, that Sir William Jones' system, with such alterations and modifications as experience has suggested, is not only the simplest in itself, but the most convenient in practice, as well as the most susceptible of *universal* application. And it carries with it one special recommendation, that it is already familiar to every oriental scholar, in every part of the known world. It is therefore proposed to adopt and apply this system, altered and modified, to a certain extent, to all alphabets, whether of Sanskrita or Persian origin."

* These are the only two radically opposed systems, taking the characters of the vowels as the most obvious test: the numerous modifications of the consonants are of minor importance.

All the modifications proposed in this scheme, have for some time been observed by ourselves. We have not hitherto been able, from the defectiveness of the founts with which our work is printed, either to put diacritical marks *above* the consonants, like Sir William Jones, or *below* them, like Dr. Gilchrist and Alpha. We think that they are best placed below. In the ts, ds, &c. it is inconvenient to place them above. We shall feel obliged to our correspondents, if they will observe the system of notation which we have now given. We are glad to find that we can so far agree with our Calcutta friends.—*Oriental Spectator, for June* 1834.

The CALCUTTA CHRISTIAN OBSERVER for May, is highly interesting. It is not however within the limits we have prescribed to ourselves to discuss one of the ablest papers, "On the substitution of the Roman character in the oriental alphabets." We believe the Roman Catholic clergy have always been (on this side of India at least) in the habit of writing in the European character the discourses which they preach in Maráthí; and therefore a communication with some of them, upon the principle they adopt in their practice, would probably facilitate any scheme of the kind.—*East Indian's Friend, for June* 1834.

As it regards the possibility of introducing books in the Roman character among the Natives generally, we have no wish to conceal from our readers that many benevolent and well-informed men have expressed their serious doubts. Some have feared that *the bigotry of the natives* would make them object to the introduction of a new character. For their satisfaction we would impart the cheering intelligence, that the natives have in general given the system a hearty welcome; that among others Mahárájá Kalikrishna is actively engaged in the diffusion of the new literature; and his press and talents, and those of his dependents, are employed in the preparation of works to print in this character. We would further state the pleasing fact, that other highly respectable natives, both Hindus and Mahammadans, in Calcutta and other parts of the country, are engaged in aiding the grand effort, by Romanizing primers, spelling books, grammars, dictionaries, and reading books, suitable to assist their countrymen in acquiring the character, and through it the knowledge which it will be the means of imparting. In fact it forms so easy a step to the acquisition of English, at which the best informed of all our *cities* are now aiming, and which will soon be the object of desire among all the respectable classes in our *towns*, that as to its growing popularity with the natives there need not be entertained a doubt. So far from being irksome to them, it seems rather to be viewed in the light of a pleasing exercise by the natives to learn to read their own language in the English character. It is quite delightful to observe the animation with which they recognize old friends in their new dress. Sometimes, after stumbling over two or three lines, as it were, in the dark, they come unexpectedly upon a familiar word which seems to furnish them with the key to the whole system, and after that they proceed with renewed zeal and success. It

cannot be disputed that it is far easier for a native to learn the English character by reading his own language in it than by reading a foreign language, and when he has once learnt the character the first great difficulty is overcome, and it seldom happens that he is not encouraged to proceed and make himself more or less acquainted with the English language also. The step from reading English to the understanding English is very easy, and when every English book has been unsealed to a native, mere curiosity, without any deliberate plan of study, will generally induce him to master the contents of some production or other, which from any cause happens to have attracted his attention.

The English character in its application to the vernacular languages acts in short as a handmaid to the original English, to which it is continually introducing new admirers.

As regards hand-writing also, both natives and Europeans are beginning to perceive the advantage which they have gained by the possession of a common character. We have heard of some gentlemen, who have desired their Akhbarnavises (or news-writers) to discard the Persian, and write to them in the Hindustáni language and the English character; and the Akhbarnavises on their part seem to be delighted at having found out a plan, by which they are able to make themselves intelligible to every European who possesses a common acquaintance with the country language, although he can neither read nor write a word of Persian. The Bengálís also, large classes of whom gain their subsistence by copying, have now discovered the means of educating their children to their future profession even from their earliest childhood. It is not now as formerly, when they had first to teach them to write Bengálí, and afterwards, when their fingers were grown stiff and their hand spoilt by using the cramped Bengálí character, to initiate them into the mystery of English writing. Owing to the recent change, they are able from the first to teach them to write not only English and Bengálí, but Hindustáni, and it is to be hoped many other languages also, which are becoming expressed in the English character. The saving of valuable time, and the increase in the general knowledge of the English character, and of dexterity in writing it, which will soon take place in consequence, are incalculable. Every body who knows how to write Bengálí will hereafter know how to write English also, and all will write it better because they will practise it from their earliest childhood, instead of taking it up only when their habits are formed, and their facility of acquiring mechanical dexterity is consequently diminished.

Regular series of copy slips both in Hindústaní and Bengálí, by some of the best penmen in Calcutta, have been lithographed and bound up in books, and any gentlemen wishing to introduce the English character into Public Offices or Schools will be supplied at a very low price with any number that may be required.

Some have feared, that missionaries and other active friends to education from various causes would not introduce the system. We rejoice to state however, that among these it is rapidly gaining ground. Several are engaged in superintending the preparation and printing of works in the new character. We mention this fact with peculiar pleasure, as on such persons must depend in a great measure its success; if generally introduced into their schools, nothing can hinder its progress. On this subject we beg to introduce the following extracts from letters lately received, persuaded they will be deeply interesting to our readers, and hoping they may induce all engaged in the work of education to give to the system, what alone we are convinced it needs, a fair trial of its advantages.

1.—LAKHNAU SCHOOLS.

Extract of a Letter from Captain Paton, dated Lakhnau, July 24.

I have the pleasure to send you Rs. 12-8 for the 100 copies of the Sermon on the Mount, in English and Romanized Hindustáni. It is excellent for the two schools' boys and girls here. I will give one to each scholar who can read, and it shall also be a class book. Pray send us specimens of all such on that principle—in the female school, especially, they will do good service. I much regret Mr. Duff's departure. Some little globes are on their way down to you. They will reach you nearly as soon as this. I have also had the pleasure to send you some 18 or 20 copies of the Moral Precepts, to be disposed of as you think best.

2.—BAPTIST MISSION SCHOOLS AT CHITPUR, NEAR CALCUTTA.

Extract of a letter from Rev. J. D. Ellis, dated August 5th, 1834.

I am guilty of having "halted between two opinions," regarding the introduction of the Roman character, as I have doubted the possibility of ever making it general among the natives. I am not however blind to the advantages of it, and therefore have commenced with it in the Boarding School, and intend doing so without delay in the English School. Our first class boarding boys will help me in putting the Bakyábali into the Roman character.

3.—GENERAL ASSEMBLY'S SCHOOL, CHITPUR ROAD.

Extract of a Letter from the Rev. W. S. Mackay, Superintendent of the General Assembly's School, dated Calcutta, August 9, 1834.

I never had the shadow of an objection to your scheme of writing the native characters in the Roman form. It plainly facilitates the acquisition of the language, saves expense, and adds another strong link to those which already connect Britain and India. Nothing is wanting to ensure its success but time, and the continuance of the English dominion.

To me it appears that while every Missionary ought to countenance, and to push it forward, solicited as he is on all sides by avowedly higher objects and more powerful means of accomplishing them, he is not justified in bestowing *very* much of his time on this. Or, in other words, we would let you originate and arrange the scheme, and then we shall be very happy to make use of it.

I think the best arrangement for its introduction into the Assembly's School, will be to have the Instructor, No. I., for the present at least, in English, with a translation in the Bengáli character. No. II. can have Bengáli and Roman, and No. III. Roman only. It would be advisable to mention on the covers, that throughout the unaccented *a* is to be pronounced

like short *o*. I shall make use of Woollaston's Grammar, as soon as it is ready.

I am much obliged to you for your pretty little books, and shall have great pleasure in distributing them as reward books among the middle classes in the school. It would be very inconvenient, I fear scarcely practicable, to introduce them as class books. From what you say about the Bengáli Testament, you do not seem to be aware, that the Gospels of Matthew and John, with a Bengáli translation, form one of our series. These I should like much to have transferred into the Roman character, or rather in their stead, one of the Gospels, and the Acts. More would not suit our plan, for by the time the boys have read these, they are supposed to have mastered so much English, as no longer to require the help of a translation.

The only book I can think of at present as much needed, (and indeed necessary for the stability of your scheme) is a Bengáli grammar, with the English and Native languages on opposite pages, and in the Roman character, wherein all the information now floating about in periodicals and fly-leaves could be embodied. Our pandits are almost at a stand-still for want of such a work.

4.—Mission Schools, Cuttack.

Letter from a Missionary at Cuttack, dated August 12th, 1834.

I feel quite anxious to introduce the Oriya books in the Roman character, and you will I hope not be long before you will furnish us with something by way of experiment.

There is a small elementary book printed by you in Oriya: I do not know what would be the expence of printing a first book of the kind, but I feel anxious to have something I might introduce into our school here. Several Oriya boys are reading English, who consequently know the alphabet already.

You are aware that the letters called *li*, *lí*, and *ri*, *rí*, in Bengáli are called in Oriya *ru*, *rú*, *lu*, *lú*: in other respects the Synopsis you circulated is I believe correct, so far as Oriya is concerned. Perhaps you will kindly bear in mind these remarks, and if an opportunity offer put them in execution as soon as possible.

5.—General Progress in the Western Provinces.

Extract of a letter from a gentleman at Delhi.

With regard to the Roman Letter Scheme, you will be glad to learn that Smith intends to make his Amlah (Delhi Custom-house) learn it, with reference to the suggestion from Allahabad, to substitute Hindustáni and English in lieu of Persian in his office. This is glorious, is it not?

Extract from the Dehli Gazette, dated August.

All who take an interest in the education of the Natives, the administration of justice, and good government generally, will rejoice to see by an extract, which we insert below, that the Suddur Board at Allahabad is preparing the way for introducing English and Hindustáni, instead of Persian, into the courts of the new presidency.

An Urdu class, we hear, is to be established in the Delhi College, and it is hoped, that the students, with the prospects now opening to them, will be taught to write the vernacular language in Roman characters.

Extract of a Letter from the Secretary to the Sadar Board of Revenue, Allahabad, to the Collector of Customs, N. W. Frontier, Dehli, dated July 4, 1834.

Par. 3.—"I am further directed to request, that you will favor the Board with your opinion as to the practicability of dispensing altogether

with the Persian language in the proceedings of your office, substituting for it English and the language of the country. The Board are convinced that great advantages would result from the change; they are desirous to see the experiment tried, and you are requested to give the subject your best attention*."

In case it should be said that in the above we have only the *intention* expressed, but that no *result of the trial* is mentioned, we will add a note just received. It is written by an intelligent lady, who is acquainted with Bengálí, and relates to the native girls at the Chitpur school, into which the Roman character had been introduced but a few days before.

I am sure it will afford you much pleasure to learn that when we were at Chitpur, two days ago, we had the gratification of hearing some of the little native girls read their own language *in the Roman character* with considerable readiness and ease. Their having acquired it in so short a time, is I should think, a pleasing earnest of the success with which the scheme will be attended, and a convincing proof that it is not so difficult as has by some been imagined.

The only obstacle, which if not removed might prevent the ultimate success of the scheme, is the want of school books in the new character. But during the three months which have elapsed since the plan was announced as settled, efforts have been made to supply this deficiency, sufficient already to afford abundant evidence, that the obstacle will soon cease to exist. Up to the date of our publication, the *Sermon on the Mount*, a *Spelling Book*, the *First Instructor* and the *Gospel of Matthew* have been carried through the press in HINDU'STANI', with or without an English translation; and the *Second Instructor*, a volume of *Fables*, and another of *Idiomatical Exercises*, with the remainder of the *New Testament*, are all in course of preparation. The first edition of the Sermon on the Mount, consisting of 3,000 copies, has been nearly distributed, and a second edition is in the press. A *Picture Alphabet*, a *Spelling Book*, and the *Second Instructor* have been printed in BENGALI; and two books of *Fables*, (the 1st and 2nd Níti Kathas,) the *Gospel* of *Matthew*, a *Grammar*, and a *Dictionary*, are all in the course of execution. In Hindí a commencement has been made, and to the execution of works in Oriya the friends of the system have been invited and are already pledged. Works in the character are about to be printed at *Dihli*, as well as *Calcutta*. What further evidence can be required, that if the life and health of the generous and devoted projector of the scheme, or of his zealous associates are continued, it will eventually succeed?

We now proceed to the *progress of the English language*, in different parts of India, in the promotion of which it will be obvious, that the plan of Monthly Lists, as explained and defended in our No. for July, has been found exceedingly useful.

* Any Public Officers wishing to introduce the use of the Hindustáni language into their Offices, may be furnished with copy slips for their Amlah on applying to Mr. Ostell.

Extract of a Letter from a Political Officer, dated Subathú, 4th August, 1834.

"I send you an order upon my brother for 13 rupees 10 annas, the price of the 50 copies of the anti-infanticide pamphlet, which have been distributed to all my chiefs here; and for 50 copies of the Sermon on the Mount, which I shall be most happy to receive. I have got Trevelyan's Address to the Children of Bengal copied out into three of the hill dialects, and each of my vakils has volunteered to make a copy for their respective masters. You have little idea, I think, of the extraordinary thirst for learning English which is manifested at this place and at Simla. I could not have believed it, had I not witnessed a most gratifying scene at Simla, about a month since; where I found three very fine boys disputing on the subject of the meaning of a word! The schools here are getting on wonderfully, and I have had it in my power lately to give encouragement to some of the boys. McCausland and his lady are truly zealous in the great cause, and you may confidently rely on their best exertions to forward the object of Lady Bryant's fondest hopes. I am daily expecting ——— here, and I hope that he will support an application I propose making, for a portion of the surplus revenue of Kotkhái, Júbal, and Kotgarh being appropriated for the education of the people. The last time I visited Júbal, the wild savages earnestly asked for the benefit of one man to teach their children to write. Upon inquiry I observed, that there was not one individual out of a population of 12,000 people who could count beyond twenty! Depend upon it, Júbal offers a rich harvest for any good missionary who may be induced to settle there."

Extract of a Letter from a Gentleman at Naipál, dated 24th June, 1834.

"Although I have not the good fortune of your personal acquaintance, I feel confident from my knowledge of you, that I may, without offending, ask the following favour. It is to send me a parcel of school books, for distribution among the children of some Naipálese chiefs, who are anxious to learn the English language. To save you as much trouble as possible, I enclose a list of the books I require, along with reference for the payment of their cost.

"The desire here for the acquirement of our language, is finding its way even into the hearts of the Gurkhá Sirdárs, and were they and their young intelligent Rájá allowed to breathe free of the tyranny of the present minister, a few years might shew a considerable number of youths busily engaged, in learning our language and knowledge. Mean time, the distribution of books will assist those who have commenced, and their progress will induce others to start in pursuit of sound knowledge, and a civilized language."

Extract from a Letter from an Officer at Ludianah, dated 23rd July, 1834.

"Shahamat Ali has been informed by me of the plan which you have adopted for facilitating the supply of School Books, and I have desired him to prepare a list of his wants, which I shall send for execution to Mr. Ostell. I have given the Monthly Lists received with your letter such a circulation as appeared advantageous to me at this station, and shall send some of them to Bahawalpur and the Panjáb. You will have noticed the arrival of Jabbár Khan's son; he is a very promising youth, and I hope from the early indication which he gives of making rapid progress in his English education, that I shall soon have the satisfaction of forwarding a letter from him in English to the Governor General. With the aid of Mr. Lowrie, when he arrives here, I shall be able to fulfil the intentions of his father in a much more satisfactory manner than if he went to Delhi. Here he is all but an inmate of my own house, and being constantly under my eye, I can watch and correct all his actions. In the imperial city, where

he would be a perfect stranger both to Europeans and Natives, he would find people too exclusively employed in their own pursuits, and be subjected to a kind of humiliation in his attendance at College, repugnant to the pride of a *titled* native, however insignificant in the estimation of an European. Neglect would engender idleness, and in due time, I fear, the degenerate habits of the Dihlians generally, who seem to live for themselves alone, would have more charms for the youth than the cloisters of the College. Besides, as he has been especially consigned to my care, and as he is the first of his countrymen who has arrived in India for the purpose of receiving an English education, I naturally consider my own credit, *deeply at stake* on the issue of his journey. If he went to Dihli, and met with disappointment in his expectations, or became spoiled there, I should bear the odium, while others would enjoy a complete exemption from the reproaches of his parents and the ridicule of his countrymen. A delicate office has been entrusted to me, and the execution, as well as the responsibility of it, ought to rest with me. I do not think the sum which I have proposed in aid of the young man's expences will be deemed an adequate provision, but the rigid economy, which it is necessary to observe, and an idea that His Lordship did not calculate on maintaining the Nawab's son during his sojourn here, when he encouraged the father to send him, made me averse from proposing a larger sum, which would in my opinion have been more suited to the occasion."

Extract from a Letter from Shahamat Ali, dated August 4th, 1834.

Captain Wade has been kind enough to shew me your welcome letter of the 5th of June, in which you enclosed the Monthly Lists of books for the purpose of being circulated in this quarter, and desired me to inquire of every body here who might be in want of elementary books, to deliver a list of such books as he would require. I have now been enabled to obtain some lists from the natives, which I have herewith the honor to enclose. I hope you will favor me by sending them to the bookseller. The price will be paid by Captain Wade.

It will be a matter of great joy to you to learn, that Captain Wade is always affording every facility in his power to encourage the natives to pursue their English studies. He intends building a private school for me on his own estate, in order to teach the natives in it; and has also presented a valuable Hindi and English dictionary for the use of the natives, besides a supply of spelling books; in fact he spares no patronage required in the diffusion of the English knowledge.

Extract from Letters from an Officer at Lakhnau, dated Aug. 1834.

We at Lakhnau most heartily wish every success to your excellent monthly List of Books; had those who object to it, schools to superintend, or young people to educate, they would *then* send you their thanks, instead of their ill-judged objections. You will be doing a real and kind service to all who are concerned in the education of youth, and especially to the young themselves.

It will always give me great pleasure to aid your views as much as possible. I have sent the List of Books to two schools here, to Kánhpur friends, to Fatihpur, and Fatihgarh.—Seeing that in the metropolis of British India there are "*no globes to be had*," we are going to make up some *portable globes*, English and Hindustáni, of *about* 16 *or* 18 *inches diameter* here, upon the principle of the little one sent. In the *absence* of *any* globes, please say if these on a *large* scale for gratuitous distribution would be of use; if so, I will request the King to allow me to send you a supply by letter dak, when executed at his press.

Please to open out the inclosed one, and press down the slides to the poles, and then a tolerable globe will be formed, sufficient to shew the form of the earth, and dispel the erroneous opinions now entertained by many.

I have the pleasure to send you some globes: they seem to take the *fancy* of the natives from the oddity of their construction, and any thing which leads them to inquiry is good. I fancy such as these might be made for 3 annas each, and thus every school boy might have an explanation of his geographical books. At present the native schools, and perhaps every school out of Calcutta, are without a globe of *any* kind! In a few days I shall send some *solid* ones. English portable ones are in hand here.

I shall have much pleasure in aiding your admirable efforts in every way in my power. You have "set on the steam" to education, and what God has put it into men's hearts to do, when the work is good, he will surely bless it and give it success. I fear there will be but little sale for books here, but I shall be most happy to receive a batch to sell for you if possible. The little 2 annas ones are admirable: *every body can buy and use them, being so cheap.* But few like giving *rupees* for books; copper is *every where in useful circulation;* but gold mohurs are only used by a very few. Good picture books for 2 or 3 annas each, I dare say, would find a ready market, and carry virtuous instruction into thousands of families; the *children*, the *darlings of their parents*, would call out for these books, and the parents would oblige them.

In conclusion, it gives us sincere pleasure to be able to announce to our friends and the public, that Sir Charles D'Oyly, whose talents and influence are never withheld when they can subserve the cause of benevolence, has generously undertaken to furnish frontispieces and illustrations for all our elementary books; and it cannot be doubted that the pictorial taste and fancy of this gentleman, which are quite without a rival in India, will make our publications attractive to minds of far greater strength and refinement than those of the children for whom they are primarily intended.

We are indeed proud of our new colleague, and we trust that Sir Charles will hereafter enjoy a rich reward in the satisfaction he will derive from knowing, that the art in which he excels has never been applied to a nobler end, than that of assisting in the introduction into the eastern hemisphere of a literature, which seems destined to form under God's providence one of the most powerful means of regenerating this quarter of the globe.

BETA.

Poetry.

THE SABBATH.

Hail! holy Sabbath day of God, and blest
Beyond all other days, by power divine!
Bright on the clouded mind—and such is mine—
Thou risest, harbinger of heavenly rest!
For grief's deep wound thou pour'st a healing balm;
E'en sorrow's darkness brightens in thy light,
Whilst Faith and Hope disperse the mental night,
And hush the heart's rough sea into a calm.
Thus, while life's whole horizon darkling lowers,
Peace, that earth yields not, nor can earth remove,
In all the freshness of thy sacred hours,
And sweet communion with our God, we prove—
By which, in mercy to the soul, is given
To antedate a while the rest of heaven! HAWARDENSIS.

REVIEW OF BOOKS.

Ikbál-e Furung, or British Prosperity; being a short description of the Manners, Customs, Arts, and Science of the enlightened British, by Nawáb Ikbál-ud Dowlah, Bahádar, accompanied by a literal translation into the English. Calcutta, printed at the Medical Press, 1834.

Such is the title of a publication, which presents a genuine specimen of pure Native thought and sentiment exercised upon European science, art, and government; and which is valuable not only as a matter of simple curiosity, but also as detailing the impressions made by our manners, laws, and institutions on the mind of a reflecting Native. The work has been noticed in some of the public journals, and quotations made from it, as exhibiting merely the most fulsome flattery, and most outrageous, interested laudations of the English in general, and of the powers that be in particular. It has, in consequence, been condemned in the gross, without the production of a single extract, or even allowing it to be supposed that such *could* be produced, of a different character; it has been treated as one tissue of what is vulgarly termed toad-eating, the author being sarcastically proposed to be Knight 'Lick-spittle General to the H. Company.' Such wholesale procedure appears to us neither reasonable nor just, neither politic nor impartial. It is surely of no small consequence to a dominant power to learn, in what light its institutions and rule are held by those whom it holds in subjection; and if, as trivially said, the English hold their dominion over India by the precarious tenure of mere opinion, one only conclusion can be drawn as to the inexpediency of dealing thus cavalierly with a work written and published by a very respectable Native, of good birth and education, professing to review and pass a judgment on the system of British government as administered in India, and on the institutions of the mother-country, as transplanted into and influencing the condition of Hindustán. It would argue far more consistency in the advocates of *liberty*, rather to *encourage* the educated men of Hindu or Mussulman faith to extend their acquaintance with European literature, and to endeavour to give a direction to their inquiries. As long as men are treated with contemptuous sarcasm, because the influence of their education, habits, and previous political condition appears in what to us carries the semblance of pure sycophancy, so long it is little likely they will be induced to make any considerable advances towards the study of our western languages and learning. They will on the contrary be most naturally repelled, disgusted, offended, and therefore alienated; will learn to cast an evil eye on our procedure, and from irritated pride, as well as envy of our superiority, instead of being persuaded to enter into a calm investigation of our institutions, and to meet, with readiness, our attempts to

ameliorate their condition, will distrust all our professions, and reject all our advances. Thus will they be prevented from enlarging the sphere of their ideas; and consequently their prejudices, those of ignorance as much as of disposition, instead of gradually yielding to a rational conviction, will be retained. By a contrary encouragement on our part, they would learn to view us and our usages with a just discrimination, improve themselves in the arts of policy, liberalize their notions, expand their minds, and lay the foundation of a general extension of sound learning and moral culture.

Nawáb Ikbál-ud Dowlah, the author of this work, very candidly states, that he was considerably influenced in undertaking this review of our manners, arts, &c. by the hope of thereby recommending himself to the local authorities. He takes the occasion to lay before them a statement of his private grievances, with a view to conciliate their support in seeking redress. In this we see nothing degrading or unusual. It is surely not pretended that even the most enlightened authors of Europe, are altogether uninfluenced in many cases by personal motives, when selecting their literary undertakings. It is true the Nawáb expresses himself in high-flown Eastern phraseology. The flattery of the West is more refined, cautious, and disguised; that of the East more open, artless, and unrestrained. If due allowance be made for national sentiments and customary modes of expression, we do not see that Ikbál-ud Dowlah can fairly be accused of any extraordinary indulgence in the arts of adulation and literary pleading.

This work is written in Persian, accompanied with a literal translation into English. Of the Persian, as a composition, we are perhaps less competent judges, and therefore pass it by, to attend to the translation. This appears to be faithful, and certainly adheres closely to the native phraseology and idiom; still the English is exceedingly correct, free from serious errors, nearly altogether so from grammatical blunders. Some typographical mistakes, however, deform its pages, and are unfavourable to the sense of the author; of which the concluding sentence is an instance, where *being* is printed for *bring*, and the passage rendered unintelligible.

A preface of twenty-eight pages sets out with the usual ascriptions of praise to the Deity, to "the seal of the prophets," and "to Jesus now seated in heaven." It then states the origin of the work, in which portion is a long detail of the names, titles, and descent of the author; professes his sincerity, and declares, that "paternal precept had taught him to attach himself to the study of history, and to select and prefer the nation which should be remarkable for praise-worthy qualities." "After divings by day and night, the pearl of his desire reached the hand of his expectation." A useful lesson may be learned from what he delivers in p. 9,

" that the cause of the increase of the consequence and glory, and the source of the augmentation of the power and prosperity of this happily-disposed race (the English), is this: that whatever act is pleasing and acceptable to the Lord, the Creator of the Universe, they do." Happy were it for our nation, could this be uniformly said of us, as, to a great extent, it no doubt can; and this is in truth the secret of our national prosperity, at least if we believe that by God "kings reign;" that "He putteth down one, and setteth up another, and giveth the kingdom to whomsoever He will." The Nawáb details his own misfortune in having lost a pension previously inherited. "In consequence of the obliquity of this contemptible world, and of the vicissitudes of chameleon-like fortune, through the suspension by the Government of Aude, (which took place without cause or reason,) of the stipend established by my ancestors, I became embarrassed, and formed the desire of repairing to His Majesty (of England), and of filling the skirt of expectation, with the pearls of abundance and security, from that *source of liberality and beneficence.*" With this view, he arrived in Calcutta, in 1834, was introduced to the Vice-President, and other gentlemen of rank and influence, by whom he was graciously received, and encouraged to study the English language before making the voyage to Europe, to lay his case before the Government at home. He was struck with a natural admiration of our (to him in most respects novel) institutions, manners, and extensive literature and skill in art; composed this volume on the spot, but formed the purpose, should he be so fortunate as to succeed in obtaining the restoration of his wordly means, of entering more largely into the examination. "If, by the grace of God the merciful, my distress be removed, and if agreeably to the proverb, 'there is no evil without its concomitant good,' and the tree of pain yield the fruit of plenty, I will compose another book on a more extended scale, and comprising the increased praises of this day-of-judgment fearing race."

The volume is disposed in seven chapters, which he calls "The seven Paradises, or seven Planets." They are of Knowledge and Sagacity—of Justice and Equity—of Philosophy and the Arts—of Good Government and Legislation—of Courage and Intrepidity—of Kindness and Generosity—of Sincerity and Good Faith.

> "Should any error have crept into the book,
> Pardon it; for God alone knows what is right."

Chap. I. The Nawáb considers and extols the liberality of the English in the establishment of schools, academies, and colleges, and the appointment of teachers and professors for India, "in order to throw open the portals of prosperity in the face of mankind, and to direct all into the true path." He shews the eulogy to be merited by the aim to put useful knowledge within the reach of high and low, rich and poor;—by the dispersion of

useful books, by the degree in which the sciences are cultivated by Europeans, the extent of their research, and their liberality in aiding the general diffusion of learning. Printing and lithography are noticed as valuable arts of compendious writing; geography, astronomy, voyages, and journies of discovery are dwelt upon. The erection of hospitals and sanatariums, opening of dispensaries, and appointment of surgeons and physicians, are particularly commended. "Any other race, should they bestow bread and water one day on an object of charity, on the next they render him miserable. Blessings on the lofty spirit, and praises to the generous ambition of this wise people! for thousands of patients on beds of weakness and helplessness are provided with medicine and food, till they be either restored to health or die."

The wonderful efficacy of our medicinal preparations appears to have made a deep impression, as well as the perfection of our surgical and other instruments.

Chap. II. Reviews our courts of Justice. The patience, laboriousness, and impartiality of our magistrates and judges, who, "in the earnest desire to ascertain the truth, toil from morn to night and from night to morn; and having the fear of the invisible God before their eyes and in their hearts, it is the object of their desire to give no judgments except with justice and equity." Courts of appeal are justly eulogized, of the utility of which he quotes a striking instance attended with, to him, the novel circumstance of the exhumation of a body, and a medical examination to determine a charge of poisoning. The suppression of heinous public crimes, such as murder and high-way robbery, are specially noticed, as establishing the efficacy of our system of police and the providence of our laws. In this view he addresses to the people of Hindustán, what every lover of his country may well be gratified to hear, and every well-wisher of India rejoice to know, is read through its whole extent. "Oh! ye people! ye citizens! especially ye people of India! It is incumbent on ye that, viewing the English rule as a blessing, and esteeming their government as conformable to the times, ye do with your hearts desire, and raising the hands of supplication to the *Granter* of prayers, implore, that the countries which have not come under the administration of this prosperous Government may be brought under it." To justify this wish he says, "I draw comparisons worthy of being received; let them be viewed with perfect impartiality. The countries beyond their controul, and in which their rule and administration do not prevail, are daily decreasing in population and prosperity, and verging to ruin. The rulers of those countries are sunk in luxury and voluptuousness, and are occupied with debauchery and sensuality, and the pleasures of the harem—committing the conduct of the government to the hands of agents; thus the abodes of justice have become desolate, and those of violence flourish. The people of those countries, in consequence of distress and misery, though alive, are in their

graves; and by reason of the violence of famine are deaf and blind. While the inhabitants of the provinces under the administration of this mighty government of the English, are prosperous and happy, and the countenances and lips of poor and rich, placid and smiling."

The abolition of the detestable Satí immolation comes in for a high and merited eulogium, and the surprising facility with which this most important interference with the immemorial usages and confirmed superstitions of a fanatical people was admitted, is remarked upon. "The mandate, like a miracle, was issued in such wise, for the prohibition of this infamous practice, that the very *letter* of the root of this vile custom was, *at one stroke of the pen, erased* from the *page* of worldly occurrences." He here offers a most laudable suggestion to our enlightened Governor General, to prohibit in like manner the conveying of the sick and dying to the banks of the Ganges, whereby it is notorious many foul murders are coldly, almost avowedly, committed yearly, whilst no measures whatever, even of precaution, are taken in the matter: "The helpless sick and half expiring object," says the compassionate Nawáb, "whom, if properly and carefully attended to, it is possible the *Great Physician* might heal, are borne to the banks of the river; the populace vociferating 'Haribal,' pour water on their faces and into their mouths: they entreat and implore, and in their deserted state lament, saying, Ámi ná mariba, ámi ná páriba, i. e. I will not die, I cannot endure such torture. Since, however, according to the saying, 'the dead are in the hands of the living,' nobody listens to the exclamations of the friendless object, and the *bird* of the spirit, finding no resource (from the gradual accumulation of water), *flies* on the *wings* of haste from its mortal *cage*." If through the influence of the Right Honorable the Governor General, the commission of such murder should be discontinued, assuredly it will not be less worthy and meritorious than the abolition of the Satí.

CHAP. III. Notices our maps, plans, and charts, botanic gardens, public and private edifices, and roads; our carriages strike him as wonderful inventions, and as perfections of art in their kind, for speed and ease. The steam engine at the Mint, with the surprising rapidity of the coinage, is such, he says, "that the understanding of man is confounded by beholding it." The works and engine at Chándpál Ghát, for raising the water of the river, and dispersing it over Calcutta, the flour mills on the Strand, with the great variety of operations carried on in it; chronometers and time-pieces "that indicate the day and night, minutes and seconds, of themselves, without being moved by any person;" telescopes, thermometers, have all attracted the attention of this intelligent observer. Of these last he has used the Scripture expression for an extreme difficulty or impossibility, when he says,

" they have caused a string of camels to pass through the eye of a needle ; for in this diminutive instrument they have united the two seasons, so that it spontaneously indicates heat and cold."

He next cites telegraphs and auctions, " where good and cheap articles may be purchased by all who desire, without being under obligation to exorbitant tradesmen." The perfection of our navigation calls for his astonished testimony. The brilliancy, and gaiety of our assemblies, the charms of our music and song, the grace and agility of our dancing, the training of our dogs of chase, all delight him. " In short," he says, " no act of theirs is devoid of judgment nor destitute of profit." We fear his panegyric on our " discretion and moderation in the use of wine," is less exact in its application than the truth. No doubt he has witnessed and alludes to the decorum and temperance of genteel society, and it is certainly true that very great improvement in this respect has taken place of later years. " The chaste ladies of this dignified race" receive the laudations of the Nawáb : the extent of their education is specially noted, while he justly asks, " Where have the females of any other nation acquired these ? If I daily speak the praises of this people, it is because they are entitled to them."

The contents of CHAP. IV. answer less to its title than any of the others, since he takes note therein not so much of the Principles of Government and the Spirit of Legislation, as of some collateral matters, which are indeed proper objects of a sovereign power aiming at the comfort and prosperity of its people, and by which mutual intercourse and internal trade are facilitated: such are rapid communication by steam vessels, " in the attempt to understand the method and manner of construction of which, the mind and understanding are at a loss ;" also good roads and bridges, " so that God's creatures without toil or trouble pass over, and perform their journey in security ;" the decrease of beasts of prey, and consequent safety of travellers ; the construction of *serais* or rest-houses on the great Benares road ; the distances marked by mile-stones : the safety and expeditiousness of the post, and of regulated dâk travelling ; the establishment of Subatu and other retreats for invalids in the hills : all successively call forth the tribute of a genuine admiration that concludes thus—

> " If paradise be on the earth, 'tis clear
> 'Tis no where else, 'tis here, 'tis here, 'tis here."

In CHAP. V. he extols European bravery and intrepidity. The fall of Bhurtpore is cited as an instance and effect, whence he goes back to that of Madras, Seringapatam, and the districts of the Dekhun. He notices also the *precision* and regularity of our fire, and exactness of aim. The bayonet is specially named. The construction of Fort William, its flood-gates ; the arsenal, quantity of cannon and heaps of cannon ball : all excite astonishment. The dress, symmetry, and regular exercise of the troops ; their march

by sound of drum, evolutions, and practice-firing, sufficiently amaze him. "*The Lord protect us*," he exclaims; "when this victorious race shall gird their loins to the battle! Let the cry of Help, help, arise through all the world!"

CHAP. VI. relates and justly panegyrizes our treatment of captive enemies, as contrasted with the cruel, barbarous, and disgraceful maiming, impaling, &c. in use among less generous and enlightened people, of which he cites a horrible instance. The proper reflection on a retributive Providence is made. "To speak the truth, this evil disposed malefactor was deserving of such retribution. There is a proverb, which says, 'Who hath done aught, and not reaped the fruits of his act?' Oh what humanity is practised by this faithful race! Who, making captive their enemy, treat him with respect and mercy; having regard to his station in society, and by his rank, regulating his maintenance. Witness the descendants of Tippu Sultan, the Rájá of Bhurtpore, &c." The general mildness of our prison discipline, the provision for the maintenance of convicts and other criminals are noticed with this wise and sensible reflection, "How then shall I say that the people of this nation walk not in the ways of the Lord? *Clemency* to captives and *mercy* is perfected in them! *These* alone are the principles which are the causes of their supremacy and dominion." He also records the liberality of the British Government in reinstating conquered rulers in their dominions, of which the Rájás of Mysore and Nepal are instances; and gratefully relates the similar indulgent generosity exercised towards his own paternal house."

"How shalt thou disappoint thy friends, when lo!
"Conspicuous shines thy love for every foe."

He next adverts to the conduct of the English in regard to the religious institutions and usages of their Indian subjects. Their toleration and protection, so strongly contrasted with the usual persecution practised by the dominant power, is the subject of honourable encomium. "These wise rulers and judicious magistrates, in such matters, question none, and are the protectors of every religion. Hindus and Mussulmans, Guebres and Sceptics, and all others, enjoy prosperity in their dominions." A saying is however quoted, by far *too* liberal, as placing all religious tenets and usages on equal ground of *suitableness* to their several devotees. The practice of observing and copying what may be laudable in the institutions and practices of other nations, by the English, is favourably remarked upon, so different from the absurd rigidity of Asiatic adherence to national peculiarities and habits, however faulty or inconvenient. The acknowledgment, ostensible or virtual, of British pre-eminence, by the rulers of other states, is brought forward, followed by much not undeserved encomium of Lord Wm. Bentinck, for his facility of approach, assiduity, and impartiality. The chapter concludes with noticing a feature in European character, to which nothing in the Asiatic cor-

responds; namely, recognition of friends known in lower fortunes. "Should dissevering fortune cast the veil of separation betwees them, nevertheless, in the event of a second meeting, after an absence of months and years, these true friends receive him with the same courtesy as on the first day."

The last chapter opens with the influence of wealth, or love of money, the universal aim and the suggester of so many crimes, public and private. The good faith usually observed in our mercantile transactions, the confidence reposed in the Government securities, the rectitude with which the dividends are paid, the honorable fulfilment of contracts and payment of debts, (would there were fewer exceptions among individuals!) the faithful payment of pensions and annuities, the constant observance of stipulations for support, made with native powers in their fallen fortunes, are all specifically passed in review. The system of bills of exchange, banking, notes of hand, and the facilities so afforded to trade and commerce; the stability of our banks, the facility existing for recovering lost notes and Government bonds, likewise claim the tribute of a liberal and faithful eulogium, which closes the seventh chapter.

A conclusion succeeds, in which the author declares the inviolable good faith, with which the stipulations with his own ancestors have been fulfilled: and surely it is in no small degree desirable, that the natives generally should be taught, and by one of themselves, to know and observe the conduct of their foreign rulers in these respects. In a note, the Nawáb states thus—"Whatsoever has presented itself to the observation of myself, an ignorant being, I present, as it were a petal from the rose, an atom from the whole, like a small sample from a large mass. Should any person unconnected with them (the English), fear and distrust them, on perusing my volume, written in sincerity, let him put away from his heart all apprehension, and without hesitation *seize* the *garment* of these persons with the *hand* of allegiance. I have not panegyrized them as a flatterer; but whatsoever was correct, and true, and justly due to them, I have put forth."

A pleasing ode of Hafiz on the disorders among mankind, the effects of universal selfishness, concludes a most characteristic lament over the author's personal misfortunes; but he is "assured, and firmly believes, that ere long the little *skiff* of his *expectations* will have reached the *shores* of his *desires*."

Three lithographic portraits, of William IV., the Governor General, and the author, accompany this volume. The two first are indifferently executed; the last is in better style, and is a good representation of the Nawáb's general appearance.

We think the above abstract of the contents of the book will exhibit sufficient proof, that it ill deserves the wholesale condemnation it has met in some quarters from which more liberal things might have been expected; and for our own parts we see much that

is just; much that deserves mature consideration; much that is intimately connected with the permanence of our sway over India, and the future improvement of its population; much, that if it present too flattering a picture of the English and their conduct towards the nations of Hindustán, may at least serve to teach us a lesson deserving to be learned, and tend to conciliate our subjects. The orientalism of thought and phraseology, though often turgid, are yet not seldom pleasing, and even elegant. On the whole, this volume reflects very high credit on the talents of the author, his power of observation, his just discrimination, his thirst for knowledge, and candid approbation of what is great or excellent in the usages and institutions of foreigners.

Missionary and Religious Intelligence.

TAKI ACADEMY.

The vacancy in the Head-Mastership of the Taki Academy, occasioned by the lamented death of Mr. Wilson, has been filled up by the appointment of Mr. Bush: and we have every reason to believe, that under his management, the school will continue to support its high reputation. The benevolent Chowdry Baboos, by whom it is chiefly supported, seem desirous by their increased zeal, to make up for the temporary absence of Mr. Duff, and the frequent and sudden change of teachers.

WESLEYAN MISSION, BANGALORE.

The following particulars relative to Missionary operations at this place were communicated in a letter recently received from a person residing at the station. At the date of the letter Mr. Hodson was alone: he has since been joined, we believe, by Mr. Percival, who, we rejoice to learn, has safely arrived from England.

"I cannot tell you much concerning the Mission, as Mr. H. still is uncertain if his work is to be among the Tamúl or Canarese people: he has a class of Tamúl youths who give him much satisfaction. The greater number of them, also the Múnshí (who has been some years with the Missionaries) have, we believe, renounced heathenism in their hearts, but do not profess Christianity through fear, as they belong to some of the most respectable families here. The Múnshí disputes with his friends on the folly of Hinduism, and quotes the Scriptures very appropriately; he has met occasionally with a young man, and they have repeated the Lord's prayer together. I tried to continue the girls' school, as I found six girls when I came: but the mission premises being so near the barracks, they will not attend; however I am endeavouring to get a class of country-born girls; they are as dark as natives, and scarcely understand any English; perhaps this may be an inducement to others. The Sunday school which I commenced, has been nearly broken up by the Colonel of the 13th dragoons, from which regiment most children attended; a few girls from the 39th foot continue to come, and perhaps in time prejudice may fall and *break its neck*. The hearts of all men are in the Lord's hand. Our English cause increases; sickness I think has made many take thought for their own souls. We have about 33 members. Last night we had a love feast, when two owned Mr. Hardy as the instrument of their conversion; I believe he was made very useful here. He embarked for England a few weeks back: we expect his return in two years."

Meteorological Register, kept at the Surveyor General's Office, Calcutta, for the Month of July, 1834.

Day of the Month.	Minimum Temperature observed at Sunrise.					Maximum Pressure observed at 9h. 50m.					Observations made at Apparent Noon.					Max. Temp. and Dryness observed at 2h. 40m.					Minimum Pressure observed at 4h. 0m.					Observations made at Sunset.					Rain, Old Gauge.	Rain, New Gauge.
	Observed Height of the Barom.	Temper. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind. Direction.	Obsd. Ht. of Barom.	Temper. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind. Direction.	Obsd. Ht. of Barom.	Temper. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind. Direction.	Obsd. Ht. of Barom.	Temp. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind. Direction.	Obsd. Ht. of Barom.	Temp. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind. Direction.	Obsd. Ht. of Barom.	Temp. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind. Direction.		
1	29,714	80,	79,	79,4	E.	,776	82,	81,	81,3	E.	,770	83,	84,	83,6	S.	,730	82,7	82,2	81,2	E.	,712	82,8	82,	81,5	S. E.	,726	82,	81,6	81,4	CM.	0,60	0,53
2	,754	80,	79,7	79,4	E.	,810	82,8	82,8	82,6	N. E.	,800	83,5	84,8	83,7	E.	,740	83,7	85,7	83,7	E.	,732	84,	86,	85,	E.	,748	82,4	82,1	81,9	S. E.		
3	,602	80,9	80,	80,2	E.	,850	83,	84,4	82,3	CM.	,834	84,7	87,6	85,4	S. E.	,786	85,5	87,8	86,	S. E.	,760	85,3	88,2	84,7	S. E.	,780	83,	84,3	82,4	S. E.		
4	,810	80,	79,1	79,2	S.	,868	84,1	84,6	82,8	S. E.	,840	84,6	85,7	84,4	S. E.	,760	85,4	87,6	85,4	S. E.	,750	85,	85,6	84,2	S. E.	,736	83,2	83,	82,4	E.	0,30	0,27
5	,798	79,8	79,	79,1	S.	,840	83,	84,	82,8	E.	,832	84,9	87,9	85,3	S. E.	,784	83,6	83,6	82,5	N. E.	,752	84,2	85,	83,8	N. E.	,770	83,6	83,8	82,2	S. E.	1,40	1,22
6	,820	80,7	79,5	79,5	CM.	,884	83,6	85,6	84,	E.	,860	85,4	89,	86,5	E.	,806	84,6	87,	84,4	S.	,796	84,1	84,3	82,8	CM.	,798	83,8	83,1	82,6	CM.		
7	,794	81,	80,8	80,	CM.	,856	83,7	86,	83,4	E.	,846	85,2	89,	86,4	E.	,800	85,2	87,7	84,6	N. E.	,780	85,5	89,	85,5	S.	,794	84,	85,7	84,	S. E.	0,36	0,30
8	,826	80,8	80,	80,	CM.	,882	85,1	87,6	84,5	S. E.	,870	85,7	89,5	85,6	E.	,812	86,4	89,	86,	S. E.	,784	86,	88,5	85,5	S. W.	,770	84,8	85,8	83,4	S.		
9	,796	81,3	81,	80,7	E.	,850	85,2	88,3	85,	S. E.	,832	86,5	90,6	87,	S. W.	,780	87,4	91,2	88,	S.	,762	97,9	92,7	87,7	S.	,774	86,	86,	84,4	S. E.		
10	,798	82,1	81,5	81,4	E.	,836	86,3	88,8	85,2	S. W.	,812	87,2	91,7	87,2	S.	,740	88,3	93,	88,4	S. W.	,734	88,5	91,	87,	S.	,752	86,7	86,2	83,4	S.		
11	,740	83,6	82,2	82,	S. W.	,784	86,7	88,	86,	S. W.	,770	87,7	92,	88,	S. W.	,690	89,	92,	88,5	S.	,672	89,2	92,2	88,2	S.	,706	85,9	85,4	82,3	W.		
12	,725	81,1	80,	79,9	S. E.	,768	84,8	84,2	82,3	S.	,746	85,7	88,5	86,	S. E.	,670	87,	90,3	86,3	S.	,650	87,4	90,7	85,	S.	,664	85,6	85,	82,	S. E.	0,43	0,35
13	,678	83,3	82,5	82,	CM.	,720	86,6	86,8	85,7	S.	,686	85,2	83,7	82,6	N. E.	,624	84,8	84,	82,8	E.	,594	84,1	82,8	81,2	E.	,606	83,9	82,3	81,2	CM.		
14	,626	81,2	80,7	80,4	E.	,680	83,4	81,7	82,	N. E.	,666	81,5	79,6	79,4	S. E.	,610	83,5	82,4	81,5	S. E.	,600	84,	82,8	81,7	S. E.	,608	83,7	82,6	81,2	E.	1,15	0,98
15	,702	81,3	80,	80,	E.	,750	85,	87,6	85,2	S. E.	,742	85,6	87,5	85,5	E.	,690	85,8	88,7	86,4	E.	,678	86,4	88,7	86,6	S. E.	,696	85,5	86,	84,7	S. E.		
16	,718	81,6	80,5	80,3	E.	,786	85,6	86,2	85,	E.	,784	86,2	86,	86,7	E.	,766	84,9	83,2	81,9	S.	,740	84,2	83,	82,2	S.	,752	83,7	82,2	81,	S.	0,30	0,25
17	,800	80,	78,5	78,5	CM.	,850	84,3	85,5	83,8	S. E.	,818	85,2	89,	86,	E.	,768	84,6	84,2	83,	E.	,742	84,4	85,5	83,	E.	,754	83,6	84,	82,2	S. E.		
18	,772	80,1	79,	78,9	DO.	,814	84,8	88,3	85,5	E.	,796	85,2	88,7	85,8	E.	,744	85,6	86,8	85,5	E.	,736	85,3	86,7	84,5	E.	,748	82,8	83,7	83,	S. E.	0,09	0,08
19	,752	81,8	81,	80,8	DO.	,784	84,8	86,2	84,7	E.	,770	86,2	88,7	86,3	E.	,708	86,6	89,2	86,4	S. E.	,704	86,2	86,7	83,3	E.	,704	84,7	84,8	83,2	S. E.		
20	,692	81,5	81,	81,	S. W.	,740	84,6	84,8	83,6	E.	,724	85,2	85,3	84,	E.	,664	85,8	89,	86,	S.	,642	85,6	87,5	84,5	S.	,638	84,7	84,2	83,	E.		
21	,642	81,9	80,8	80,7	S. E.	,690	83,	82,3	80,4	S. E.	,670	84,2	83,5	81.5	S W.	,620	85,5	87,6	84,6	S. E.	,596	85,7	87,4	84,3	S. E.	,604	85,	84,7	83,3	S.		
22	,642	81,9	81.	80,9	S . E.	,692	84,6	86,8	83,5	E.	,684	85,8	89,5	86,3	N. E.	,642	84,6	85,3	83,3	E.	,610	86,2	87,5	84,6	E.	,622	83,	84,4	82,9	E.		
23	,634	81,9	81,	80,6	CM.	,660	85,3	87,7	85,	N. E.	,652	83,6	83,5	82,7	N. E.	,624	84,5	85,	83,1	N. E.	,590	84,8	85,4	84,1	N. E.	,598	83,7	84,	83,2	N. E.	1,30	1,15
24	,618	81,9	80,8	80,5	E.	,640	85,5	87,5	85,	st.E.	,630	86,	89,7	86,2	N. E.	,600	85,5	90,	85,3	N. E.	,568	86,	89,1	85,7	N. E.	,572	85,7	87,4	85,	N. E.		
25	,570	82,8	82,1	81,1	st NE	,592	85,	87,2	83,5	stNE	,564	87,8	87,4	85,	E.	,526	85,3	86,	85,	N. E.	,496	86,	86,2	84,7	E.	,520	84,4	83,7	83,2	E.	0,10	0,10
26	,556	82,3	80,5	80,3	E.	,608	83,8	84,8	83,3	N. E.	,596	84,8	86,	84,2	E.	,570	82,5	81,2	81,4	E.	,552	82,2	80,	80,7	E.	,558	82,4	81,4	81,	E.	0,30	0,24
27	,590	81,9	80,7	81,	E.	,646	83,8	84,3	82,4	E.	,628	85,3	86,7	85,6	N. E.	,592	86,4	92,7	87,7	S.	,580	86,	90,3	86,4	S. E.	,592	85,1	86,5	84,8	E.	0,46	0,37
28	,652	82,3	81,5	81,3	CM.	,712	85,	86,4	84,	N. E.	,696	86,5	90,5	87,	N. E.	,646	86,3	88,2	86,	N. E.	,630	85,7	87,6	84,5	E.	,634	85,	84,8	83,3	S. E.		
29	,676	82,3	81,5	81,2	CM.	,726	85,4	86,8	84,6	N. E.	,700	86,	87,7	85,2	N. E.	,636	86,4	88,8	85,5	N. E.	,616	86,2	88,2	84,8	N. E.	,622	85,7	85,1	83,8	N. E.		
30	,662	82,5	82,2	81,6	N. E.	,710	85,6	87,3	84,6	E.	,690	87,3	91.	87,	N. E.	,608	85,	85,	82,5	N. E.	,594	85,4	85,6	83,2	N. E.	,579	84,2	83,4	82,4	E.		
31	,530	81,8	80,3	80,	E.	,572	84,	85,7	83,	N. E.	,560	85,9	88,7	85,3	N. E.	,592	85,3	85,6	84,	N. E.	,484	83,5	82,6	81,3	E.								

THE

CALCUTTA CHRISTIAN OBSERVER.

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I.—*Visit to the South African Missions.*

NEXT to his personal interest in the Redeemer's kingdom and in the blessings of his salvation, there are no subjects so dear to the heart of every Christian, as the extension of that kingdom, and the wide diffusion of those blessings. As soon indeed as we become acquainted with the value of our own souls, we begin to place a due estimate on those of others; and in proportion as we grow in conformity to the image of our Saviour, we imbibe the spirit, and enter into the views of Him, who briefly but emphatically declared of himself, "The Son of man is come to seek and to save that which was lost."

We read in the Acts of the Apostles, that when Paul and Barnabas passed through Phenice and Samaria, declaring the conversion of the Gentiles, "they caused great joy unto all the brethren;" and it is in the hope that similar tidings will excite similar feelings in the hearts of many in this country, who "pray for the peace of Jerusalem," that the following account of some of the Missions in South Africa has been drawn up. The writer is painfully conscious of his inability to do justice to the subject; he is well aware how little he is qualified to offer those remarks which would make his narrative as interesting or valuable as he could wish: and nothing would have induced him to attempt the description of so large and interesting a field of Missionary success, but the belief that he is perhaps the only one in this country who has lately visited it. Such as it is, he submits his account to the candor of the readers of the Calcutta Christian Observer, and will rejoice if any thing in it should prove of the slightest value to those who are laboring in the same cause here, or be the means of exciting any feelings of gratitude towards that God, whose power and grace were so remarkably displayed in many of the scenes it records.

During a residence of eighteen months at the Cape of Go Hope, I made two journeys into the interior, during which travelled twice over nearly the same ground; visiting, after interval of a few weeks, the same Missionary institutions; possessing during my last journey a great advantage over t first, in having acquired a sufficient knowledge of the langua to enable me to converse pretty tolerably with the people; w from the hymns and services being full of Scripture quotati and allusions, I was able to follow them without much difficul so as to understand the greater part of what was said. The tw journeys together occupied about eight months; at all th stations I stopped some little time, remaining at none less tha a couple of days, and, at the more interesting spots, extendin my stay to a week, ten days, or a month at a time. The la guages spoken at the stations within the colony are Dutch an English; the latter is chiefly confined to the instruction of th young; divine service and intercourse with the older people ar conducted entirely in the former. At those stations I visite beyond the colony, being in Cafferland, Caffer was of course th principal language; but few of the Missionaries being able t speak fluently in the Caffer, Dutch was the medium through whic they preached, an interpreter conveying their discourse to th people in their own language. The devotional part of the servic was generally conducted by the interpreter; care being alway taken that he was a man of decided piety; and if possible, o superior intelligence. Before seeing its operation, I confess I wa prejudiced against the use of an interpreter, thinking it woul slacken the zeal of the Missionaries in their endeavours to acquir the language, when they found they could address the people with so much less labor, through an interpreter. After seeing it working, however, I found that, though the plan certainly has it disadvantages, it is attended with much unquestionable benefit The Caffer language being quite unwritten, and consequently re quiring much time for its acquisition, this arrangement enables th Missionary to enter without delay on the most important part o his labors; and thus, instead of having to wait, discouraged by the length of time, and by the feeling that, till he has acquired the language, he has done and can do nothing, he is enabled a once to preach the glad tidings of salvation. The time too, which the interpreter requires for his part of the duty, gives opportunity to the preacher for recollection; and this, in extempore preaching to a congregation some of whom have never before heard the Gos pel, is, I should think, no slight advantage. It may be though that the length of time required, being in fact that of two sermons would render the service tedious: but if any of my readers ar disposed to think so, I only wish they had been present with m at many a discourse delivered in this manner, where the word o

God was indeed "as a hammer that breaketh the rock in pieces," and the "strong crying and tears" of numbers present testified that the Gospel had to them not come in word only. It must not be supposed that the acquisition of the Caffer language is at all neglected: on the contrary, a Grammar is just being published by the Wesleyans; a few of the Missionaries can speak it, and one very promising young man, a Moravian, appeared to me to be readily and completely understood in it. I am not aware whether the use of an interpreter has been adopted to any extent in *this* country; but I should think the employment of catechists, as such, would, especially on their first arrival, be a great saving of strength to Missionaries, and would not only put it in their power to commence *at once* preaching the Gospel, which is surely a point of the first importance, but would also greatly tend to the improvement of the native teachers. From the habit of constantly hearing and giving expression to a variety of discourses, they would, it might be hoped, gradually store their own minds with valuable matter, and thus in due time, according to their respective abilities, become themselves, "scribes instructed unto the kingdom of heaven, bringing out of their treasure things new and old."

I would wish in this paper to be understood as speaking solely of the London Missionary Society's Institutions. The Church Missionary Society has not established any Missions in South Africa; and though the Wesleyans are assiduously laboring in that field, and I rejoice to say with marked and eminent success among the Caffers, I saw little or nothing of their institutions*. The United Brethren also, as is well known, have long established Missions in the Cape of Good Hope: but though I visited four out of their five stations, I do not wish to enter on any description of them; partly because their system and plans are already well known, and partly because from various causes I was unable to acquire that personal knowledge of them, which would warrant my doing so.

The stations of the London Missionary Society, which I visited, were Bethelsdorp, Theopolis, Graham's Town, Kat River Settlement, Buffalo River, Hankey, Pacaltsdorp, and Zuirbraak. Of these the Kat River and Buffalo River are beyond the Colony; and there is no question that amongst them all, the Kat River is by far the most interesting, both in a religious and moral point of view. It would require indeed almost a volume to give any thing like an adequate description of it, and I feel, that any view I can present within the limits of this paper will, at the best, be very partial and imperfect. I have enumerated the Missions in the order in which I visited them during my first journey, in which

* The Glasgow Missionary Society has also several stations in Caffer-land, two of which I saw; but they were quite in an incipient state, so that I need not allude further to them.

I went by sea to Algoa Bay, within nine miles of which Bethelsdorp is situated. If the reader however will just reverse the order, commencing at Zuirbraak, he will have the route I took on my second journey ; and were I called upon to advise any one starting for the first time, and anxious to see the effect of the Gospel, not only in saving, but in civilizing, to the best advantage, this last would be the route I would recommend, as he would then witness a gradual improvement in the Hottentots, as he successively visited each institution, from Zuirbraak to the Kat River.

The Institutions within the Colony are composed almost entirely of Hottentots; an occasional Caffer, Bechuana, or Bushman, being found at those nearer the frontier. I am sorry to say, that from not having kept memoranda at the time, I am unable to give the exact numbers at the different institutions and schools ; but my memory will serve me I think pretty accurately, and I will endeavour to be rather within than beyond the number. On the books of the institution, there are at Zuirbraak about 350 ; at Pacaltsdorp, about 400 ; about the same number at Hankey ; at Bethelsdorp, about 1200 ; Theopolis, I am uncertain of, and at the Kat River settlement, which consists of about 40 locations, with ten or twelve families in each, there must be in round numbers between 4 and 5000*. At each of the stations I have mentioned there is a Missionary, and at most an English school-master, who conducts the instruction of the elder boys and girls. The Missionaries with their families reside in the midst of the people, with whom they live on the most easy and pleasing terms. The demeanour of the people towards them was invariably as far as I could judge respectful, while that of the Missionaries on the other hand was obliging and kind; altogether such as is dictated by Scripture, and calculated to promote confidence and good feeling. Infant schools too have recently been established at all the stations, carried on generally by the daughters of the Missionary, who have also at some of the institutions a sewing school for the elder young women. The infant schools are very flourishing, and to those who know any thing of this admirable system, I need hardly mention the delight of the children in attending them. They can scarcely be kept away, when necessary repairs of the room, or any other cause prevents them from meeting : and on the half holidays, they may be seen in groups, repeating their hymns and exercises in the open air. They learn English in most of the schools, and with great success. At the larger schools the instruction is chiefly in English, though partly in Dutch also. Reading, writing,

* I have said on the *books* of the Institution, because many of the families are in turns away, labouring on the farms of the neighbouring Boors, or otherwise employed ; while a very few, who have never resided on the institutions, have liked to continue their names on the books, in order to have an asylum in case of any necessity.

arithmetic, history, and the knowledge of the Scriptures, are taught; and at the school at Philiptown, on the Kat River, conducted by a son of the Missionary, the young people have made a really surprising progress. The delight of the parents in the advancement of their children is very great; and their interest, and the zeal of the pupils, are kept up by periodical public examinations. At all the stations, divine service is conducted twice or thrice on the Sunday by the Missionaries themselves; the people beginning the Sabbath by a prayer-meeting of their own. Adult schools are also kept on this day. I was much struck by the answer given by two or three very old people, who had attended the schools Sunday after Sunday, for many years, without much apparent success, and who, on being asked why they persevered, replied, that as there was singing and prayer, (the schools opened and closed with these,) God must be present. and they liked to be any where, where they were sure of finding Him. "Lord, I have loved the habitation of thine house, and the place where thine honor dwelleth." It ought to be added, that many of the old people are very anxious to acquire the power of reading for themselves. It is no unfrequent sight to see little fellows, of five or six years, teaching the alphabet to grave old seniors of sixty or seventy. At most of the institutions there is also a service on every week day evening, at which either the Missionary, or a member of the church qualified for it, delivers a simple exposition and prayer; besides this, the more pious have regular family worship, and frequently on getting up in the early morning, my ears have been saluted with the sound of a hymn from some poor hut. The discipline observed is of course that of the Independents; the deacons and church consist entirely of natives, who exercise, under the Missionary, all the powers belonging to each. The Lord's Supper is administered every month; and generally on one afternoon of the week, there is a meeting for those who are desirous of becoming communicants*. Temperance societies too have been formed at all the stations, and with great advantage at many; indeed, the number of well authenticated instances of confirmed drunkards being cured of their odious vice by these societies is very great, and furnishes a strong testimony in their favor. Wine, being as cheap, and almost as pernicious as spirits, is included in the engagement made by the members; and in order to set a good example, the Missionaries and their families entirely abstain from the use of both, so that St. Paul's well known determination is not yet quite a dead letter. Collections for the poor are made on Sundays; and it is a

* It may be well to remind those who, like myself, are members of the Church of England, that among Dissenters the attendants on Divine Service are distinguished as church and congregation, and that the former alone attend the Lord's Supper, being, or being supposed to be, living members of the body of Christ.

striking and pleasing fact, that the surplus of these collections was given to the Philanthropic Society at Cape Town—a society which was established for the admirable purpose of purchasing and emancipating young female slaves.

The settlement at Kat River, commencing about fifty miles north-east of Graham's Town, was established on a large portion of country, called the ceded territory, because said to have been ceded by the late Caffer chief Gaika to the British nation. It was thought desirable to have this ground occupied by our own subjects, so that the tracts of country just beyond our frontier might be in a peaceful state, amenable to our jurisdiction, and advantageous to our interests. After much hesitation, the Government, at the suggestion of those who were favorable to the Hottentots, resolved to settle on it such of them as would accept of the proposed terms. Many did so immediately, as the scheme seemed to promise, what it has indeed realized, a great amelioration of their circumstances, and about 4000 individuals were soon located on the ground; many of them came from the old Missionary institutions of Bethelsdorp, Theopolis, and Hankey, and have proved, by their steadiness and good example, a leaven of great value. Each man receives a portion of ground, and if, at the end of five years, he should be found to have built on it a good substantial dwelling house, of a size fixed by Government, he is to receive the land in perpetuity, rent free. They have of course to pay the customary taxes; but the payment of these, and their serving as their own militia in case of necessity, are the only conditions required of them. The experiment was a noble one; and has succeeded as well as its best wishers could have expected. The Hottentots, who are settled there, are fast becoming industrious and intelligent cultivators of the soil; from a state in many cases of helpless and abject poverty, they have been put in the way of becoming, if not rich, yet above want; and on this settlement it may now be seen, how much the character and religion of a people may be improved by making them feel that they are men, and putting them in possession of the civil rights which belong to them. It is really remarkable to witness the difference between them and the Hottentots of Cape Town, and in the service of the Boors: well clothed, intelligent, comfortable, they seem almost another race of beings. That this account is not overwrought, will be believed when I mention the fact, that during the four years it has existed, there has not been a single criminal case among the 4000 people on the settlement. Up to the time I left it, there was not a single justice of the peace or constable in the whole territory; and as a proof of their diligence and success in cultivating the soil, I may mention that they supplied the Government with corn, &c. for all the neighbouring military posts. Much of this pleasing state of things is doubtless owing to there being no public houses,

or means of purchasing spirituous liquors; but then it ought to be recollected, that it was at the special request of the people themselves that this precaution was taken. I may just add, that the whole of the settlement, especially the valley of the Kat River, is beautiful in the extreme, abounding in springs of water, large forests, the finest I ever saw, and diversified with beautiful hills and valleys, presenting altogether as fair a prospect to the natural, as to the moral, eye.

But it is to the spiritual state of this settlement that I now revert, and happy shall I be, if I can succeed in communicating to others, any portion of that high and holy delight I experienced myself, from all I saw and heard. I have mentioned that several of the people from the old Missionary institutions came and settled themselves at the Kat River. Soon after their arrival, they became anxious for the ministry of those whom they had formerly been under, and whose interest in them had been long and deeply tried; and arrangements were made for their wishes being gratified. Mr. Read accordingly came from Bethelsdorp, and fixed himself at Philiptown, a position as central as circumstances would admit. It would perhaps have been difficult to make a better selection than this. He is a man who from an early period of life has been engaged in the Missionary work, (having been one of the Missionaries on board the "Duff," in its disastrous voyage,) who had been the companion of Vanderkemp, and who possesses in a long experience of 33 years, and in his great influence over the Hottentots, advantages almost peculiar to himself. Under his labors the power of divine grace soon began to shew itself in the conversion of numbers, and in the gradual formation of a large church, many of whom are seals of his ministry. On my arrival at Philiptown I was particularly struck the first Sunday at seeing the multitudes both of men and women, who were pouring down the hills, arriving from their various locations, and assembling for Divine Service; many of them coming on foot a distance of eight or ten miles "to draw water with joy out of the wells of salvation," while those at a greater distance arrived on the previous evening, to be ready for the Sabbath services. One elderly woman I remember in particular, who finding, as she expressed it, her heart getting cold, set off alone on Saturday evening, walked all night a distance of 28 miles, and arrived just in time for service. The beauty of the whole scene was increased by seeing them all sitting in groups upon the grass between services, talking doubtless of the Lord, and speaking good of his name. The church, which is a neat building, erected by the voluntary labor of the people, is capable of containing between four and five hundred persons, but is getting much too small for the numbers who assemble. On the Sundays I spent there, it was not only completely filled inside, vestry and all, but the windows were

surrounded outside by numbers who were unable to find room within; and, about a hundred yards off, the infant school-room was filled with the young people of both sexes, for whom it was necessary to have this separate service. I cannot easily describe the devout and serious attention marked in the countenances of the people. It cannot indeed be supposed that all present were equally in earnest; but even those who were not seemed to catch the feeling and manner of those who were, till the whole congregation presented the appearance of one mass of sincere and attentive worshippers. The number of services is the same as at the other institutions. There is also a meeting on Wednesday afternoons for those who are candidates for baptism; of these the number remains generally about 100, notwithstanding the frequent drains of 10 or 12 at a time which are made from it, of those who are admitted to that ordinance. Soon after my arrival there, 10 adults were baptized with all their children, being the most promising out of the above mentioned hundred inquirers; all of whom, but for the very strict rules he has laid down to himself, Mr. Read would have baptized in the full belief, that as far as man can judge, they had also been baptized with the Holy Ghost. One of the baptized was a poor Bushman, whose feelings were most powerfully and deeply agitated, having been previously in a state bordering on despair, in consequence of his convictions of sin, so that they had feared his mind would have been affected. Nor is this a work that stands still. What I have just related took place in May 1833; and I have now a letter by me which I have just received from Mr. Read, dated April 1834, in which he gives the following interesting account of its progress.

"That you take an interest in our spiritual affairs I am fully convinced, and I bless God for it, as in that case we shall be continually remembered by you in your prayers at a throne of grace; and my dear Mr. ——, I hope you will not forget me particularly. I can assure you I feel now, more than ever I did in my life, my need of divine grace; I feel my insufficiency to conduct the great work committed to me, to direct sinners to Christ in public preaching; so to divide the Word of God that every one may receive his portion in due season, and under the excitement which has long prevailed, to act according to the will of God, receiving into the church only such as are proper persons. Tares and wheat are much alike while growing, and whatever care is taken, the enemy will sow some tares; it was so even in the time of the Apostles, who were endued with such superior gifts and graces. I never think of proposing one to the church who does not give signs of sorrow and contrition on account of sin, and who has not a clear view of the way of atonement, and of acceptance with God through Jesus Christ. Hitherto we have reason to be thankful that but very few, among the many who have been received into the church the last three years, have disgraced their profession. The number of adults baptized in that time is 163. With these and others from different churches, Bethelsdorp, Theopolis, Chumie, Kliplaat, &c. our church is about 300 strong, so that on sacramental occasions the church is filled with members alone; and still there are vast numbers coming forward apparently under great concern for their souls, and desiring to be the followers of Christ. Oftentimes in

hearing them state the dealings of God with their souls, I am ashamed of myself, and wish I enjoyed what they enjoy. Of such we still have from 70 to 80; although a number have been received to baptism since you left. Last week 10 or 12 new ones came forward for the first time. I was struck with the short statement of a poor female a few weeks ago. She had no clothes to wear to go to church in on Sunday, and therefore had spent the day in the bushes in prayer and meditation; and while there, lamenting the loss of the public worship of God, Christ, she said, revealed himself to her, and said to her soul, Although you have not clothes to appear before man in, I have clothed you with the robe of my righteousness. She said her joy was inexpressible, and the remembrance of it still gave her comfort. I was called to visit a Caffer woman, a member of the church, who had been baptized a few months before. She was very ill, not likely to recover, but on hearing my Caffer name, Congola, she made a quick effort to rise, stretched out her hand, and said in her broken Dutch, "Good day, *brother*." I was rather astonished, but pleased, and she soon began to relate the goodness of God to her soul on her sick bed. She stated that she had requested God to try her by some means, for she was afraid she had stolen the name she bore as a follower of Christ. In the beginning she had been driven almost to despair; sins had been shown her she knew nothing of before, and she thought that destruction was near; but when at the last point, Christ appeared to her, shewed her what he had done for her, and asked her if his sufferings and death were not sufficient for her sins. O, said she, I wanted to embrace, I wanted to be with him, and not to return to the world again; and I felt such a union to him and his people, that I was resolved that the first time I saw you, I would not address you as Sir, but as Brother. These, my dear Mr. —, are two specimens; God's people will understand them, and see that it is one and the self-same spirit, that teaches a Caffer, and that teaches the best informed European. The great object in all is to attract the soul to Christ, so as to forsake all, and follow Him."

It will be seen from the above extract how mightily the word of God grows and prevails. Many cases of a similar nature came under my own observation; two in particular struck me as remarkable illustrations of that passage in Hebrews, "for the word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of the soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." One was that of a member of the church, who had fallen into a cold and lifeless state, and while in this condition heard Mr. Read preach on the sin and danger of backsliding; when he was so powerfully impressed with the sermon, and its applicability to himself, that he afterwards declared, he was on the point of standing up in the middle of the congregation, and begging Mr. Read to stop, and not expose him further by mentioning his name. On this being subsequently told to Mr. Read, he said that so far from having the man in his mind during the sermon, he did not even know that he was in a state to require it. The other is the case of a man who was supposed to know something regarding an article, that had been either lost or stolen from one of his neighbours. On reply to the inquiry made of him, he said, "I

can tell you nothing about it, but I know who can—Go and ask Mr. Read.—He will be able to tell you." Reference being in consequence made to Mr. Read, he professed his ignorance, expressing surprise that they should have come to him. On returning to the man, and asking him what could have induced him to implicate Mr. Read, he very simply replied, that Mr. Read having so often told him in his sermons what was going on in his own heart, secrets which no one else knew, he concluded that he must be equally acquainted with the affairs of others, and so, said he, "I told you to go to him."

The locations, as I have mentioned, are about forty in number, and are distinguished by appropriate names, such as, Philiptown, (which may be considered the little capital of the settlement,) Wilberforce, Buxton, Readsdale, &c. &c. At the larger ones there are separate schools both for the elder young people and infants, and at these the children from the neighbouring smaller locations assemble, many walking daily from four to six miles to attend them. They may be considered in the light of branch schools, being all superintended by the school-master at Philiptown, Mr. James Read, and conducted by the most forward and efficient of his pupils. When the locations are very far from Philiptown, the people from three or four, generally assemble at one on the Sundays, and form a congregation, the worship being conducted by some one of their number qualified to do so.

The general morality prevailing throughout the whole settlement is very remarkable, even in the absence of decided piety. The influence of the church-members, who are scattered throughout the locations, is so great, that their salt may be said to season the whole mass; and I must say that in my frequent rides in every direction, during which I saw the people in their own houses, at different times and under a variety of circumstances, coming upon them often quite unexpectedly, I never witnessed any thing like quarrelling, swearing, or any other thing that is "contrary to sound doctrine." This I consider worthy of being noted, for the Hottentots in the various towns and villages I passed through within the Colony, were the most drunken, quarrelsome and degraded set of human beings I almost ever saw. The Temperance Society has been a great benefit to Kat River; quarterly meetings are held, and at one which I attended, the extreme anxiety to exculpate himself manifested by a person who was accused of having broken his engagement, proved the judgment which he knew would have been passed on his conduct, and the strength of the general feeling on the subject.

The spirit of prayer seems to prevail very generally, and I remember being told an anecdote which I thought very interesting. During one of his rides Mr. R. passed a hut, in which he heard some one praying very fervently; not recognising the voice and being sur-

prised at the occurrence, (the bushes are their general resort for private prayer,) he got off and listened to what he declared to me was the most beautiful, comprehensive prayer he had ever heard, including both petitions for the general extension of the Saviour's kingdom, and the most earnest intercessions for relatives, friends and neighbours, many of whom were mentioned by name. When the prayer was concluded he went in, and found a young lad of about sixteen, the son of a church-member who had died lately. He asked how he came to be able to pray in such a manner, and who had taught him; when the lad replied, that his father on his death-bed had called him, and solemnly urged him to the constant practice of prayer, adding—Don't say you cannot, for if you ask God, he will teach you how to pray; and so, said the boy, "I immediately began to try, and God has helped me ever since." He died a few months afterwards in the peace of the Gospel. I am not aware that any particular mode of preaching is adopted, except that great plainness of speech is observed.

The love of Christ is urged and felt as the constraining motive to obedience—"O Mr. Read," cried a dying Hottentot, "O Mr. Read, The love of God in Christ, what a depth it is! I never can get to the bottom of it!" and in unison with this is the general feeling among those who give hopes of conversion. At Bethelsdorp indeed, so strong at one time was the sense of the love and preciousness of Christ, that the missionary was obliged to avoid the mention of the Saviour's name, from the simultaneous burst of feeling which he knew would be sure to follow it. Anecdotes and recollections multiply upon me, but I must put limits to this account. I have said enough to convince every lover of Zion that God has indeed done great things, whereof he may be glad; and it only remains for us in India to keep no silence, and to give him no rest, till he establish and make this country also a praise in the earth.

Any account of the London Missionary Society's Institutions in South Africa would be incomplete without the mention of their able and excellent superintendant, Dr. Philip, to whom, under the Divine blessing, may be attributed their great success and efficiency. Of this eminent and faithful servant of God I will not trust myself to speak; his praise is in all the churches, and any expression of my admiration and respect would therefore be superfluous. I may however be permitted to say, that few who have been favoured with his acquaintance and friendship, will hesitate to admit, that he furnishes one of those rare examples which are occasionally to be met with, of the combination of high intellectual powers, with the most amiable and attractive qualities of the heart. Eminently endued with that meditative and practical wisdom, which is perhaps the rarest, as it is the most valuable attainment of the human mind, he has been enabled to stem a torrent of opposition, which would have carried away any one less

firm in principle and judicious in conduct: and he has now the privilege of witnessing the complete fulfilment of the great object for which he labored so many years, in the restoration to their full civil rights of the people whose battles he fought; and in the secure and peaceful establishment of those institutions which were formed for their benefit.

I have had occasion to dwell more particularly on the Kat River settlement, because it may be considered, without partiality, as presenting decidedly the most interesting features. Had I space, however, I should find much to say of other spots, and other old and faithful labourers in the Missionary work, with whom it was my happiness to become acquainted during my two journeys. From the Missionaries I invariably experienced the most kind and liberal hospitality. Of some of them it may literally be said, that for the work of Christ they have been in journeyings often, "in perils of waters, in perils in the wilderness, in hunger and thirst, in cold and nakedness*;" and for all of them I have the highest esteem and regard, and shall never cease to look with gratitude to the providence which led me amongst them.

South Africa is highly favoured in the number of laborers whom the Lord of the harvest has already sent forth to it. There are Missionaries in it from almost every European Protestant nation. Besides those of our own country, including the London, Wesleyan, and Glasgow Societies, Missionaries have been sent from France, from the Rhine, from Switzerland, and from Prussia; while arrangements are in train for Missionaries from America, establishing themselves at Port Natal, on that large scale which characterizes the efforts of Christian zeal in that country. The desire of the various tribes of the interior for Missionaries knows no bounds but the sad limits imposed on the societies at home, by the want of adequate funds. I heard myself two Caffer chiefs almost quarrel about which was to have the next Missionary, and a gentleman lately travelling in the interior, met a chief with some hundred head of cattle, with which (the tribes around the colony being entirely pastoral) he was going, he said, to Cape Town, to buy a Missionary! Indeed the confidence of the various savage tribes in Missionaries, is a most gratifying proof of the extent to which they have gained their affection and esteem. The English traders in Cafferland declare that their only protection is in the

* In confirmation of what I have said above, I may mention that the venerable Mr. Anderson of Pacaltsdorp wandered about for five years with the Griquas, before he could prevail upon them to settle; during which time he tasted neither bread nor vegetable, and had no communication with the colony. At one time he shared a piece of a dog with a fellow Missionary; at another a pair of embroidered white satin trowsers were privately conveyed into his hat by some one who must have observed his need of them, and who must by some means have procured them from a trader, not knowing how unsuitable our customs rendered such an article to the individual to whom they were presented.

vicinity of the various Missionary stations; and while writing this paper, I see an extract from a Cape paper, which says, "An invaluable accession has been made to the expedition for exploring the interior, by the arrival of some German Missionaries, who will accompany it." These are the very labourers from Prussia mentioned above, and whom I had the pleasure of seeing before I left Cape Town. The Saviour seems indeed to have opened the door of faith to these poor African tribes, and has thus answered the affecting inquiry made by a poor female of their number, Are the descendants of Ham to remain for ever under the curse? submissively adding, that she only wished to know, and would then be satisfied. Of their need of a Saviour no one can doubt, but of their wretchedness and misery without Him, none can form an idea who has not witnessed it. I was assured by a Missionary who laboured long among the Bushmen, that this wretched people are literally destroying themselves by the indulgence of their furious and revengeful passions. Devoured as whole families of them are by lions, they are found still more dreadful enemies to themselves. He mentioned a fact which he witnessed himself, of a father who was obliged to stand in one position for nearly an hour, while he warded off with a shield the poisoned arrows which his own son in a fit of rage was shooting at him. Well then may we pray, "Have respect unto the covenant, for the dark places of the earth are full of the habitations of cruelty;" and well may we long for that blessed time, when "the wolf and the lamb shall feed together, and the lion shall eat straw like the ox, and dust shall be the serpent's meat, and they shall not hurt nor destroy in all God's holy mountain."

August, 1834. C. G. F.

[We insert the preceding communication with the greatest pleasure. From the high character of the writer, whose name has been communicated to us, we can readily assure our readers that its statements may be relied on with the greatest confidence. We question whether a gentleman, obliged to go to the Cape for his health, could employ his time with more probability of advantage to his physical or mental constitution, than in the way adopted by our intelligent correspondent. Inspection on the spot by disinterested visitors, who stay long enough to see what is really going on in Missionary operations, presents the most satisfactory evidence to the world, as well as greatly cheers the labourer—often solitary, and always happy to see a Christian friend interested in his labours and success. We recommend the trial, and shall be most happy to be made the medium of communicating the result to the public.—Ed.]

II.—*Anecdote.—Effect of good Example.*

A distinguished nobleman having observed, one Lord's day at church, that the greater part of his servants were absent, on his return home inquired the reason. On the butler's stating, that it was owing to the wetness of the roads, his lordship replied, "Well, this shall soon be remedied;" and on the next wet Sabbath-day that occurred, he ordered the servants to take their places in a large covered cart, while he followed them *on foot* all the way to church. This singular kind of reproof had the desired effect; and the day must have been very bad indeed, if any of his lordship's servants were absent from public worship.

III.—*The Christian Sabbath.*

To the Editors of the Calcutta Christian Observer.

GENTLEMEN,

Neither you, nor your readers in general, need to be informed of the unhappy controversy which has, at various times, been agitated in Europe, and latterly in this country, respecting the observance of the Christian Sabbath. Having lately had my attention painfully called to this subject, and especially, having been grieved at seeing it recently treated, in a professedly Christian Journal, as a matter of very inferior moment, I have thought that a paper on this topic might not be unacceptable to many, and might probably be of use also in strengthening some of those who maintain the propriety of observing the Sabbath, and of confirming others who may be wavering in their minds.

Before stating what appear to me to be scriptural reasons for keeping holy the Sabbath day, I shall venture to urge a few considerations, the tendency of which will be to shew, *a priori*, that it is not likely God would leave us without some such appointment as the sacred day of rest.

1. We infer, that *if a Sabbath was thought necessary for man in his unfallen state, a similar day must be much more necessary for him now that he is so sunk in sin and misery.* The spiritual object of the Sabbath was unquestionably to give us an opportunity, free from all worldly cares, of complying with the moral duty of contemplating God as the maker and preserver of all things. Now, if a select portion of time was deemed requisite for this, when man had naturally no tendency to forget his God, how much more is it necessary for us now that we have such a proneness to exclude him from our thoughts? Such a consideration must be obvious to every reflecting and unprejudiced mind. Busied as we must ever be with things below, and possessed as we are with an awful tendency to depart from the Most High, we cannot see how, in any age, God can be remembered as he ought, without the special appointment of a set season for this purpose. At any rate, we can feel the adaptation of such an ordinance to such an object. And we much fear that the men, who are regardless of keeping the Sabbath, are not persons, whatever their professions may be, who employ themselves much in the contemplation of their Maker. There is great truth in the following remarks of the late Mr. Toller of Kettering, in his printed sermons, p. 321: "The cares of the world, the natural darkness of our own hearts, the influence of intercourse with mankind, and the temptations by which we are surrounded, have such an influence as almost to expel Christianity from the mind; so that we need frequently to be roused and refreshed and invigorated. Not that I am at all an advocate for running about continually hearing sermons, and neglecting the proper business of life. There is a time for every thing, for temporal as well as spiritual concerns; but it is always a bad sign, when the divinely-appointed, regular returns of Sabbaths and religious seasons seem too frequent, and become tiresome, and when the world and business and pleasure are suffered to encroach upon what ought to be devoted to God. They that have any just sense of the importance of religion, find that they need all the helps that God has appointed. Suppose the Sabbath were abolished for a few weeks, or to come once a fortnight, in what state, think you, would some of you find your minds? Why, you would feel as if you had scarcely any knowledge or power of religion at all. There is great weight in what a person said many years ago, and I have often thought of it since I heard of it; "We should forget what sin was, if Mr. Boyce* did not tell us." And so, without the appointed means of grace, would it be with us. If we were not reminded, again and again, of the plainest things in God's law and gospel, we should

* The author's predecessor.

sink down into a sort of spiritual ignorance and indifference. The return of religious seasons, and particularly of the Sabbath, is of unspeakable importance to people who are much in the world, and is calculated "to rub off the rust of the whole week."

2. We infer again, *that if bodily rest was deemed necessary for Adam in paradise, it is much more necessary for man now, that he is doomed to eat his bread in the sweat of his brow.* No one can tell, but those who have had the misfortune to be compelled, for a series of years, to labour, rising early and sitting late, during the whole six days of every week, how welcome and refreshing the rest of the Sabbath is. It is my sincere belief, from what I have seen in England, that were it not for the Sabbath, life among most of the labouring classes would be insupportable. They would pine away, and no lengthened period would elapse before they would be reduced to the utmost degree of imbecility in both mind and body. And can we suppose, that the good and gracious God would be so regardless of the happiness of his creatures, as to leave them without an appointment so needful to their comfort? Let any one of those who contend against observing a weekly day of rest, ask a poor labouring Christian in England, whether the Sabbath be not indispensably requisite to his being able to support existence amidst the toils of life. Verily, the opponents of the Sabbath are men of hard hearts; and are indifferent to both the poor Christian's needs and his Sabbath joys.

3. We infer once more, that *if under the patriarchal and Mosaic dispensations the people were favoured with a day of peculiar blessing such as the Sabbath, it is difficult to believe, that we, who are under a dispensation stated to be in all respects superior to these, should be deprived of a similar privilege.* Is not the Sabbath a day of grace? Did not God bless it, that is, promise a blessing to all who kept it? and has not this promise been verified in the experience of every humble and devout Christian? Yes; there are thousands among the pious poor in Britain, who would, could they be heard, testify, with one heart and voice, to the faithfulness of God in blessing the sacred day. And can we, therefore, credit that this is not a time of God's appointment? If, under the Christian economy, there be no Sabbath, we certainly cannot flatter ourselves with being blessed with a dispensation so very superior to the past. We may be favoured with a greater degree of knowledge than those of former times: but what is knowledge without seasons to increase and improve it? Vainly, as far as the labouring poor are concerned, is it said, "Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ," if a set time be not afforded them for this purpose. Consider, also, in connexion with the poor, the words of a great, a learned, and good man—Judge Hale: "I have found," says he, "by a strict and diligent observation, that the due observing the duties of this day hath ever had joined to it a blessing upon the rest of my time; and the week that hath been so begun hath been blessed and prosperous to me. And, on the other hand, when I have been negligent of the duties of this day, the rest of the week hath been unsuccessful and unhappy to my secular employments. So that I could easily make an estimate of my successes, in my own secular employments, the week following, by the manner of passing this day; and this I do not write lightly or inconsiderately, but upon a long and sound observation and experience."

But all this, it may be said, is mere declamation. We grant that it is; but at the same time, we contend that it is declamation, which has truth for its basis: and to make this manifest, we shall now proceed to argument. In discussing the subject we shall endeavour to establish and illustrate the following assertions, attempting as we proceed, to meet the objections which may be raised against them:—That the law of the Sabbath, as revealed in the decalogue, is still in force; that there is abundant evidence from the

New Testament to prove that the Gospel dispensation is blessed with a sacred day of rest; that the frequency with which Christ dilated on the Sabbath affords an argument for its observance; and that the institution of the Lord's day was strictly attended to in the churches which existed immediately after the apostolic age.

I. *The law of the Sabbath, as revealed in the decalogue, is still in force.* We presume that this will be considered as proved, if we can shew from the New Testament, that the *whole* of the decalogue, as recorded in the two tables, is obligatory upon all under the Christian dispensation. In substantiation of this, we quote several direct references made to the ten commands both by Christ and his apostles; and pressed by them on the attention of the people of that age, and consequently on the people of all succeeding ages. Matt. xxii. 37—40., "Jesus answered him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets." Luke x. 26, 27., "He said unto him, What is written in the law? How readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself." Luke xviii. 20., "Thou knowest the commandments, Do not commit adultery, do not kill, do not steal, do not bear false witness. Honor thy father and thy mother." Rom. vii. 7., "I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet." Rom. xiii. 9., "For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself." Eph. vi. 2., "Honor thy father and mother, which is the first commandment with promise." James ii. 8, 10, 11. "If ye fulfil the royal law, according to the scripture, Thou shalt love thy neighbour as thyself, ye do well. For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law."

These references cannot be mistaken. Both tables are particularly mentioned by the Saviour; and both are cited without the least reservation, as law. There is no quoting, in this authoritative way, from the ceremonial code. *It*, we are again and again told, is abolished; but *this* is again and again insisted upon as binding on both Jews and Gentiles. The one is expressly said to have vanished away, but this is prominently brought into sight; and is sealed with the double sanction of the Lord of glory, and his inspired servants. Not the smallest hint is given throughout the whole New Testament that the decalogue ever occupied the same ground with the ceremonial law, or was destined to share the same destructive fate. It is true, that in all the foregoing citations there is not the smallest reference made to the law of the Sabbath; but neither is there any allusion to the other commands of the same table. The silence, therefore, of the Redeemer and his apostles, if interpreted as an argument against the fourth command, will be equally valid against the three which precede it.

If proof beyond this be required by our objector, for the continuance of the decalogue, it is necessary to tell him, that the *onus probandi* lies with him rather than with me. It is for him to shew, as completely as I think I have done, that the decalogue *did* make a part of the ceremonial law, and has, along with it, been dismissed as of no farther obligation. But let us suppose, for the sake of argument, that it did make part and parcel of the Jewish law, and what is gained? The New Testament will not allow us

to regard any thing as abrogated, but what it affirms to be so. And does it ever assert, that the ten commandments have ceased to be of force? Let the chapter and verse, in which this is declared, be pointed out, that we may know it. But the contrary, we think, has been distinctly shewn. Nothing, we apprehend, can be more to the purpose than the words of Christ and his apostles as quoted above.

But if farther proof be required, that the decalogue did not exclusively make part of the ceremonial law, this will be found in the fact of its having occupied a prominent place in the patriarchal dispensation. Traces of the whole may be discovered in the book of Genesis—a history containing a relation of events long anterior to the publication of the law from Sinai. Should the reader feel curious or doubtful in this topic, let him consult the following ten passages, in which he will find the substance of the decalogue in the order in which it stands in the two tables. Gen. xxxii. 9, 10.—xxxv. 2—4.—xxxi. 53.—ii. 2, 3.—ix. 22, 23.—ix. 6.—xxxi. 19.—xx. 3, 9.—xxvii. 12.—xxv. 31.

In addition to the passage establishing the fourth commandment, read the following account of a transaction which took place a short time before the arrival of the Israelites at Sinai. Exod. xvi. 27—30. "And it came to pass, that there went out some of the people on the seventh day, for to gather, and they found none. And the Lord said to Moses, How long refuse ye to keep my commandments and my laws? See, for that the Lord hath given you the Sabbath, therefore he giveth you on the sixth day the bread of two days: abide ye every man in his place; let no man go out of his place on the seventh day. So the people rested on the seventh day." This, together with the intimations we have of weeks, Gen. viii. 10, 12; xxix. 27, 28, and particularly with the command itself, "*Remember* the Sabbath day," plainly declare, that it was neither a new command, nor peculiar to the Jewish dispensation; but an ordinance which had existed from the beginning. And if from the beginning, it is almost impossible to resist the inference, that it must be binding on all men to the end of time. For if the first man was, as is generally believed, the federal representative of all his descendants, then whatever obligation of a moral nature was imposed on him, must be equally imposed on them; and therefore they are as much bound as ever he was to obey the law of the Sabbath.

To sum up our reasonings on this topic, we remark, that if the decalogue made a part of the patriarchal law, it is absurd to assert it as belonging exclusively to the Jewish. It did indeed make a part of the latter; but no more than it did of the patriarchal, and now does of the Christian codes. It stands prominently forward in both, and the reason is obvious. It contains laws, every one of which is moral in its nature, and which can no more be changed than the nature of God, or abolished, than the distinction between sin and holiness. Virtue, like its great author, is immutable; and it ever has been, and ever will be, a virtue of the highest kind to devote a select portion of time to the contemplation and worship of the Creator and Preserver of the universe. It is a duty which angels practise. Job, i. 6.

But the objector may again reply, that if the law of the ten commandments be still in force, then, to be consistent, the fourth commandment ought to be literally observed—that the seventh day should be kept, and not the first—that it should be held from even to even—that no fire should be kindled in it—that the transgressor of it should be punished with death, &c. &c. There would be some justice in this remark, were there any attempt made to contend for the observance of the Sabbath beyond what is contained in the decalogue, and particularly as interpreted by Christ and his apostles in the New Testament. But nothing of this kind is urged. We maintain that the law of the decalogue, and the law on which the objector founds his reply, are perfectly distinct. The one is clogged with

the requirements and with the penalty already stated; the other stands simple and unfettered. The one existed from the beginning of the world, and was merely repeated to the Jews; the other was unheard of till two thousand and five hundred years after the creation. The one was originally spoken by God to Adam, and afterwards proclaimed by his own mouth from Sinai; the other was delivered more privately to the twelve tribes through Moses. The one is purely and strongly moral; the other is a compound of morality and ceremony; and the one was written on stones by the finger of God himself, whilst the other was merely inscribed in a book, forty days afterwards, by the hand of the leader of Israel. Indeed, the celebrated Lightfoot (no mean authority in all matters connected with the law of Moses) maintains, that the decalogue never was, in reality, incorporated with the ceremonial law of the Jews, and never made any part of the book of the covenant to which they were obligated to swear. See Exod. xxiv. 3—7, and Lightfoot's Works by Pitman, vol. ii. 386, 387. Whether this opinion be correct or not, is a matter of little moment. It only tends to shew, that those most acquainted with the Israelitish law recognized in it two distinct codes. And distinct they are. They have, it is true, laws in common, but the requirements in some are different, and the sanctions in almost all are various. For instance, according to the ceremonial law, not only is the violation of the Sabbath punishable with death; but adultery, blasphemy, idolatry, and contempt of parents, are visited with the same infliction. But nothing of these penalties is attached to the law of the decalogue. It makes no mention whatever of punishments. Not that trangression will be allowed to pass unvisited; but God has reserved the infliction of it to himself. It is not meant by this, that murder, theft, and perjury, when committed and proved, should not be punishable by men. This is highly proper; and was, as far as the Israelites were concerned, provided for by the book of the covenant. But the decalogue goes farther than this. It intimates, by its expressive silence, that the offender against any of its precepts, will, whether his guilt be ever discovered to men or not, be visited by his Maker. The one law was applicable to the temporal government of the Jews only; the other is the standard law of the divine government. The one, as far as the Sabbaths are concerned, was intended as a rule to all mankind: the other was meant, as all the other ceremonial laws were, to make the seed of Abraham a distinct body from all the nations of the earth, even from those individuals who in other tribes might be worshippers of the true God. The ceremonial Sabbath was instituted as a sign betwixt the Jews and God, (Exod. xxxi. 13.) but the Sabbath of the decalogue was appointed, as already observed, for the highest of all moral purposes, that of contemplating and worshipping the Creator of all things.

For the observance, therefore, of the Sabbath of the decalogue we contend, and for nothing more. But here our supposed objector may again be introduced as remarking, that in the above reasoning, the grand point of the literality of the Sabbath, even as contained in the decalogue, remains untouched, viz. the entire cessation from labour of ourselves, of our servants, and of our cattle; and also the observance of the seventh day instead of the first. In reference to the former of these topics, we maintain, what indeed we believe no one will dispute, that the occasions and the degree of rest required by the decalogue, are to be regulated by the interpretation of the Lawgiver himself. Now, it is fortunate for us, that we are not left without this very important explanation. He has taught us, Matt. xii. 1—13; Mark, iii. 1—5; Luke, xviii. 11—17; John, v. 1—11, that what are usually called works of necessity and mercy, may and ought to be performed on the Sabbath; and hence he has left us to infer, also, that it will be perfectly legitimate, in the accomplishment of these acts, to employ both

our servants and our cattle, if the object cannot be effected without them. There may be, and there probably ever will be, a diversity of opinion as to what works are necessary, and what are not: but the decision of this point may be safely left with the consciences of all. The monitor within will not neglect its duty. At any rate, no lengthened nor striking departure from the rule need be feared in the case of him whose heart is right with God. He will be cautious of indulging in any unwarranted liberties with the sacred day of rest.

But besides this, the command itself will not allow of that strictness of interpretation with which the anti-sabbatarians, to serve their own purposes, are wont to charge it. The term translated "work" in the law is rendered by Parkhurst, "employment, work, workmanship, business, affair." The injunction, therefore, merely forbids us to employ ourselves, our servants, or our cattle, in our usual secular avocations, or for purposes of amusement or pleasure. Isa. lviii. 13, 14. Beyond this not a word is said. All the latitude given to the ordinance by the Saviour is fully permitted and confirmed. We may remark, also, in addition to this, that the permission given by our Lord to the man who was healed on the Sabbath-day to carry home the cot or mat on which he was lying, rather than to abide by it till sun-set, or to allow it to remain and be stolen; and the example he adduces, for authorizing a deviation from the strictness of the law, of David eating the shew-bread, which "was not lawful but for the priests only," appear to give all the freedom which any one, who loves and fears God, can possibly desire. The latter instance will, if we mistake not, give relief to many in this country occupying subordinate situations in life, and who suffer much uneasiness of mind from being compelled either to do that which is plainly a violation of the command, or to deprive themselves of their daily bread. Could such persons exchange their situations for others in which they would not be called to perform such a painful part, they would be bound to do so, even though it might be at the expence of some pecuniary advantage; but if they cannot do this, without exposing themselves and families to destitution, we judge that he who said, in connexion with what was esteemed a breach of the Sabbath, "I will have mercy and not sacrifice," will pardon them in this thing*. To pious soldiers the Bible speaks plainly. There were in the days of Christ and his apostles, centurions who believed, and common soldiers who asked, what they should do; but to the former it was not said, "Throw up your commissions," nor to the latter, "Refuse to obey, or desert your standards."

In reference to the particular day of the week on which the Sabbath should be observed, every reflecting person must, we think, see that it matters but little whether the seventh, or the first day, be devoted to this object. The command is, "Six days shalt thou labour, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work," &c. The spirit, if not the very letter, of this injunction is, to observe every seventh day as sacred, not laying any great stress upon the particular day of the week. It is readily acknowledged, that the seventh was the day originally appointed; but can any one prove that, that which we now reckon the seventh day is indeed the seventh? For aught that we can tell, the very day we now call the first may have originally been the seventh, and we may therefore now be, as it were by chance, observing the command in the very letter. It is neither impossible nor improbable,

* We are not sure of our correspondent's meaning: but are confident that he does not intend to justify the conduct of those, who, at the command of their employers, spend their Sabbaths in the shop or the counting-house. We doubt not he has chiefly in view assistants to Indigo factors, who, if they do not at the proper moment secure the produce of their factories, are liable to have it all destroyed. They have therefore some plea for requiring those employed by them to labour even on the Sabbath during the making season, to preserve by this means the produce of the whole year, is at

that in the lapse of ages, and particularly during the captivity in Babylon, when the Sabbath does not appear to have been kept by the Jews, time may have been miscalculated, and the original reckoning lost. And in addition to this, it may not be improper to call to mind that that, which is the seventh day in one country, cannot be the seventh day in all countries. Betwixt us and our antipodes time varies the whole space of twelve hours. It must, therefore, appear to every sensible mind little less than egregious trifling to contend about the day on which the Sabbath should be observed. Besides, even if the present seventh day could be proved to have been the very day originally appointed by God, its being changed, by a subsequent ordinance, cannot cause any violation of the command. It is a seventh part of time which God demands; and a seventh, by the present arrangement, is still given to him. And, as it regards the grand purpose for which the Sabbath was originally instituted, viz. the contemplation of God as the Creator of all things,—this is not defeated by the change from the seventh to the first. Jesus is equally the Creator of the universe, and the Former of the new heavens and the new earth, or the gospel dispensation. See Col. i. 16, Isa. lxv. 17, 18, and lxvi. 23. The alteration, therefore, of the day, causes no diversion from its original object. It only adds, and adds gloriously, to the subjects of thought designed to be cherished.

II.—*There is abundant evidence from the New Testament to prove, that the gospel dispensation is blessed with a sacred day of rest.* Were there no intimations, in the New Testament, of the appointment of a Sabbath, the argument of the preceding section, for the perpetuity of the law of the ten commandments, would be authority sufficient for the contiuual and strict observance of a day of sacred rest. But there are more than intimations on this head in the Book of the New Covenant. We have in Rev. i. 10, express mention of a day styled "the Lord's day," an appellation usually given, by the primitive Christians, to the day we regard as the Christian Sabbath. That we may clearly perceive the force of the designation, let us compare it with a similar one in 1 Cor. xi. 20, 21, "When ye come together therefore into one place, this is not to eat the Lord's Supper: for in eating every one taketh before other his own supper; and one is hungry, and another is drunken." Here, two suppers are spoken of, the Lord's Supper and a man's own supper, or, in other words, a sacred supper and a common supper. So in the case before us. The term "the Lord's day" implies the existence of other or common days; and, at the same time, points out its own peculiar sacredness above the rest. That we are not mistaken in this interpretation of the appellation, the conduct of the first converts affords the most ample confirmation. We are expressly informed, that they devoted this day, by uniting in the worship of God, to a sacred use. Thus it is written, that the members of all the churches in Galatia, of the church at Corinth, and of the church at Troas, were accustomed to meet severally on the first day of the week, 1 Cor. xvi. 1, 2., "Now, concerning the collection which is for the saints, as I ordered the churches of Galatia, so also do ye. On the first day of every week, let each of you lay somewhat by itself, according as he may have been prospered: putting it into the treasury, that when I come there may be then no collections. (Macknight's Translation.) Acts xx. 7., "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them." And that this was the continual practice of the primitive saints is still more manifest from the fact, that all the meetings, which are recorded, of the immediate disciples of our Lord were held on this very day. John, xx. 19, 26, Acts, ii. 1. At the assembly mentioned in the last of these passages, and which the learned and diligent Lightfoot proves, beyond the shadow of a doubt, to have been on the first day of the week, not only were there present the immediate disciples of our Lord, but there is reason to believe that [illegible] a very great number of unbelievers, there were in the place, wherewas, the whole hundred and twenty believers spoken of in chap. i. 15.

Now, how are we to account for these identical-day meetings at times so far remote, and at places so distant from each other? Was it by chance that the disciples and all the churches mentioned above always met on the first day of the week? The thing is impossible. No man can believe it. There must, therefore, have been some order issued by the Great Head of the church previous to his ascension, or immediately afterwards, by the Divine Spirit, speaking through his accredited servants the apostles. *They* were not men to make laws of their own accord; neither is there any reason to believe, that the first Christians were such easy-minded folks as to be persuaded to the regular observance of any appointment which did not emanate from their Lord. The example, therefore, of the apostles, and of the early churches, stands to us in the place of an explicit order, which we dare not disobey without calling in question the inspiration of these men of God, and their faithfulness, as stewards of the mysteries of Christ. It was required of them to be found faithful; and it is demanded of us that we "be mindful of the words which were before spoken by the holy prophets, and of the commandments of the apostles of the Lord and Saviour." Hence, we are compelled to adopt the conclusion, that under the Christian dispensation there is both a sacred day called the Lord's day, and a day fixed by the mandate of heaven for the assembling of ourselves to worship him.

The objector may perhaps say, that this has never been doubted. All that has been questioned has been the setting apart of the *whole day* for sacred purposes. If the term "the Lord's day," as before explained, does not include the whole day, it becomes an opponent to shew how much of the day is meant. Besides, we verily believe, that if there be a day at all appointed for the assembling of the saints, there are few, if any of those deserving this character, that would wish it to be disturbed by worldly cares. A contention to be freed from the obligation of devoting no more of the day to sacred purposes than the mere hour of assembling with the church, seems to speak in some such language as this: "We desire to give God no more of our time than we can help, and to be no farther devout than we are obliged."

III. *The frequency with which Christ dilated on the Sabbath affords an argument for its observance.* See among other passages Luke, vi. 1—9; xiii. 14—17; xiv. 1—6, and John, v. 16, 17. It is very sure, that the subject is forced upon him: but he does not shun it. He always speaks of the Sabbath as an ordinance of God: only he will not allow that it should be interpreted according to the customs and traditions of the Jews. Burdensome as it had already been made by the ceremonial law, they had rendered it, as also many of the other enactments in the same code, still more burdensome by their own additions. With these human devices the Saviour was, as he always is with every thing of the kind, at variance: but it is plain that he never attacked the law itself. He never once intimated that it was his intention to abolish it. On the contrary, he speaks of himself as its Lord; and in his discourse respecting the destruction of Jerusalem, He, in the plainest terms, intimates its continuance among his disciples. "Pray ye," said He to them, "that your flight be not in the winter, neither on the Sabbath day." Why was this injunction given if he did not intend his people to keep up the observance of the sacred day of rest? Let the opponents of the Sabbath explain this if they can.

IV. *That the institution of the Lord's day was strictly attended to in the churches which existed immediately after the apostolic age.* We do not bring forward this as an argument upon which we imagine any great stress should be laid, for we know that corruptions both in doctrine and practice became very early prevalent in the Church. Antichrist had begun to work even in the apostles' days. And, hence, a plea drawn from this source for the establishment of any point, must ever be very dubious. Besides, to admit either the principle or the necessity of an appeal to church-history, for the truth of any doctrine or practice authoritative in the church of Christ, is at

once to grant the insufficiency of the Scriptures—to fly counter to the exhortation, which says, "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them"—and to declare the assertion of the apostle to be false, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for instruction in righteousness: *that the man of God may be perfect, thoroughly furnished unto all good works.*" It is, however, satisfactory to know in what light the Christians so near to the apostolic times regarded the ordinance of the Sabbath, and it is also particularly grateful to be informed, that they had not then departed, in this instance, from the command and example of the inspired apostles of our Lord and Saviour Jesus Christ. Pike, in his Young Christian's Guide, gives the following extract from the Apology of Justin Martyr, a man who wrote within fifty years after the death of the apostle John: "Upon the day called Sunday*, all that live either in city or country, meet together at the same place, where the writings of the apostles and prophets are read, as much as time will give leave: when the reader has done, the bishop makes a sermon, wherein he instructs the people, and animates them to the practice of such lovely precepts: at the conclusion of this discourse, we all rise up together and pray: and prayers being over, as I now said, there is bread and wine and water offered, and the bishop, as before, sends up prayers and thanks-givings, with all the fervency he is able, and the people conclude all with the joyful acclamation of Amen.—But the wealthy and the willing, for every one is at liberty, contribute as they think fitting; and this collection is deposited with the bishop, and out of this he relieves the orphan and the widow, and such as are reduced to want by sickness or any other cause, and such as are in bonds, and strangers that come from far; and, in a word, he is the guardian and almoner to all the indigent.—Upon Sunday we all assemble, that being the first day in which God set himself to work upon the dark void, in order to make the world, and in which Jesus Christ our Saviour rose again from the dead; for the day before Saturday he was crucified, and the day after, which is Sunday, he appeared to his apostles and disciples, and taught them what I have now proposed to your consideration."

With this extract we might leave the subject: but it will be necessary first to notice shortly, one of the strongest arguments of the opponents of the Sabbath. In Col. ii. 16, 17., the apostle says, "Let no man therefore judge you in meat, or in drink, or in respect of an holy-day, or of the new moon, or of the sabbath-days: which are a shadow of things to come, but the body is of Christ." These words are supposed to militate strongly against the existence of a sacred day of rest under the Christian dispensation. But before any objection from this quarter can be allowed, it will be necessary for the anti-sabbatarian to prove beyond all doubt that the Sabbath of the decalogue is here referred to. It is our decided opinion that it is not. The term Sabbath was unquestionably applied to other days besides the seventh day of the week. Thus in Levit. xxiii. 27—39, the tenth day of every seventh month, on whatever day of the week it might happen to fall, was commanded to be kept as a Sabbath; and the same was ordered with respect to the fifteenth day of the same month. Now every one must perceive, that if even the first of these days always fell on the seventh day of the week, it is absolutely impossible that the second should happen on the same numerical day. And from the Apostle's connecting Sabbaths

* On the name Sunday the translator of Justin observes, "It was called Sunday by Justin and Tertullian, because it happened upon that day of the week which by the heathens was dedicated to the sun, and therefore as being best known to them by that name: the fathers commonly made use of it in their apologies to the heathen emperors; but the more proper and prevailing name was the Lord's day, as it is called by John himself."

(in the plural) with holy-days and new-moons, we have certainly more reason to conclude, that he refers to the feast-days of the ceremonial law, all of which are abolished under the Christian dispensation, than our opponents have to maintain that he refers exclusively to the law of the decalogue.

Thus we have endeavoured calmly to consider both the arguments for and against the Sabbath, and we may now safely leave our readers to make up their minds on the subject. We cannot, however, conclude without reminding them of the Saviour's solemn language in reference to the decalogue: Matt. v. 18, 19, "For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven."

Monghyr, August, 1834. L.

IV.—*Millenarian Sentiments.*

To the Editors of the Calcutta Christian Observer.

GENTLEMEN,

You remark in your notes on "Millenarian Errors," that you are not aware of any of the Millenarians who hold, that the first resurrection is the day of judgment. You of course mean the judgment of the righteous,—as it is only of that judgment that mention is made. I can assure you, however, that they do hold this opinion. I have now before me a copy of a sermon in which their sentiments are fully developed by one of themselves, and also a tract entitled "Twelve Short and General Reasons for the Second Advent of our Lord." In the former is the following sentence: "The coming, the appearance, and the kingdom of Christ," in Scripture, often mentioned together. Thus, in 1 Tim. iv. 1 Paul charges him before God and the Lord Jesus Christ, who *shall judge the quick and the dead at his appearing*, and his kingdom." And in the latter are these words: "Since, therefore, the glorious coming of Christ takes place at the destruction of Anti-christ, and since this destruction occurs, by the unanimous consent of the Church of God in all ages, before the millennium, it follows that Christ comes in glory *to judge the world before that period.*" The judgment in Matt. xxv. 31, commences, therefore, "When the Son of man sits upon the throne of his father David:" i. e. at the commencement of the millennium.

In addition to this, I may just remark that the above sentiment has also been very recently taught in India, by a very powerful advocate—of which there are many witnesses. L.

[In justice to our excellent correspondent we insert the above. We think, however, he is unfortunate in his references; as they both relate, not to the judgment of *the righteous*, but to the judgment of *the world*. Very possibly an individual, here and there, may hold the opinion he maintains; but we spoke of the body. They indeed hold the judgment of the quick: which they explain to be Christ governing and judging the world, in which a select number of his saints act under him: but they make no mention of a judgment of the righteous: on the contrary, Ben Ezra, together with Irving and his followers, assert that the greater portion of the saints have no part in the first resurrection.—ED.]

a disposition in their circles of acquaintance to imitate them wh
to hallow their memory when dead. Very many too have be
to increased activity and more extensive labours, by reading
of those who now rest from their labours. This was the case w
of the following memoir; and should the same effect follow thi
her labours and trials will not be lost, though she has been
Lord of the harvest to his more immediate presence. The so
more minute information of her Christian experience and ex
have been obtained, were destroyed by her own hand; conse
of the most interesting circumstances of her life are lost.

MARIANNE GOADBY was the eldest daughter of the Rev. Ro
of Isleham in the county of Cambridge; she was born Augu
Of the early part of her life I know nothing, except that at th
years she lost her mother, who died very suddenly; at the
the care of three brothers and a sister devolved upon her,
her conduct was such as to gain from all of them the most
ment. They regarded her as sustaining the place, and
offices, of their dearest relative; and being assured that s
stoop to require any thing of them merely to manifest her
make them feel their subjection, they yielded willing obedie
requests, for in this form was every command given, and
many instances, her desires were performed before they were

For several years, previous to her enjoyment of the blessin
she was the subject of very serious impressions; indeed from
mind seemed directed to the things of eternity, and, as her
developed, it became evident to all who knew her, that she h
ed by the precepts and doctrines of the gospel, and that in h
conversation she was in a good degree under their influence
so that she never was the subject of any remarkable change.
her making a public profession of religion, she had been
active teacher in a Sabbath school; she was baptized by
added to the church under his pastoral care about Mid-sumn
which time to her leaving England, her exertions became mo
extensive; distributing religious tracts, visiting the sick and
and praying with them, conversing with female candidates
were engaged in all these acts of piety and mercy which are

sinners, and urged their immediate and earnest application to him as the Saviour of the lost; she visited them frequently, and had the pleasure to see one, if not both of them, rejoicing in the Lord Jesus, and blessing God that He had afflicted her. The days set apart for this good work often passed away before she had completed half her round; but then she did not neglect it, but went the next day to the remainder: indeed toward the latter part of her time in England, she made it two days' work instead of one. Nor was she less active in the Sabbath schools: the instruction she imparted there was almost exclusively of a religious character. Hence she had not time to attend to those departments of Sabbath-school instruction which too much secularize that holy day: yet, far from neglecting them, she spent more time in attending to them than any of her fellow-teachers, setting apart two evenings in the week for those things she could not conscientiously teach on the Sabbath. She also spent an hour with her class, and as many from other classes as would meet her in the vestry, after public worship in the afternoon: she conversed with them about the sermon they had heard, endeavouring to explain any thing they did not understand, and to impress upon their minds the importance of attending to religion while in youth, and often when speaking of the love of Christ would she and her little assemblage weep together. This meeting, which she called *hers*, was never on a trifling account neglected, and always concluded with prayer.

In every other department of her work she was the same zealous and indefatigable Christian: rain and cold were never obstacles in her way, if duty, or a prospect of being able to speak for Christ, led the way; and when asked why she exposed herself so much? she would answer, "that others may not be more exposed. Should my fear of getting wet and taking cold, or suffering a little inconvenience for a short time, prevent me from discharging my duty, and doing my Master's work? I think not, nor shall it, while I can go about."

At the age of eighteen, her mind was directed to the heathen world by reading the Memoirs of Mrs. Newel; this subject for a time engrossed nearly the whole of her attention, until she came to the settled determination, should ever Providence open a way, that she would embark in the great and good work. Well do I remember the time when, talking on missionary subjects, the question was started, Should you like to engage in that arduous work? She answered, her countenance beaming with divine benevolence, "Were I qualified, and had an opportunity, nothing would delight me so much."

Not till several months after the acquaintance between her and her now bereaved husband was formed, did she know that he had any desire on the subject: when she knew, her desire never varied; she would often say, "If this desire has been imparted from above, God will doubtless open a way for our going; to the present period I have all the evidence I desire, for he has directed to me one whose desires are like my own, though I knew it not at the time."

She was married on the 9th of May 1833, and on the 9th of July bid a final farewell to the shores of her beloved country. Her only object was to promote the glory of God and the eternal welfare of the deluded heathen; no other object could have reconciled her to breaking her earliest ties, and quitting without hope of return the land of her birth.

With feelings of peculiar pleasure she hailed her approach to the shores of India, full of anxiety to commence those studies which were requisite for future usefulness; high in hope of being the means, directly or indirectly, of alleviating distress, and pointing out the Lord Jesus as the only Saviour to some of the wretched inhabitants of this wretched land. But alas! how short-sighted are the children of men; she landed at Calcutta on the

15th of November, and in less than eight months was numbered with the dead. In the bloom and vigour of youth she arrived; but shortly after she reached Cuttack, the disease which consumed her vitals made its appearance, and commenced its work; she withered, as withers the beautiful flower with a living destroyer at its core. Consumption, that always flattering and fatal disease, made its appearance in January. We hoped, [and who does not hope in such a case?] that by timely application its progress might be arrested, or at least its issue be postponed several years—but no! In her breast the spoiler nestled too firmly to be removed by any means art and experience could suggest; she gradually sunk under its influence; her vivacity left her, and gave place to a not unpleasant melancholy—a melancholy such as they feel who know they are declining to the tomb, and have nothing to fear for the future; but whose dejection, if it can bear that name, is for the dear friends they are leaving to mourn in this vale of tears. Such was hers; she feared not, nor mourned for herself, but for her beloved husband, and friends at home: but even this was mixed with hope of meeting them again in a better and infinitely happier world.

During the last six weeks of her life she conversed very little; her voice was quite gone, and she spake only in whispers; her cheeks became flushed and her pulse quick and feeble. Daily she grew weaker till the 7th of July, when she seemed much better and stronger, spake with less difficulty, breathed more freely, and began to talk of recovery; thus she continued till the 9th, when she was delivered of a dear little boy, who died five hours after his birth; on the 10th and 11th she appeared to be gaining strength rapidly, but about mid-day on the 12th she suddenly became worse. The hopes, which for five days had animated her, and cheered her husband, were suddenly blasted, and once more the painful truth was pressed upon them—she had not long to live. Towards evening she became delirious, but still continued at lucid intervals to recognize all who were about her. On the 13th her perspiration, which the evening before had been profuse, became more so, her hands and feet cold and clammy—this day, the last to her on earth, was with little exception a day of delirium—the longest interval of sanity was about eleven o'clock, and it continued but little more than a quarter of an hour; during this time her husband told her, that her end was near; she was quite happy and resigned, had no doubt to be cloud, and no fear to terrify her mind, but expressed her willingness to die, her confidence in the atoning blood of Christ, and her assurance that God would support her in the moment of dissolution. She again became delirious, but throughout it appeared pleasing to herself. About 5 P. M. her breathing became heavier, her hands and feet more cold and death-like, her eyes fixed but sparkling. In this state she continued about an hour and a half, when her breathing though hard was changed for deep drawn sighs, with once or twice a slight and involuntary motion of the extremities; now sighing for a second or two, and now perfectly still—her pulse scarcely perceptible—another sigh, but weaker than the former—another and another, weaker and weaker, till she sighed her last, and her happy spirit took its flight to the regions of unclouded glory at 7 P. M.

As a daughter, she was affectionate and dutiful; as a sister, attentive and kind; as a friend, constant and faithful; and as a wife, all that a reasonable man could wish: but as a Christian, her virtues appeared in the strongest and most prominent light. Though frequently the subject of painful exercises of mind, she was always ready to afford consolation to the distressed, to strengthen the weak, and establish the wavering; and, while she mourned with them who mourned, seldom mentioned to any one her own griefs; if joyful she imparted to others, but if mourning she kept it to herself; this she did from a principle of benevolence, always willing to afford pleasure, and

never pain. In labours, in patience, in perseverance, in piety, and in devotion to the work of the Lord, she was a pattern worthy of imitation. "There is no person," said a pious young minister to me, "whose removal from the church would be an equal loss, her father excepted; her equal in labour, perseverance, and usefulness will not be left behind."

But it may be, and often is asked, in such a case, Is there no drawback? What were her failings? They were these; her temper was irritable, but under considerable controul; her antipathies strong, but few; her decision of character sometimes bordered on obstinacy; her detestation of evil-speaking and surmising unbounded; and her aversion to religious controversy complete—thus "even her failings leaned to virtue's side."

May we imitate her as far as she imitated her divine Master, and, should we attain to greater holiness, she will never envy us, but we shall be fitted for higher seats in the kingdom above, and more prepared for the pure and unspeakably happy society of heaven. J. G.

VI.—*Central School at Kotah in Rájputána.*

We have lately very frequently had the pleasure of reporting to our readers the establishment and progress of new institutions for the promotion of English education in India; but these have been chiefly for the benefit of the middle and lower classes of society. The institution referred to at the head of this article is of a different—we believe we may say, as it regards India, an unique—description, and therefore particularly claims the attention of all who look to the attainment of European knowledge, religious and common, whether acquired in the original English, or transferred into the Native languages, as the great means of regenerating India.

We are determined friends to the education of the lower classes, not only as conferring unspeakable blessings on them, but as reacting with immense advantage on the upper circles. As in raising the level of a sheet of water, you by degrees necessarily raise also every vessel which floats upon it, so in elevating the intellectual level of the lower classes of any people, you necessarily, though it may be insensibly, elevate also the higher classes of the same community. To the education of vast numbers of her peasantry and manufacturers by Sunday schools, England is greatly indebted for the elevated literary and intellectual character of her country gentry and wealthy citizens; and were schools for the education of the poor universally instituted in India, soon, very soon, should we see a vast improvement in the character and attainments of the wealthy classes of the people. Still, however, we cannot but feel the great advantage of the higher classes taking the lead in the acquirement of our language and literature, especially where *example* is so necessary to overcome prejudice and excite to exertion; and we therefore hail with joy the establishment of an English school at the expense of the King of Kotah, in which he takes the liveliest interest, and in which several of his own household are enrolled as scholars.

While recording the progress of education in Rájputána, it would be unjust not to refer to the long continued and at last successful efforts of Mr. Wilkinson. We have lately met with some memorials of his exertions, in letters to a friend in Calcutta, with the use of which we have been favoured; and trust that should his eye ever notice them in these pages, he will, from a regard to our motives, forgive our giving them publicity.

Mr. Wilkinson has been for several years acting as Assistant to the Political Agent in Malwa and Rájputána, and in that capacity has had necessarily much intercourse with the native princes, particularly at Sehore, Kotah, and Bundí. While residing at the former place some years ago, he established a small school for the youth of the place, to the progress of which he alludes in the accompanying extract, written after he had left it for Kotah.

"To the school at Sehore I had given many a spare hour, and had not less than a dozen youths, Hindus and Mussulmans, who were tolerably well acquainted before I left with the shape of the earth, and its dimensions, and with the outlines of our astronomical system; who could point out all the capitals of all the kingdoms on the face of the globe; tell me the longitude and latitude, and convert time into degrees of longitude, and vice versâ. This was a grand labor accomplished, but it is pleasing to see falsehood dispelled by truth.

"I am afraid however that many of my little pupils will speedily forget all their vast lore, unless countenance is granted to the school, and the agent is sanctioned to call upon the states to pay their contributions. On ——'s arrival I took a crowd of ragged boys to him, and got him to examine them. He was somewhat surprised at their progress. But such is the effect of the system, we are whipped about from place to place, and are no sooner warm in the traces than our course is stopped. In time however I hope to get a post at which I may remain for some years, and see the result of my labors."

On Mr. Wilkinson's removal to Kotah, the same spirit of benevolence prompted him to exertion there also. He soon gathered around him a few of the more intelligent youth of the place, and with the aid of his native assistant, commenced giving them instruction in English. Respecting their progress and some other subjects he gives in another letter, written after his return from a journey on official duty, the following interesting notices.

"I am quite surprised to witness the progress of my young students of English. During my absence, three or four have, with the assistance of my Babu, got through the greater part of the Spelling Book, No. 1. On my return yesterday, my surprise was great to find the most forward of my scholars with my Gilchrist's Dictionary, and when he came to the word "Gray," and one or two others he did not know the meaning of, he turned over the leaves instantly, and explained to me the several meanings of Gray! My heart leaped within me, and I excused his encroachments on my Library. What will they not do with the aid of a superior teacher at their side?

"If —— and —— will only give their encouragement to the promotion of education, what may not be expected from our small beginnings?

"My Kotah friends were highly amused and entertained with Stewart's Anecdotes: and with another work, giving in question and answer a good

deal of useful information upon many philosophical subjects. Neither at Kotah nor Bundí, have the Brahmins generally the same influence they have in Nágpur, and the other Maratha states.

"Jumiyat Khan is a remarkably well informed and shrewd fellow: his long stories of Rájputána are little inferior even to the best of Col. Tod's."

At this period His Lordship the Governor General adopted two measures, both admirably adapted to promote the cultivation of the English language among the native princes. In the occasional presents, which as tokens of friendship it is the custom of the Supreme Government to forward to the powers in alliance with it, His Lordship determined, instead of sending articles of mere dress or amusement, which had hitherto been done, to forward books, globes, philosophical instruments, atlases, plates of public buildings, and new inventions, in all cases where it was probable they would be rightly appreciated. He proposed in this way, by giving a correct view of the progress of the English nation in science and the arts, to excite a desire for their literature too. He also intimated to the states in friendly relation to us, that in future he should be happy to conduct all correspondence with them, should they prefer it, in the English, instead of the Persian language. A present to the King of Kotah being at this time determined on, a pair of large elegant globes, with an excellent atlas, telescope, microscope, barometer, thermometer, and a few books carefully selected for the occasion, were accordingly despatched. As they proceeded up the country, the globes, through the size of the package, attracted uncommon attention from the people, while they and the other articles accompanying them were highly appreciated and thankfully received by the King and his family. He was also most happy to adopt the suggestion of His Lordship as to the exchange of the English for the Persian, and immediately determined to have an English Secretary to carry on all public correspondence with our Government. Nothing could appear more suitable to the establishment of a good English seminary on a permanent basis, than such an event: on the one hand its establishment would afford useful employment to the individual selected as English Secretary, who, in the latter capacity, would have very little to do, and on the other it would make his services appear of indispensable value to his employer. Under this impression, Mr. Wilkinson suggested to the King the propriety of uniting the two offices, and Mr. A. Johnson, an intelligent young man, was with this view engaged to proceed from Calcutta to Kotah. He arrived there in March last, and we have now the pleasure of presenting our readers with the following extract of a letter from him, exhibiting the progress of his pupils to the date of his letter.

Extract of a Letter from Mr. Johnson, dated Kotah, August, 1834.

"I am now able to give you some account of the young people under my charge, as I have had sufficient time to prove their strength and make my-

self acquainted with their several abilities. The Mahárau has sent me four pupils: Abdullah, the Qázi's son, aged 20—Srí Lál, of the Káyath caste, aged 22—Birjbalabh, aged 12, and a little boy, named A'li Bakh, who attended only for a few days. Of these, Abdullah and Sri Lál are in the English Reader, No. 1, which they translate and *parse*, by the aid of dictionaries. They have advanced as far as the *verbs* in the grammar, after having once been drilled generally through all the parts of speech. They write, besides their regular daily copies, the lessons they read, as exercises, and are committing to memory the words of two syllables in the Spelling Book, No. 2; together with their meanings, every one of which I make them write. On the part of the Ráj Ráná, I have the charge of four young students. Karan Singh, aged 10, and Chaman Singh, aged 8, having been previously instructed by a Bábu here, (the three boys above mentioned had been taught by the same person,) are now in the Spelling Book, No. 2; but as they can neither read Hinduwi nor Persian, dictionaries are useless in their hands, and I make them commit to memory sentences of easy construction. It is surprising to see how quickly they translate and answer any thing I speak or write for them. Indarsál and Fattih Singh, aged about 14 and 10, have but just commenced their alphabet. The boy Birjbalabh is equally advanced with Karan Singh. The Ráj Ráná's Munshi, Panáh Lál, comes to me in the mornings, and I have every expectation of his becoming an excellent scholar: he is rather too sanguine perhaps, and is apt to feel disappointed and impatient at the least difficulty; but from his extraordinary diligence and ardour of application, I feel confident of his success. In addition to these, I am teaching two other young men, writers to the agency, in whom Mr. Wilkinson takes much interest. At the Ráj Ráná's desire, I have attended for the last two months at a place in the city, where I am engaged every day (Sundays excepted) from 10 A. M. to 4 P. M. with my regular pupils, and from day-break till 9 A. M. I have the two Mutasaddis and Panáh Lál at my own bungalow; so that I am occupied in teaching the whole day.

"It gives me great pleasure (and I hope you will excuse me), to extract parts of Mr. Wilkinson's letter to me, received only a few days ago, where he says—

"'I have derived the sincerest satisfaction from the accounts I have recently received, as well from yourself, as from my other correspondents at Kotah, of your success in the discharge of your duties, and also of your mode of procedure.' 'At your success with your several pupils, I am truly delighted.'

"The globes, which were presented to the Mahárau by Lord William Bentinck, have been so ornamented with gold and precious stones, that I have written to Mr. Wilkinson, who was solicitous to get them for me for the College use, that Mr. Macnaghten, when I spoke to him on the subject, was in doubt whether the Mahárau would allow them to be touched; so that I have no means of illustrating my short lectures on geography and astronomy, which as yet I am obliged to give in the native language.

"I would beg to represent, that I am in want of a few Persian dictionaries, Persian and English, as well as English and Persian, by Rámdhan Sen; also some copies of Saiyid Azimuddin's Grammar, Persian and English, together with some *elementary* works on geography, astronomy, common arithmetic, and history, all in *English*. I find that the few little translated works I have brought with me, both in Hindustáni and Persian, are never read by those to whom I give them. They greedily devour any thing in English, be it of the dullest composition; but as to their own language, the most pleasing tales or interesting anecdotes, translated from our's into their's, they throw aside with contempt.

"I have to thank you for your little treatise, which I have received through Mr. Macnaghten. Panáh Lál has taken it home with him, and is engaged in studying it very attentively.

"In conclusion, I would say, that the Ráj Ráná has shewn himself particularly anxious for my personal comfort, and it would be ungrateful in the extreme in me to find fault with my present situation.

"The lads, particularly the *gentlemen*, shew great sensibility, and there is much emulation among them. With regard to the discipline I exercise over them, you will be pleased to learn, that on *several* occasions, when I have thought proper to reprove them, which I have done in a kind tone and manner, and by appealing to their feelings and their sense of shame, their penitence has shown itself in *tears!* And these were the sons of Rájput chiefs! who might be supposed too proud to attend to the voice of admonition. Their anxiety to see me comfortable in the minutest trifles, and their ready obedience to all I have to say, fully compensate for the harassing nature of my duties."

Thus amidst many discouragements, has Mr. Wilkinson succeeded in exciting a taste for English literature in Rájputána, and in establishing a school which he hopes, (and who that wishes well to India will not respond to his feelings?) may prove the nucleus of a university at Kotah, for the instruction of the neighbouring Rájputs—soon may it be our happiness to record "a consummation so devoutly to be wished."

We have thus been particular in recording the steps which led to the formation of the central school at Kotah, not merely with a view to do justice to him who may be justly regarded as its parent, but also of exciting others of our countrymen, who possess influence among the Natives, to use it in a manner equally beneficial. The pages of the present and the few last numbers of the Observer happily testify, that the number of benevolent individuals, who are thus exerting themselves for the benefit of the country, is every month increasing;—but we cannot conceal from ourselves the fact, that there are still a great number perfectly indifferent to the intellectual, moral, and religious improvement of the people among whom they dwell. We would call upon such to consider well the responsibility of their situation. They may, it is true, rest entirely unmindful of the welfare of their ignorant and perishing fellow-subjects, and yet live in ease and affluence, surrounded with the comforts and luxuries of life; but in this case they will live unblessing and unblessed, and might almost as well not have lived at all. They may, on the other hand, at some trifling expenditure of time and property, and some self-denial as to personal ease, like the Clevelands, and Duncans, and Careys of the generation now passed to their fathers, and like many yet living, who are the followers of such splendid examples, become the benefactors of the native population. In this case, as their motives are gradually appreciated by those whose good they seek, they will secure their thanks; by their descendants in future generations their memory will be blessed, as that of the authors of their real prosperity; and above all, where their actions are performed from Christian motives, they will receive the blessing of Him, who condescends to employ

human agency in accomplishing his own great purposes, and who will graciously reward every effort made to promote the temporal and eternal welfare of his creatures. Let each one recollect, that his time of exertion is *very short*, and *very uncertain*, and be determined, in promoting the happiness of others, as in every thing else worthy of his pursuit, that whatever his hand finds to do, he will do it with *all his might*. Like our great Example, let every one "work while it is called to-day, because the night cometh when no man can work."

Let not the friends of British India, (as we fear in some instances is the case,) be content to fold their hands, and indolently to remain inactive till Government address itself with corresponding energy to the great work of National Education. We yield to no one in anxious desire that under its auspices the glorious work should be commenced, on a scale in some degree suitable to the wants of this vast empire; and are grieved to see months and years roll away with so little effort made to secure it. But the neglect of Government will never excuse our indolence and inactivity. We are responsible to God as individuals, and if as such we labour not, to the full extent of our ability, as individuals we shall be condemned for neglect or misuse of our stewardship. Besides, nothing will more tend to excite Government to emulation, than the zealous and successful efforts of benevolent individuals in different parts of the country; and when Government takes up the subject, such individuals as are familiar with, and devotedly attached to, Native education, will be absolutely necessary, effectually to secure the judicious and economical disbursement of the funds which it may appropriate to the object. We hope therefore that every friend to Native improvement will be "up and doing." Every thing invites to exertion—a desire for education, and facilities for promoting it, never possessed before, are in favor of the attempt. "England expects every man to do his duty," and no duty can be more imperative in its nature, or more ennobling in its performance, than that of enlightening the ignorant, and introducing the degraded heathens into the light, and liberty, and joy which the Gospel of Christ can alone impart.

At the same time we hope that the decided efforts of Government will be no longer delayed. We begin almost to fear, lest accident, sickness, or death should deprive us of the presence of the present respected Head of the Government of India, ere he has brought into operation the enlarged plan of education on which it was understood many months ago that his active mind was engaged, and should thus snatch from his brows that honour which would otherwise await him, of being regarded in future ages as the greatest Benefactor of British India, because he had introduced the comprehensive system of education by which its teeming myriads in successive generations had been elevated and blessed.

BETA.

VII.—*Chapter of Indian Correspondence, No. II.*

[A glance at the following correspondence will show that the cause of education is rapidly advancing. Ignorance, prejudice, and barbarism, could not be more fitly represented than by the Coles, the Rájputs, and the tribes on the Indus: yet these people flock to our schools, as soon as ever they are established. We hear much of the apathy of the natives, and their dislike to innovation: the apathy, we are persuaded, is not in the people of Hindustán, who are ever keen enough to see and to follow what is for their own interest, but in their European Masters. If they did but exert themselves in the cause of native improvement, the experience of those already in the field proves, that the only bar would be, not the want of encouragement and success, but the want of means. If any one doubts that the people of India are willing to learn, let him read the letter from the Cole country, where our benevolent correspondent, assisted by no better teacher than a Bengálí Sarkár, has already gathered upwards of 30 boys in an English School. We rejoice to see Providence so graciously overruling the conquest of this people to effect what we doubt not will prove their civilization and moral improvement.—ED.]

I.—TRIBES AND DIALECTS ON THE BORDERS OF THE INDUS.

Extract of a Letter from a Political Officer on the banks of the Indus, dated 4th July, 1834.

"I have to acknowledge the receipt of your packet containing a number of copies of the Synopsis of the mode of applying the Roman letters to Asiatic languages.

"I am so much out of the world, and the newspapers are so long in reaching me after their issue from the press, that I may be excused pleading ignorance of what is going on in the capital. Your letter was the first intimation I had of any new plan being adopted for the dissemination of a knowledge of the English language among the natives. The only paper I see is the Englishman, and that very irregularly; therefore I must have lost much of the discussion on the merits of the plan;—there can be little doubt, however, that it would greatly facilitate the attainment of the object in view, if it could be brought into general use. All who have the interest of their fellow creatures at heart must rejoice at the exertions now making in the cause of instruction, however remote the chance of success. I am sorry to say the banks of the Sutledge do not at present offer a very promising field for our exertions. Learning and learned men are not patronized at the Court of Bahawalpur, nor are *the mass of* the people at all anxious or *curious* to be instructed. Perhaps next to Sinde, no country in the East presents a picture of more debasing and gross ignorance, pervading all ranks, than this: among the Daúdputras, the rulers of the country, if we except the Khan's own family and nearest relations, it is rare to meet with an individual possessing a knowledge of reading and writing. Even those filling responsible situations in the government are quite ignorant of their letters. A few industrious Hindu Lálas enjoy respectability, and earn a scanty pittance by acting as secretaries and conducting the duties and correspondence of these pampered minions. The eastern idea, that it is unbecoming in a great man to be his own scribe, is carried to a fault among them.

"The Mussulman population are, in proportion to their ignorance, superstitious and bigotted beyond any thing we see in other parts of Hindustán, although they may be freer from some of the minor prejudices of Indian growth. They consider a Faringí who believes in the divine origin of Christ as much a Káfir or heathen as they do the Hindu, and look upon our learning and science as something forbidden. Their blind submission to their FATE is a fatal bar to all improvement.

"The Khan is hardly less jealous of our designs than the Sindhians, and any attempt on my part to introduce the study of our literature would be construed into a design of establishing our authority in his country. He expressed a very strong desire some time ago to be supplied with English books, from an idea, which he must have culled from his news-

writer at Delhi, that his doing so would be highly gratifying to Government; but since his wish was complied with, I have not heard of his having made any great progress, or having taken measures to provide any instructor for his son and heir. I have been long absent from Ahmadpur, but am now returning to that place, and I shall take an opportunity at my first interview of shewing the Synopsis, &c. to the Khan.

"In my short note to you from Mithankot, I mentioned that the mass of the population inhabiting the banks of the river have no written language. *Since their conversion to Islamism the educated among them have adopted the language used by their Mussulman conquerors, the Persian; and no traces of their Hindu origin remain.* The population of the few towns on the river is, on the contrary, chiefly Hindu and of the Bunniah caste; they have a written language, a specimen of which I am preparing to send you. The dialects vary considerably in the different towns; those of Bahawalpur and Khairpur resemble each other; Mithankot and Sitpur are different, and approach to that of Multán. In the Deraját the majority of the Hindus, from their constant intercourse with Khorasán, speak the Persian fluently. The character used by the Hindus is as exclusively confined to a particular class, the mercantile, as the Mahájaní character is to the merchants of Hindustán. It would therefore be lost labour to compile a book in it. I have several specimens in the shape of dialogues in the Beloch language, which I committed to writing for my own amusement in my intercourse with the Beloch zamindars, and at a time when I contemplated a trip into the Suleman Range: but the Beloches have no written character. Their language has a great deal of Persian in it, and is pleasing to the ear. A knowledge of Persian would not however be of much use to a listener in hearing them talk, until familiarized to their mode of expression. When committed to writing, the affinity of the two languages is very apparent. Nearly one-third of the words, especially the verbs, are Persian, and differ only in termination.

"From what I have said, you will see that I can be of little use in furthering your object of familiarizing the people on the Indus with our language. With regard to familiarizing their language to us, with the better educated, a knowledge of Persian will carry us through. With the peasantry, who have a different dialect at every thirty or forty miles down the river, the Brij Bhákhá must be our ground work, but it would be difficult to recognize any thing of it in the mouths of the Jats and other Mussulman castes. The language spoken by the Hindus of the different towns is as distinct from Hindi as the language of the upper part of the Panjab. Should you wish for specimens of all the different dialects it will be no trouble to me to provide them, and I can use either the Roman, Persian, Deva Nágrí or Khula Nágrí character in sending them to you, whichever you prefer."

II.—Benevolent Efforts for the Education of the Coles.

Extracts of letters from Lohardigá, the Civil station in the Cole country, lately the seat of war, dated Sept. 1834.

"Your letter in defence of Sir W. Jones is admirable—all except *cause, cousa*, which I shall never be Scotchman enough to approve of, as far as Latin is concerned. You have I think fully established the matter, and though I am, or rather was, prejudiced in favor of Gilchrist, I will give him up for ever.

"When will your Picture Letters and Primer be ready?—I have sent Mr. Ostell a hundred rupees to discharge the bill for the books which you were so good as to bid him send me, and have written for others. What I now want is, a couple of masters, and though I know your hands are full of business, I hope you will ask Mr. Mackay to send me a pair of his lads,

to make an impression in this obscure corner of the country. I have had a class *going* at English for nearly a month; but it is small, and I can only spare a Bábu for a couple of hours, and myself for half an hour, early in the morning, to attend to it. The thing however takes, and I am most anxious to establish it before I leave for my tour through the district in the latter part of November. Now pray get me a couple of intelligent, hard-working, praise-worthy scholars from Mr. Duff's school. They should be both Hindus, I think, as they would be more comfortable together, and I will endeavour to make them as much so as possible. This climate is quite delightful, and now the rains are closing, I think they might get on a couple of Tattus and find their way up here viâ Hazáríbágh, without danger or difficulty. Mussulmans are disliked, and Persian is abhorred by the Mahárâj and many of the people. You see therefore, that I get rid at once of one of your stumbling-stocks. Romanized Hindi and English for ever! But it is of great importance that I should get them *as soon as possible, to set them going at once*, and lay the foundation of the future University at Lohardiga!

"As to their pay, I will give them, as long as I am here and they work well, whatever may be considered proper. I have at present a couple of English writers, Bengálí Brahmins, who get 40 and 20 rupees: perhaps something of this kind as a beginning would be sufficient—but more if necessary—though I think it a bad policy to be too liberal. A European would be lost here at present, but these will be pioneers, and I hope to be able to build a house next year, and then we shall see about it. Meantime I know you and Mr. Mackay will pick me out a brace of young men, who will be willing to exert themselves, and prepare matters for a more able successor."

With regard to turning the Persian into *Colish*, it would be useless; it would be making a translation for *Zumurzetshire*. In fact all, who can read, read and speak Hindí, and all understand it:—wherefore then perpetuate a barbarous provincial dialect?

You have little idea of the low ebb of things among the Coles. Witches are as common as blackberries; and it was only 15 years ago that the Mahárâj, at the instigation of a Faqír, took off the heads of 7 for bewitching his children.

Saint Matthew in Hindí shall be romanized, as I can find time, as quickly as may be, though with regard to St. Matthew, as the first book for the Coles, I think it too *hard* by far. We *must* begin with some simple composition, questions and answers. Now our version of the Scripture is, to say the least, difficult as a whole. I think selections, with language simplified, the thing.

III.—Prospects of Education at Nimach.

Extract from a letter, dated Nimach, Aug. 21st, 1834.

"Our school is going on slowly, but I hope surely. There have been some discussions of late, but I hope that they are now at an end. Difference of opinion in such matters, as well as in all others, must be expected. I have sent for two supplies of books, including a few copies of the Sermon on the Mount; I mean to give them to the school, and they will, I hope, lead to a larger order. I feel quite convinced that nowhere would schools prove of greater benefit than on this wild frontier, and in that of Guzirát towards Sirowi. The Mínas, Kulís, and Bhíls, and I may add many of the Rájputs on the latter named border, have but few prejudices, and their superstitions sit lightly upon them in general; they would I am sure gladly avail themselves of any opportunity of having their children educated. Almost all the female children of respectable families amongst the Rájputs can read and write Hinduwí: the Rau of Sirohi's daughter, who is married to the Jaipur Rájá, constantly used to write, and I believe does now write, with her own hand to her father."

Poetry.

WEEP! A LIGHT IS DIM!

"Beauty for ashes, the oil of joy for mourning, the garment of praise for spirit of heaviness."—Isaiah lxi. 3.

Weep! a light is dim,
A Christian's soul is fled;
But not a tear for him,
The bless'd, the risen dead!
Weep for her, whose soul is heavy
Nigh to death, in yonder bower,
Smitten like the summer lily
By the thunder shower.
Fled the love, that shower'd its glory
O'er her heart, and fed her life;
The freshness from her soul has faded,
The brightness of her brow is shaded,
Lone, bereaved, of all unaided,
Weep for the forsaken wife!
Deep horror will be with her in the night—
Too deep for prayer!
Come, Mother Earth, bring all thy gay and bright
To wile away her care;
Or bid thy wise ones, in their pride of might,
Give peace unto the desolate, and light
The blackness of despair!—
They are not *thine*, the three that conquer Death,
Hope, Love, and Faith!

Lo! all motionless she lies,
With pale cold lips, and closed eyes,
Statue-like, but for that brow
With its crushing weight of woe,—
Weep, oh weep!
Soon will pass her soul's wild hour
Of unnatural sleep;
Soon the storm in all its power
O'er her head will sweep!
Who shall raise the flower again,
From its bed of dust and rain?
Who shall comfort the forsaken?
Who shall say to Hope, 'Awaken?'
HE! 'tis HE! The Lord of Life,
Will be with her ere the morrow,
Helping in the fearful strife
That must be 'twixt Faith and Sorrow;
He, who binds the bruised reed,
Will be with her in her need!

Oft in thunder-storm, and cloud,
Comes the genial rain;
Oft from Darkness, ebon-brow'd,
Leaps the Sun again;
Oft when human hearts are riven,
There is joy in heaven!

REVIEW.

I.—*Interlinear Works, English and Bengálí.*

1.—*Picture Alphabet, English and Bengálí.*

2.—*The English Instructor, No. I. in English and Bengálí, containing English Sentences, with a literal and free interlinear version in the Bengálí character.*

3.—*The English Instructor, No. II. in English and Bengálí, containing English Sentences, with a literal interlinear version in the Bengálí character, and a free version in the Roman character.*

4.—*Æsop's Fables, in Bengálí and English.*

It is with the greatest pleasure that we introduce the above works to the notice of our readers. Among all the means of acquiring a foreign language, the Hamiltonian or interlinear system, specially when combined with a free version in both languages on the same page, is perhaps the best adapted to effect the object. Strange however to relate, although every other means of giving to the natives of this country a knowledge of the English language has been tried by those who have sought their improvement, none had published any work whatever on this plan till the appearance of the little volumes at the head of this article; and even when a respected member of the Civil Service, (Mr. Shaw of Chittagong), about two years since, made a generous offer to secure from loss any one who would compile such a work, by the purchase of a large portion of the impression, no one was found disposed to embrace it.

We rejoice that circumstances have now altered, and that the appearance of the works before us gives us reason to conclude, that the deficiency in this department will be soon supplied in Bengálí; and that the friends of education will in due time furnish us in other dialects with similar works.

The works before us were published in the following order: the First Instructor; Æsop's Fables; the Second Instructor, and the Picture Alphabet: but in our present notice we shall preserve the order most suited to the perusal of the scholar.

In the Picture Alphabet the letters are arranged in the native order in classes; but the English letters, both capitals and others, are exhibited very large and prominent in comparison with the Bengálí ones; the latter, however, are given, that those, who know the Bengálí only, may acquire the words, as expressed in the English characters, without a teacher. By their arrangement and their large size, the ear and the eye of the native student will soon render them familiar.

The English Instructor, Nos. I. and II. are both translations of works under those names published by the Committee of the Gene-

ral Assembly, and used in their flourishing native school in the Chitpur-road. The first few pages, comprising English words of one and two letters, contain sentences which from their peculiar construction admit but of a lengthy translation, and are indeed sometimes incapable of a complete sense. With the exception of this part, which on these accounts appears not so well adapted for translation, we think the work admirably suited to the purpose of instructing natives in the knowledge of the English language. To No. I. is prefixed Mr. Trevelyan's Address to the little Boys and Girls of Bengál, which contains a spirited exhortation to all natives to prosecute the study of the English language. Were it not so well known as it undoubtedly is to our readers, we would insert some extracts from it for their benefit. We recommend all who are, with ourselves, convinced of the great importance of the spread of English among the higher and middle classes of Native society, to promote the intellectual and moral improvement of India, to secure the reading of this work in its English or Bengálí dress in all the schools in which they have influence, and among all respectable natives with whom they associate. Nothing can be better adapted to induce them to commence this study, so richly fraught with advantage to themselves and their countrymen.

Both Instructors consist of two parts, the first entertaining, and the second religious. The way of using the work recommended to teachers, is to let the pupils read a lesson out of both parts every day. This judiciously combines amusement with instruction, and common with sacred truths. The following extract will exhibit the nature and plan of this little work.

Oh, Oh, there goes a young ass. How wise
বাঃ, বাঃ, সেখানে যাইতেছে এক যুবা গর্দ্দভ কেমন জ্ঞানী
বাঃ, বাঃ, সেখানে দিয়া একটা যুবা গাধা যাইতেছে. তাহার লম্বা
he seems with his long ears. Yes, he has
সে বোধ হইতেছে সঙ্গে তাহার লম্বা কাণ. হাঁ, তাহার আছে
কাণদ্বারা তাহাকে কেমন জ্ঞানী বোধ হইতেছে. হাঁ, তাহার মুখখান
a grave face. Can he read? No, yet he has
এক গম্ভীর মুখ. পারে সে পড়িতে? না, তথাপি তাহার আছে
বড় গম্ভীর. সে কি পড়িতে পারে? না, তথাপি তাহার এক
a great mouth. And he has ears, and eyes, and a long
এক বৃহৎ মুখ এবং তাহার আছে কাণ, এবং চক্ষুঃ, এবং এক লম্বা
বৃহৎ মুখ আছে। এবং তাহার এক লম্বা খস্‌খসে লেজ, এবং কাণ, এবং
rough tail. But an ass can not learn to-read. Boys can.
খস্‌খসে লেজ. কিন্তু এক গাধা পারে না শিখিতে পড়িতে. বালকেরা পারে.
চক্ষুঃ আছে. কিন্তু গাধা পড়িতে পারে না. বালকেরা পারে.

No. II. is distinguished from No. I. by having the free translation expressed in the Roman character, and thus forming a valuable step to the ready perusal of works as thus represented. Should any hesitate to introduce the Roman character *at once* into schools under their superintendance, we would recommend this book for their adoption, especially as it contains at the commencement a scheme of the application of the Roman alphabet to the Bengáli, by which in the course of a few hours any native may make himself quite familiar with it. Our readers will judge for themselves of the propriety of our recommendation, on inspecting the following short extract.

9.—It is right for you also to-know, that you
ইহা হয় উচিত কারণ তোমার আরো জানিতে, যে তুমি
may lie by nods or signs, as well as
পার মিথ্যা কহিতে দ্বারা ঘড়নাড়ার কিম্বা সঙ্কেতের যেমন তাল যেমন
by words. And you may lie, even when your
দ্বারা কথাসকলের এবং তুমি পার মিথ্যা কহিতে, সমান যখন তোমার
words are true, if you use them in such
কথা সকল হয় সত্য, যদি তুমি ব্যবহার কর তাহাদিগকে মধ্যে এমত
a way as to-make him who hears them take
এক পথের যেমন করিতে তাহাকে যে শুনে তাহাদিগকে লয়
them up in a wrong sense.
তাহাদিগকে উপরে মধ্যে এক অশুদ্ধ অর্থের.

9.—Tomár áro jánite uchit hay, je bákyer dwárá tumi jerup mithyá kahite pára, sei rup ghár-nárá diyá, kimba kona isárá dwárá o mithyá kahite pára; ebang jadi tumi erupe satya kathá byabahár kara, je jáhárá táhá shune táhárá anya kathá bodh kare, tabe satya kathá kahiyáo mithyá kahite pára.

We understand that the Picture Alphabet, and the two Instructors, are published at the expense of Mr. Trevelyan; and from their extreme cheapness (they consist of fifty-six and eighty-two pages, at a charge of only 3 and 4 annas respectively) our readers will perceive that instructors and pupils are both laid under great obligations by the liberality which affords them at so low a rate.

Æsop's Fables, Part I. is a valuable addition to our stock of Anglo-Bengáli works, and Mr. Marshman has done an acceptable service to the student of both languages in compiling so useful a manual. The original is too well known to need any notice from us. No work can be better adapted to excite the interest, and improve the intellect of the native reader. We trust the translator will soon present us with the remaining parts. We give the following as a specimen of the work, that our readers may see and judge for themselves as to its suitability for adoption in the schools they superintend.

FABLE XV.

The Man and his Goose.

মানুষ ও তাহার রাজহংস।

A man had a goose which laid a golden egg every
এক ব্যক্তির ছিল এক রাজহংস যে পাড়াইত এক স্বর্ণ ডিম্ব প্রতি
day; but he being avaricious was-resolved to kill the
দিন কিন্তু সে হইয়া লোভী নিশ্চয়-করিল বধ করিতে ঐ
goose that he might obtain at-once the treasure which he supposed
রাজহংসকে যেন সে পায় এককালে সে ধন যে সে বুঝিল
was within her. He did so but found nothing, and thus
ছিল মধ্যে তাহার। সে করিল তাহা কিন্তু পাইল কিছু-না এবং এইরূপে
lost the golden egg which he used-to obtain every day.
হারাইল ঐ স্বর্ণ ডিম্ব যে সে পাইয়া-থাকিত প্রতি দিন।

এক ব্যক্তির এক রাজহংস ছিল সেই রাজহংস প্রতি দিন এক স্বর্ণ ডিম্ব প্রসব করিত কিন্তু ঐ ব্যক্তি লোভী হইয়া ঐ রাজহংসের উদরে যে ধন আছে ভাবিয়াছিল তাহা এককালে পাইবার নিমিত্তে হংসকে হত্যা করিতে নিশ্চয় করিল। পরে তাহা করিয়া কিছু পাইল না। এবং তাহাতে যে স্বর্ণ ডিম্ব প্রতিদিন পাইত তাহাও হারাইল।

The Gentlemen engaged in the effort to introduce the Roman character as the medium of expressing all the languages of India, as intimated in our last Nos. are most vigorously pursuing their object. We had proposed to notice the various works they have published during the last few weeks in the Roman character only, but they have followed in such rapid succession that we despair of doing justice to them this month, and must therefore defer our observations till the next No.

II.—*A Polyglot Interlinear. By Rau Krishna Rau—with a Memoir of the Compiler.*

[From a correspondent.]

In a former number of our Journal (No. 11,) we noticed the arrival at the presidency of a native Mahratta youth, named Krishna Rau, who, smitten with the love of knowledge, and intent upon its acquirement from the fountains of English literature, had formed the laudable purpose of communicating it to his countrymen.

It is the great characteristic of truth, when it has once entered the heart of man, to expand under the genial influences which its own presence has awakened. It is one of the attributes of Truth himself, "his pride and his glory, *to impart;*" and thanks be to God, it is the peculiar privilege and pleasure, as it is the duty of all who have themselves become acquainted with the "power of God *and the wisdom of God,*" to seek to communicate to all within their

influence that happiness which passeth human knowledge. Oh! who is there calling himself a Christian who will put forth his sacrilegious hand to stay the ark which is now on its progress through this land? Cold and selfish must be his heart, imperfect his participation of the graciousness of our Lord, unsteadfast the faith which he professes in a Redeemer's love; it were better for that man that he had never been born.

It was said by Voltaire, that "reasonable enthusiasm is the patrimony of great poets only;" but who has more *reason* to be an enthusiast than the Christian? There has never been any great good achieved in the moral or physical world which is not the result of enthusiasm; and shall we, to avoid the idle unmeaning reproach of enthusiasm, unyoke our best steeds from our chariot, whose wheels have already tarried too long, when the way still before us is long and difficult, when time is short, and eternity is at hand; while we are exposed not only to an enemy active and alert without, but carry with us and among ourselves many impediments, and know that the Evil One is watching for our halting? Let us rather leave to him and the workers of his will, to retard our too rapid progress, if such it be called. It is enough of encouragement for us, enough of reason for our *empressement* onwards, that we are beckoned, and called upon, from regions which having long sat in the shadow of darkness, now see a great light dawning upon them; that we ourselves feel, and confess with regret, that we have already loitered too long; that the people of God in other parts of the world, who take an interest in us, accuse us of this too; that a breath from heaven has at length been seen to shake the dry bones scattered over the arid plains of India; that a movement has been made which it is our duty to second; that a new song has been raised, and an echo given back from India, which will ere long employ all nations, "Worthy the Lamb, for he was slain for us;" and that we have the sure word of prophecy to tell us that the time is coming, yea now is, when—

> Nation after nation taught the strain,
> Earth rolls the rapturous Hosanna round.

Were encouragement needed, it might be amply derived from the proofs daily presenting themselves to us, of desire created and efforts made by the natives themselves to come at the truth, and to acquire knowledge through the medium of the English language; and what is still more gratifying, their avidity to engage one another in the pursuit.

We shall not therefore be either disappointed or discouraged by the smile of contempt or of ridicule which may in some quarters be bestowed upon the little volume, whose title is at the head of this article, from the pen of our young friend Krishna Rau, which has just been published.

It is the first of a series of translations of some elementary works, published by Mr. Duff for the use of the Assembly's school in Calcutta. It includes an English line, with the sound in Nagrí characters, and a translation in the Hindí, (both the Nagrí and the Roman character,) with the Mahrathí and the Persian. The interlinear polyglot is acknowledged by Krishna Rau's friends and himself to be an imperfect production, and by no means free from mistakes and barbarisms. It is the "attempt" more than the "deed" which is so gratifying, and it would be the height of injustice and cruelty to visit his work with the severity of English criticism, to which standard in truth it does not appeal. As the production of a young native of one of the most unenlightened districts of central India, with hitherto but scanty means of qualifying himself in the mysteries of authorship, it is deserving of all praise, as well on account of the modesty of its pretensions, as the general execution of the task. With the exception of the pronunciation in the Native character, we consider it very well adapted to answer the purpose for which it is intended, that of assisting the natives of the different provinces of upper India, whatever their particular language may be, in the study of English, with which they are as yet altogether unacquainted; and we believe that the book will come fully up to the most approved standard of taste among his own countrymen, in whose estimation the highest degree of knowledge consists in an acquaintance with a great variety of languages.

We wish our young friend all success in his future labours, and rejoice that the promise and hopes entertained of him, upon his arrival some months ago in Calcutta, have not been disappointed.

If we might be pardoned a hint to the Rau's friends, it would be one of caution how they mete out to their "author" words of praise and smiles of commendation. Let the punkah of encouragement be pulled by the hand of discretion. The wisest and the best have often need of all their caution in its gentlest gales; and we have had our secret misgivings as to the disturbing effects upon the bias of his purpose, likely to be produced by praises—

> "Poured forth by beauty splendid and polite,
> "In language soft as adoration breathes."

The following interesting particulars regarding Krishna Rau and the Ságar Schools, having lately been furnished us by a friend, we insert them with great pleasure, persuaded they will interest our readers. May their perusal lead them to "go and do likewise!"

Rau Krishna Rau is the son of Náná Dewán Sáhib, a Pandit, who, in succession to his fathers for several generations, was a confidential officer in the employ of Rájá Gobind Bahádur, governor of the province of Ságar, then belonging to the Peshwá. He is the youngest of three sons,

and was only eleven years of age when the fortunes of his house and his own prospects were blighted, in consequence of the fall of their master before the victorious arms of the English in 1818. Previous to this period, the administration of the government in all its details, legal and financial, had been carried on in Mahratta, the language of the Peshwá; but upon the change of administration, which now took place, the Persian language was substituted for Mahratta in all the courts, the old law officers were dismissed, and a new train of men, chiefly Musulmáns and Kaits from Gangápár, foreigners skilled in Persian, were introduced, and became the interpreters of law, and the functionaries of Government. Thus a people just beginning to become familiar with one foreign language, so far as they found it necessary to be so towards securing or maintaining their rights, were violently subjected to a change as well of government as of the language in which this was to be henceforth administered, and of the channels through which its measures were to flow; and thus those blessings which an improved form of government might have conferred were removed to a greater distance, and their attainment encompassed with greater difficulties than before.

It was the custom of the new English Resident (Mr. Maddock), to hold his darbár every *Sunday!!* at noon, and thither Náná Dewán was wont to repair with his three sons, in all the humility of ex-office, to watch the eye of "this new Governor," whose will dispensed power, and place, and wealth; whose frown was fatal to hopes. It is difficult, through the palpable obscure with which the narrative proceeds, to discover what the young Krishna Rau really thought of Mr. Maddock; he doubtless participated in the bitter feelings of disappointment shared by his father and brothers, on finding that however well-disposed their new governor might be towards them, they were disqualified by their own ignorance of Persian from holding any office whatever under Government. Some kind words of encouragement however seem to have inspired him with the hope of future favour and distinction, and he resolved to set about the study of Persian forthwith.

The system of education then pursued by his countrymen does not appear to have been remarkably successful, for at his then age, eleven years, he scarcely knew his letters in his mother tongue, Mahratta; and to the acquirement of this was now to be added the study of the Persian character and language. In consequence of a tedious illness and confinement from a severe accident, his studies were much interrupted, and it was not until 1827, nine years after, when at the age of 21, that he was in his own opinion qualified to read, write, and interpret Persian law—or had made any proficiency in its barren, unprofitable, and unenticing lore.

The books which during this time had been his chief study were—1st, Kalibári, (a vocabulary of Persian words;) 2nd, Karímá and Mámú-Kímá, (elementary books of moral instruction;) 3rd, A'madnámah (another elementary book;) 4th, Madhúrámá (a polite letter-writer;) 5th, Abul Fazal, (a history of India;) 6th, Bágh-o-Bahár; 7th, Gulistán; 8th, Bostan, (books of poetry,) and some others of similar scope. In geography, history, and natural science, he remained profoundly ignorant, and except a smattering of arithmetic, just enough for the ordinary purposes of life, he knew nothing whatever of mathematics—and this, at the age of 21, after having spent all his life in study! Yet was he both in his own eyes and those of his neighbours, a well educated young man, and was looked upon by all men as a youth of expectation.

About this time, (that is in 1827,) he became acquainted with Captain James Paton, who, apparently struck with the youth's shrewdness and intelligence, took a lively interest in him, and invited him frequently to his house. Himself even then a tolerably good Oriental scholar, he proposed

to Krishna Rau to assist him in the prosecution of his Persian studies, undertaking in return to instruct him in English.

It was not long before Krishna Rau learned to appreciate the amiable and benevolent character of his new friend, who simply passed over the barriers of pride and prejudice, which have so long served to interrupt the free and unrestrained communication of thought between the natives of India and their rulers; by which alone their *capacity* for instruction may best be discovered and enlarged, by which their wants and grievances may become amicably known and adjusted, and by means of which, our power may be most surely established upon the firm basis of public opinion. The degree of intimacy to which he was thus freely and frankly admitted produced in Krishna Rau's mind not only feelings of deep gratitude and respect and attachment to Captain Paton, but imbibing insensibly a similar tone of opinion and sentiment, he was speedily filled with the desire of imparting to his countrymen that light which was bursting upon himself.

A plan of general education was concerted between them, in which the zeal and qualifications of Krishna Rau were made eminently serviceable in promoting the disinterested and philanthropic views of his patron. Within the space of little more than one year nine schools were established in the city of Ságar, whereof the teachers were paid by Captain Paton, and the immediate superintendence entrusted to Krishna Rau; Captain Paton himself generally visiting one or two of them daily in company with him.

While engaged in following up their plans of benevolence, thus commenced and carried on quietly and unostentatiously, they no doubt reaped from their own gratified consciousness of well-doing, an exceeding great reward; but their most sanguine hopes could scarcely have anticipated the happy results which their perseverance for seven years has produced in the improved moral character, intelligence, industry, and happiness of the people.

Their pupils consisted of village children of all castes and ages, and as their previous acquirements had been of the scantiest description, little more was attempted at first than to establish habits of inquiry, of investigation and of application, in the study of their native language. As they advanced, the more attractive studies of natural history, geography, astronomy, biography, history, and mathematics were added.

Several gentlemen, at the station, lent their ready and valuable assistance in the construction of globes, maps, &c. Books and instruments were procured from Serampore and Calcutta, and they now look forward to the speedy establishment of a press of their own at Ságar.

The attainments in sound and useful knowledge, made by the senior students, in the short space of six years, contrast favourably with those of Krishna Rau in 1821. A glance at the published report, which exhibits in detail the progress in study of nearly 600 children, will easily account for the high gratification expressed by His Excellency Lord William Bentinck, upon the occasion of his visit to Ságar in 1833.

Who indeed could possibly behold with indifference so interesting a spectacle as that of 5 or 600 children, born in the midst of ignorance and heathen darkness, rushing forward with eagerness and delight to catch the dews of knowledge and moral principle, sprinkled over them by the hand of one born and educated among themselves, and immolating their ancient indolence, superstition, and bigotry at the base of the statue of Truth, that hitherto unknown God, now erected and fixed for evermore, to be worshipped among them under the auspices of English philanthropy and liberality.

Missionary and Religious Intelligence.

ASIA.

Calcutta Church Missionary Society.

The following brief notice of the Eighteenth Anniversary Meeting of this Society is abridged from the Enquirer: it has been before postponed through press of matter. The Meeting was held on the 1st of July in the large room at the Old Church. The Bishop was in the Chair, and the assembly was numerous and respectable.

The proceedings were opened by the Secretary, the Rev. T. Dealtry, with singing and prayer.

The Bishop then addressed the meeting. His duty in presiding on an occasion like the present was, he thought, not so much to enter into details, or to enforce the claims of this Society—this would fall more properly to the lot of others—as to endeavour, as far as might be practicable, to give somewhat of a proper tone to the proceedings, which if rightly set, generally influenced all that afterwards was urged, and made a meeting a blessing. With this view he would direct them to one text of Holy Scripture, which would express in a condensed form the objects which were proposed in a missionary Society, and the spirit in which all their proceedings should be conducted. It was from St. Paul's Epistle to the Thessalonians—"Remembering," he says, "your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father*." All these were peculiarly characteristic of the work we were engaged in; and the spirit in which it should be pursued.

After enlarging a little upon each of these topics, his Lordship called upon the Rev. Mr. Dealtry to read the Report.

We cannot even touch upon half the topics which it embraced, detailing as it did the operations of the Church Missionary Society, in Calcutta, and its environs; Burdwan, including Culna, Bancoorah, and Kishnaghur; Chittagong; Patna and Buxar; Gorruckpore; Jaunpore; Benares; Chunar; Allahabad; Agra; Bareilly; Meerut; Kurnaul and Futtehpore.

To Calcutta itself we must confine our notice. The number of converts added to the Church by Baptism, during the past year, were one hundred and thirty. About sixty individuals had been confirmed in the Cathedral, and after Confirmation had been addressed through the Missionary by the Bishop. This increase in the number, and the growing attention of the Natives to Christianity, had rendered it necessary for the Committee to decide upon enlarging their present Church at Mirzapore or building another. After mature deliberation, they had resolved upon the latter, and a plot of ground had accordingly been purchased very near to Mrs. Wilson's establishment. Another congregation was also in a state of encouraging progress, which consisted chiefly of Mahometan teachers, converts, and inquirers. This had arisen from the union of one small congregation conducted for some time past under the eye of the Venerable the Archdeacon, with another, precisely similar, for females, under the superintendence of the late Miss Bird. The union of these formed a little church of from thirty to fifty individuals, and being now taken under the care of the Society, afforded every prospect of usefulness. Concentration of Missionaries in Calcutta was strongly recommended, and a supply of pious and able men had been earnestly sought for from home.

Our limits prevent us going through the details of the different Missionary Stations throughout the Mofussil; but the general effect was cheering and encouraging, not so much from the actual number of converts, as from the impression every where making, the attention excited, and the universal establishment of schools in connection with the several Missions.

2.—Mirut Temperance Society.

The cause of "Temperance" is part of the good cause advocated by the Calcutta Christian Observer, and it will be gratifying to its editor to learn that a meeting took place at this station for the purpose of forming a Mirut Temperance Society. I enclose a handbill containing an account of the proceedings of the meeting. It was not so well attended by officers as the friends of the society could wish, but of soldiers more attended than there was room secured for their accommodation. The society meets with much opposition; the newspaper of the station has violently opposed it,

* 2 Thess. i. 3.

but its columns are open to replies, and the editorial arguments have been met and answered most ably. It appears to me that the benefits which are reasonably looked for from Temperance Societies will not be produced in this generation so extensively as in the next: their friends therefore must not be disheartened if the measure of present success be less than their fond hopes would desire; let them labor in faith, assured that their labor shall not be in vain in the Lord. What a blot upon the character of our countrymen in India is the crime of drunkenness, and how much is every one professing a love of his fellow-men called upon to lend his aid towards the accomplishment of the ends in view by the Temperance Society. They may not approve the means, but let them ponder ere they condemn that which has proved so efficacious in other countries. Membership calls for a degree of self-sacrifice, and it is not to be expected that the many will be at once prepared to yield to its requirements. Men's minds must be convinced, the ground must be cleared, and the errors of many generations must be eradicated, before the new principle can take root. Men have been taught to believe that spirits taken in moderation make them more robust, enable them to endure fatigue, and preserve them from the effects of noxious climate, &c. &c. Many of these notions have recently been pronounced fallacies, by those upon whose opinion we set a high value when we need their services,—I mean the Medical Gentlemen, amongst whom many of eminence have recorded their views on the subject. In No. 118, of the Edinburgh Medical and Surgical Journal, Henry Marshall, Esq. Deputy Inspector General of Army Hospitals, has recorded his sentiments on the use of Ardent Spirits by the Troops in India, and pronounces them injurious whether drank unmixed or diluted, their noxious quality proportionally decreasing with the measure of dilution. How many of our companions from time to time are removed from us, whose lives we have much reason to believe have been shortened by the use of Ardent Spirits; they, one and all, were once moderate drinkers, temperate men, fearing no ill consequence from their moderate habits. It is amongst the temperate that the friends of the Society should labor, that the temperate may be saved before they also join the ranks of the drunkards.

At a meeting held July 22nd, 1834, at the Soldier's Station Library, Mirut, for the purpose of forming a Temperance Society, on the principles of the British and Foreign Temperance Society,

Major-General the Honorable J. Ramsay in the Chair,

It was proposed by the Major-General, and seconded by the Rev. J. C. Proby,

1st. That we, who are now assembled, according to the purport of the handbill calling the meeting, under a conviction of the evils of intemperance, do form a Society, to be termed the Mirut Temperance Society.

Proposed by the Revd. J. C. Proby, and seconded by the Rev. J. Whiting,

2nd. That the declaration adopted by the British and Foreign Temperance Society in London, and since generally adopted by branch Societies, be adopted by us, namely, this: "We agree to abstain from distilled spirits, except for medicinal purposes, and to discountenance the causes and practice of intemperance."

Proposed by Dr. Bell, and seconded by Captain Blundell,

3rd. That all who subscribe to this rule shall be considered Members of the Society.

Proposed by Captain Blundell, and seconded by Major James,

4th. That it shall be lawful for any person, at any future period, deliberately to withdraw his name from the list of members.

Proposed by Colonel Oglander, and carried unanimously,

5th. That Major-General the Hon'ble J. Ramsay be requested to become Patron, and Brigadier Sir David Ximenes, Vice-Patron, of the Society.

The Major-General then rose, and expressed his willingness to comply with the wishes of the Society, and stated that he was authorized by the Brigadier (who was prevented by a family affliction attending the Meeting) to say, that he readily accepted the office of Vice-Patron of the Society.

Proposed by Captain Pratt, and seconded by the Rev. J. Whiting,

6th. That a Committee be formed, which shall meet at least once a month, and shall

consist of the Chaplains, one Officer from each European Corps in cantonments, and one Member of the Civil community of Mírut, whose names will be hereafter ascertained, from the bodies which have to furnish them.

And lastly, it was proposed and carried,

7th. That this Committee shall exercise the usual superintendence, and report the state of the Society once a quarter, through their President, to their Vice-Patron and Patron.

After the meeting *Forty-five* persons came forward, and signed the declaration, and since the day of the meeting fourteen names have been added.

August 12th.—A Meeting of the friends of the Mírut Temperance Society having taken place, with reference to Rule IV. the Committee was filled up, and is composed as under.

President.	Colonel Oglander,
Members.	Rev. J. C. Proby, Rev. J. Whiting, Captain Pratt, and Captain Blundell.

3.—American Baptist Mission, Burmah.

In a letter from Mr. Sutton, dated Boston, April 26th, we have received the gratifying intelligence that the health of Mr. and Mrs. Wade is quite re-established, and that with the two Native converts they took with them to America, nearly eighteen months ago, they expected to sail for Burmah in June. They will be accompanied by 11 associates, making in all a Missionary party of *fifteen* persons, all the agents of *one* society—the American Baptist Mission Board for Foreign Missions! In order to avoid the extra expense and delay of a second voyage from Calcutta to Burmah, the Board propose to get the captain of the vessel to call with the Missionaries at Maulmein, and there is every probability that this arrangement will take effect.

We are happy to add, that a considerable number of the Baptists in the Southern and Western states, who through the influence of hyper-calvinistic sentiments were before opposed to missions, have gradually become enlightened as to their duty on this subject, and determined to perform it. Hence the Board have now every prospect of a large accession of friends and influence from their brethren residing in those parts of the United States, and will doubtless enlarge their sphere of labour and number of agents accordingly.

4.—Bankok, Siam.

We have been favoured with the following interesting extract from a letter recently received from Bankok, dated April 4th, 1834. Though it is as yet the "day of small things" in that part of the world, it is delightful to see that a commencement has been made to make known among its inhabitants "the unsearchable riches of Christ," and that a few afford reason to hope that they have experienced the saving power of the truth upon their minds.

"I wish I could tell you of the triumphs of the cross here over the gross superstition, heathenism, vice and misery, which have for many centuries held their sway over the wretched inhabitants of this land; but alas! they still reign triumphant; and we know of none who are yet rescued from their grasp, except a few poor Chinamen, who have professed faith in the Saviour of mankind, and meet for his worship weekly in our compound. One of these, (Bun-Ty,) made a profession of Christianity while brother Gutzlaff was here, and was farther instructed by brother Abeel, with whom he used to worship on the Sabbath, accompanied by three or four of his countrymen. After Mr. A.'s return to Singapore they continued their meetings at his deserted house, and on our arrival came to us. Two others, to whom Bun-Ty set the example, have been baptized by Mr. J. and

* Eph. i. 3.

with two or three more, who, though they have forsaken idolatry, have not yet openly professed Christianity, continue to give good evidence, as far as we are able to judge, of having been born again. Their little congregation has increased to 14 or 15. We distribute many Chinese, and some Malay, Burmese, and Portuguese books. All our Siamese books are spent, and Mr. J. has succeeded so well in the acquisition of the language, that he is preparing more. We are daily visited by Siamese, Peguan, and Burmese priests, who, although they come out of curiosity or to beg medicine, are not allowed to leave us without learning something of the way of salvation by Jesus Christ.

"You have no doubt heard that the Siamese have been for some months at war with their Cochin Chinese neighbours. They are now returning for this season, but the reports they bring are so contradictory that it is difficult to learn from them the actual state of affairs. Those who are least interested in flattering the king say, that little has been gained except a few towns in Camboja, that a great number of men have been lost, and that if the C. C. were not engaged in a civil contest, the Siamese would have come much worse off. They are bringing away great numbers of Catholic refugees, who are to be colonized in various parts of the King of Siam's dominions, all Catholics having been banished from C. C. Some of these refugees, hearing that we have Chinese books, which they can read, have come to beg them, and appeared much pleased to find the New Testament. How long they will be allowed to keep their treasure is doubtful; perhaps, however, until they have read enough to shew them the true way of salvation. Our situation here is in many respects better than we had reason to expect. The heat, during the first three months of our residence here, was greater than I ever felt it in B—; but the rains were much less severe, and the rainy and cold seasons were pleasant, for a tropical climate.

"We trust God is with us, and 'all we need is found in this.' If being shut out from the busy scenes of this world should lead us to contemplate with more intensity the realities of another, and leave us more leisure of the affections to commune with God, we need not regret the change. If we may be honored to promote the cause of our blessed Jesus in the smallest degree or save a soul from death, our severest sacrifices are comparatively nothing.

5.—Evangelical Efforts in China.

The Rev. C. Gutzlaff, who, in the capacity of surgeon and interpreter, attended the expedition in the *Lord Amherst*, to the northern parts of China, in 1832, has recently published an appeal in behalf of China, in which he has given an interesting account of his evangelical labours on that occasion. From this publication we make the following extracts.

"Unfavourable winds detained us a long time in different ports of Canton province. Mr. L., the supercargo, gave me full liberty to distribute the word of eternal life, which was everywhere joyfully received. Arriving in Amoy harbour, the greatest emporium of Fuhkeen, we were treated as enemies, and found but few opportunities of making known the riches of the gospel to a people, who claimed me as *a native* of their district. We then visited the Pescadore islands; and from thence stretched over to Formosa. No interference of the mandarines hindered the people from intercourse with us; we had many visitors, and the demand for Christian books was great. Christianity once flourished on this island, but we now found no vestiges of it remaining.

"At Fuh-chow also, the capital of Fuhkeen, we were unshackled in our proceedings; the crowd of natives who thronged us for medical assistance and books, was immense. We here met with Roman catholics; they informed us that *they were printing the New Testament*. Nothing astonished them more than that we had been able to publish it in their own language; the only thing they regretted was, that we should distribute these precious books to the "ignorant and blind heathens!"

"Hastening towards Chekeang, we entered the port of Ning-po. The natives here are a very amiable race, and of all whom we have hitherto met, the most promising as regards the introduction of the gospel among them. This opinion was still more corroborated by our visit to the Kin-tang island. After having staid a considerable time at Shang-hae in Keangsoo province, (which with Ganhwuy province formerly bore the name of Keangnan,) we departed for Shantung; and thence passed over to Corea. In all our excursions on shore we scattered the word of eternal life. Neither in Chekeang nor Keangnan did we find the *people* prejudiced against it; they read it eagerly, and I can now say, not in vain.

"As far as my knowledge extends, the mandarins interfered only twice with the distribution of books; and then they made but a feeble effort to discountenance what they could not disapprove. Wei, the lieut.-Governor of Fuhkeen, asked me for a set of Christian books, and sent them up for examination to the Emperor. *Taou-kwang*, the reigning monarch, who has never shown hostility to the catholics, passed no censure upon the glorious gospel; and the magnates at Peking, who examined into its doctrines, did not denounce it,—but they withheld likewise their approbation.

"On our first arrival at Corea we met with no opposition in making known the truth of the eternal God; but afterwards, when we came in contact with the royal commissioners, we found that the door was shut. However the king received a whole copy of the Scriptures, in twenty-one volumes, and a double set of all the tracts, among the presents which we sent to him. Notwithstanding the severest prohibitions, and the anti-national character both of the government and the nation, the good seed is sown in this remote country, and will ere long gloriously spring up and yield fruit.

"From some unaccountable cause we found the Loochooans, whom we next visited, prejudiced against the word of life. This remark however applies only to the government: *the people were anxious* to obtain copies of the New Testament and of our numerous tracts. As often as they were freed from the presence of their rulers, they eagerly pressed forward to obtain from us these books.

"After having returned to Macao, in September 1832, I received several offers to go upon a new expedition, of which the utmost limits were to be Mantchou Tartary. Though this new attempt was on some accounts highly objectionable, nevertheless I embarked, and entered the service of a great commercial house, as surgeon and interpreter.

"We departed in October, met tremendous gales and arrived in November in Mantchou Tartary. Whilst I scattered the seed of eternal life in those distant regions, and anticipated the joy of doing so from the southern shores up to the Chinese Great Wall, our ship struck the ground, and we suffered the most intense cold. But when God had saved us from this imminent peril, we directed our course to Shang-hae. Most joyfully were we received by the natives. Six months before they had read our books; now they understood their contents, and wanted a fuller instruction in the way of life.

"When we arrived at Fuhkeen, on our return, my large store of books was exhausted, and I had to send away numerous applicants empty-handed. After a dangerous voyage, we reached Lintin, near Macao, April 29th, 1833.

"Whilst writing this, I anticipated the pleasure of being again very soon in the northern ports of China, and of remaining there for an indefinite time. We have experienced many severe trials, and have had to struggle with almost insurmountable difficulties; but God has never forsaken us. Our communication with the greatest part of this extensive coast, where we may have intercourse with more than fifty millions of Chinese, may now be considered as established. Let us not, however, expect too great results from these very feeble attempts; but let us believe, that the Almighty God, who has granted his blessing on the beginning of the work, will not suffer China to carry on any longer her system of exclusion. Appalling difficulties may frequently arise; but what are they before an omnipotent God? The decree of evangelizing China is passed in heaven; what therefore can all the contrary decrees of the pretended "son of heaven" avail? I am happy to say, the supreme government at Peking has hitherto not denounced evangelical doctrines as dangerous, but merely censured them as unclassical. Yet should they dare to denounce them, it would only rouse the spirit of the nation to inquire further into the truth of the gospel.

"But let me not draw too favorable a picture of the Chinese nation; though they harbour no peculiar prejudices against foreign creeds, they are entirely engrossed with the things of this world; their hearts are steeled against religious impressions, whilst they satisfy their minds with the punctilious observance of mere rites. We are however by no means dejected on this account; it is the work of God, in which we are engaged; the Saviour has promised to send the Holy Spirit, and we trust that by his powerful agency a glorious change will be wrought. The wild migratory barbarians, whose hordes once started from the frontiers of China and went on inundating and conquering all Europe, were brought to the obedience of the gospel when amalgamated with the German tribes; why should not the Chinese be benefited by its celestial rays?"

6.—Modern Benevolence.

Perhaps there has never appeared (says the Chinese Repository) a more remarkable phenomenon, or been a more cheering event in the history of man, than is the increase of benevolent exertions within the last forty years. For an illustration of this remark, look at the efforts made for a single object, the spread of the gospel of salvation. The first Missionary Society in England was formed in 1792; and from that year we may date the commencement of those truly Christian efforts which promise ere long to change the moral aspect of the world, and extend the blessings of civilization, intelligence and true religion to every nation and family on earth. Associations for benevolent purposes have since been constantly increasing in number and efficiency. A mighty machinery is now in operation; too well planned and directed to fail of effecting its object, and too powerful to be resisted. Its influence is already extensively felt, and will soon pervade the world. The following brief statements, taken from the latest reports which we have at hand, respecting some of the most important societies in England and America, will serve to confirm the truth of our remark. We begin with those of England.

1. The British and Foreign Bible Society, formed in 1804, has issued 6,119,376 Bibles and Testaments, in 143 languages and dialects. In the year 1829-30, the number was 434,424. Income, £84,982.

2. The London Missionary Society was instituted in 1795. It employs, chiefly in India, Africa, and the South Sea Islands, 13 printing presses, 92 ordained missionaries, 20 European and 150 native assistants; and has under its care 391 schools containing 22,193 scholars. Income £48,526.

3. The Church Missionary Society, founded in 1800, employs in Hindustan, Africa, and other countries, 59 missionaries, 102 European, and 483 native assistants, and has in its schools 15,791 scholars. Income £47,328.

4. The Wesleyan Missionary Society employs 229 missionaries, and has more than 30,000 scholars in its schools. Income £55,265.

5. The Society for Propagating the Gospel, formed in 1701, but revived within the period named above, employs 160 missionaries, and supports wholly or in part 4 colleges in foreign countries. Income, £29,168.

6. Society for Promoting Christian Knowledge. Estimated income, £60,000.

7. The Religious Tract Society, formed in 1799, has published 1300 different tracts and books, and issued probably between 170 and 180 millions of copies. In 1829-30, 10,900,000. Income, £24,973.

8. The Baptist Missionary Society formed in 1792, employs 28 missionaries, and 260 native assistants. Income, £11,300.

The income of other societies on the list before us, nearly all of which have the same general object, is £49,875; making a total of £431,717; which is expended chiefly for the benefit of foreign countries. We will now notice a few of the most prominent benevolent associations in the United States of America.

1. The American Board of Commissioners for Foreign Missions, organized in 1810, employs 75 missionaries, and 178 American and 34 native assistants. Its printing presses have issued 61,000,000 of pages in 12 different languages; 14,200,000 in 1831-32. Its schools contain 59,824 learners. Income, dols. 130,574.

2. The Bible Society, organized in 1816, has published about 1,084,513 Bibles and Testaments;—238,583 in 1829-30. Income, dols. 170,067.

3. The Tract Society, instituted in 1825, has issued 648 different publications, of which about 28,954,173 copies have been put in circulation. Income, dols. 62,443.

4. The Home Missionary Society employs 509 missionaries and agents, chiefly in the western states. Income, dols. 43,240.

5. The Education Society assists 673 young men in procuring such an education as will qualify them to become preachers of the gospel. Income dols. 41,927.

6. The Baptist Board for Foreign Missions. Income, dols. 20,000.

The income of other societies whose object, with one or two exceptions, is the same, dols. 142,645 ; making a total of dols. 641,439.

Thus England and the United States alone expend, by means of these societies, to say nothing of what is contributed in other ways, for benevolent purposes *more than two millions, five hundred thousand dollars annually.* In addition to this, probably not less than 1,500,000 children receive instruction in their Sabbath schools from at least 150,000 teachers, who thus make a *weekly* donation of 25,000 days' time to the cause of benevolence.

Let this benevolent spirit continue to increase, and it will soon fill every dark place with light, and cause the whole world to rejoice in its genial influence. Let it progress during the next 40 years in the same ratio in which it has during the last 40, and wherever it is allowed to extend its operation, it will give every child an opportunity to attend a school, give every slave his liberty, enable every individual to hear the gospel preached, and give to every family that will receive it, a copy of the word of God. But opposition and reverses are to be expected, and the grand result, the universal diffusion of the blessings of science and Christianity, will probably not be witnessed within so short a period as that just named. Yet the above statements show an increase of benevolence at which every friend of man must rejoice. It is the true "glory of the age." Viewed in connection with the promises of God it may justly be regarded as a sure indication that the true golden age of the world, when knowledge, virtue, and happiness will be universal, is fast approaching.

DOMESTIC OCCURRENCES.

[Where the place is not mentioned, Calcutta is to be understood.]

MARRIAGES.

April.

8. Cape Town, J. H. Jackson, Esq. B. C. S. to Miss Catherina J. Rabe.

19. Cape Town, J. M. Ross, Esq. Captain of the 5th Regiment, Madras Native Infantry, to Miss Emma Amelia Segruhn.

28. Cape Town, Mr. J. Harris, to Mrs. Mary Lethbridge.

June.

26. At Simlah, Lieut. John Kennedy Maccansland, Assistant Political Agent, Subbathoo, to Emma, fifth daughter of Colonel W. C. Faithful, C. B.

30. At Vizagapatam, Lieut. Charles James Toriano, C. E. V. Bat., to Susannah Peel, relict of Lieut. Edmund Peel, son of Thomas Peel, Esq., Penzance, Cornwall.

July.

1. Mr. A. G. Aviet, the 4th son of Mr. Gentloom Aviet, Senior, to Miss S. A. David, the second daughter of the late Mr. A. M. David.

5. At Chandernagore, Mr. Samuel Hawkesworth, to Miss Caroline Phillips, the eldest daughter of Mr. Julian Phillips.

— At Ellichpoor, Mr. Benjamin Antony, to Miss Isabella Fonseca.

7. Senior Lieut. Henry Siddons, of the Bengal Engineers, to Harriot Emma, the second daughter of Mr. and Mrs. G. J. Siddons.

10. At Bombay, Conrad Owen, Esq. 1st Regiment, Bombay Cavalry, to Stephana Mary, youngest daughter of the late Major Hawkins, Bombay Engineers.

11. At Colombo, Lieut. G. R. Cummin, H. M. 97th Regiment, to Georgiana Maria, second daughter of Colonel Walker, Deputy Adjutant General to the Forces on that Island, and niece to the late Sir Henry Torrens.

14. At Berhampore, Mr. Augustus Charles Monnier, to Miss Mary Ann Adie.

15. At Gorruckpore, Captain Joseph Leverton Revell, 7th Regiment, to Louisa, second daughter of the late Lieut.-Colonel Charles Wale Lamboon, Bengal Army.

16. At Shikarpore, Assistant Apothecary John Murray, of the 24th Regiment, Native Infantry, to Miss Julia Mary Ann Degrayter.

19. Mr. C. W. D'Cruze, to Miss Maria Cardozo.

— At Bombay, Captain Thomas Miller, H. M. 40th Regiment, Commanding Depôt King's Troops, to Ellen Louisa Hagard, only daughter of the late S. Hagard, Esq. of Sion Hill, near Bath.

24. At Cawnpore, Mr. Henry Jacobi, to Miss Harriet Bowman.

26. Mr. Lewis Gomis, to Miss Isabella Swaris.

28. Mr. Charles Kerr, Assistant, Military Board Office, to Miss Anne Smith.

Aug.

5. At Dacca, Mr. E. McCally, to Mrs. Jane Paul, relict of the late Rev. P. Paul.

6. Thomas James Phillips, Esq., to Miss Eleanor Ann Turner, Entally.
14. At Cuddalore, Captain R. B. Preston, 17th Regiment, Native Infantry, to Mary Louisa, sixth surviving daughter of the late L. H. Stirling, Esq. of Madras.
18. At Ceylon, Edward Mattley, Esq., to Susan, youngest daughter of the late Surgeon Abraham White, of His Majesty's Ceylon Rifle Regiment.
19. At Cawnpore, John L. Lock, Esq., to Miss Eliza A. C. Carr.
25. Mr. John Brown Ward, to Mrs. Mary Hyattee.

SEPT.

1. At Madras, John Vaupell, Esq. Chief Translator and Interpreter in the Supreme Court, to Mrs. Mary N. Grey.
3. Mr. Henry Gill, H. C. Marine, to Mrs. Harriette Blaney.
— Mr. James Hayden, H. C. Marine, to Miss Rebecca D'Arcy.
4. At Delhi, Lieutenant C. Reid Browne, 16th N. I. second son of the late John Browne, Esq. of the Medical Establishment, to Miss Isabella Davidson, eldest daughter of the late Captain Hugh Davidson, many years commandant of the Sylhet Sebundies.
6. At Chinsurah, Lieutenant and Adjutant J. E. Codd, H. M.'s 44th Regiment, son of the late P. Codd, Esq. of Rumstead Court, Kent, to Cornelia Mary Ann Holst, daughter of the late Captain Holst, of H. M.'s 53rd Regiment.
9. M. S. Owen, Esq. to Ann, second daughter of the late Malcolm Manuk, Esq.

BIRTHS.

FEB.

26. Europe—the lady of Thomas Bruce Swinhoe, Esq. of a daughter.

MARCH.

31. In Dorset-place, Dorset-square, the lady of Major Hitchins, of a son.

MAY.

25. At Singapore, the lady of Captain W. S. Wilson, of the Platina, of a son.

JUNE.

25. At Manaar, the lady of John W. Huskisson, Esq. C. S. of a daughter.

JULY.

1. At Madras, the lady of John Smith, Esq., Captain 2nd Light Cavalry, of a son.
— At Madras, the lady of T. Oaks, Esq., of a daughter.
4. The lady of Captain T. W. Tingate, of a son.
— At Bombay, the lady of Captain P. Sanderson, 15th Regt. N. I. of a daughter.
12. At Muktul, the lady of Captain Raynsford, of a son.
— At Baroda, Mrs. M. M. Shaw, of a daughter.
14. At Shikarpore, the wife of Serj.-Major Richard Ward, of a daughter.
— At Humeerpore, the lady of E. Currie, Esq., Civil Service, of a daughter.
15. At Dapoolie, the lady of J. Bowsted, Esq., of a son.
— At Benares, the lady of Rev. J. A. Schurmann, of a daughter.
17. Mrs. J. T. Pearson, of a son.
18. The lady of the Rev. Alexander Duff, Wellington Square, of a son.
— At Cawnpore, the lady of G. Wood, Esq., of a daughter.
— At Trichinopoly, the lady of Henry Dickinson, Esq., of a daughter.
— At Ahmednuggar, the lady of J. W. Maspratt, Esq., C. S., of a daughter.
19. At Bareilly, the lady of Captain J. T. Boileau, Engineers, of a son.
20. At Secunderabad, the lady of Dr. Pearse, 31st Regt. N. I. of a son.
21. At Chunar, the wife of Apothecary John Francis Pingault, of a daughter.
27. At Monghyr, the lady of J. A. Savi, Esq., of a daughter.
28. At Cawnpore, the lady of C. Mackinnon, Esq. Surgeon, 15th N. I. of a son.
31. The wife of Theodore Dickens, Esq., of a son.

AUG.

5. At Jaunpore, the lady of B. Tayler, Esq., of a daughter.
6. At Azimgurh, the lady of J. Thompson, Esq., Civil Service, of a daughter.
— At Chinsurah, Mrs. Frank Barber, of a daughter.
— At Neemuch, the lady of William Thomson, Esq. 46th Regt. N. I., of a son.
11. At Ahmednuggur, the lady of H. H. Glass, Esq. Civil Service, of a son.
12. At Belgaum, the lady of J. Greenfel Moyle, Esq. Superintending Surgeon, S. D. A., of a son.
14. The lady of J. Ploumer, Esq., of a son and heir.
— At Madras, the lady of John S. Hall, Esq., of a son.
16. At Mussooree, the lady of John Ross Hutchinson, Esq., C. S., of a son.
17. At Madras, the lady of Henry Chamier, Esq., of a son.
18. At Poonah, the lady of Captain Lloyd, Queen's Royals, of a son.
21. Mrs. C. P. Sealy, of a son.
— At Futtyghur, the lady of Captain Debrett, Artillery, of a son.
23. At Ghazeepore, the lady of Col. Dennis, H. M. 3rd Regt. or Buffs, of a son.
25. The lady of Mr. J. E. Breen, of a daughter.
26. At Futtyghur, the wife of Mr. James Brierly, Merchant, of a daughter.
28. At Cuttack, the lady of John C. Brown, Esq., C. S., of a son.
29. Mrs. W. Kirkpatrick, of a son.
31. Mrs. J. P. Ramsay, of a daughter.

Sept.
2. Mrs. J. B. Biss, of a daughter.
4. Mrs. M. D'Cruze, of a son.
6. Mrs. R. Scott Thomson, No. 6, London Buildings, of a son.
7. At Deesa, the lady of J. J. Stevens, Esq. 21st Regt. N. I. of a son.
8. Mrs. Charles Cooke, of a daughter.
— At Chowringhee, the lady of G. A. Bushby, Esq. of a son.
— At Gyah, the lady of E. E. Woodcock, Esq. Civil Service, of a son.
9. At Midnapore, the lady of Colonel G. Cooper, of a son.
13. Mrs. George H. Swaine, of a daughter.
14. Mrs. James Wood, of a daughter.

DEATHS.

March.
19. At Cape of Good Hope, Mary, the wife of William Carstairs, Esq., Staff Surgeon, Poona, aged 25 years.
29. At the Cape of Good Hope, William Howard Peach, Esq., late of Cuttack.

May.
13. At Futtehgur, Ensign J. W. Tomkins, of the 1st Regiment, Native Infantry.
14. At Sea, Mrs. Elizabeth Oakes, wife of Captain E. Oakes, of Calcutta.
31. At Madras, Captain James Currie, of His Highness the Nizam's Service.

June.
27. At Madras, the lady of Lieut.-Col. Conway, C. B.
— William, the infant son of C. L. Pinto, Esq., aged 5 months and 18 days.

July.
2. Samuel Jones, Esq., Deputy Register in the General Department, aged 61 years and 23 days.
3. At Meerut, Ensign A. H. Barnard, of H. M.'s 26th Regiment.
— At Bombay, Elena, wife of John Graham, Esq., Asst. Post-Master, Bombay.
— At sea, Mr. James Cullan, third Officer of the Ship Mermaid.
4. Mrs. M. A. Crawford, wife of Mr. Thomas Crawford, aged 38 years.
6. Mr. William Hudson, Portrait-Painter, aged 54 years and 8 months.
7. At Tranandrund, Mr. John Michael Lafrenais, Head Translator in the Hoozoor Kutcherry of H. Excellency the Dewan of that place, aged 41 years.
9. At Noakholly, the infant daughter of Mr. William Jackson, Superintendent in the Bullooah Agency, aged 4 months and 5 days.
15. Alexander Horatio, infant son of Mr. A. Aldwell, aged 1 year and 3 months.
17. At Jessore, Catchatoor Isaac Malchus, Esq., aged 38 years and 7 months.
— Mary Jane, the infant daughter of Mr. Thomas Watkins, of Kidderpore, aged 1 year, 8 months and 19 days.
18. At Delhi, Mrs. Davis, wife of Mr. C. J. Davis, of the Pension Establishment.
19. At Bombay, Sarah Maria, lady of Sir J. W. Awdry, aged 34 years.
22. At Bombay, Mr. H. Meirs, Carpenter of H. M. S. Magicienne, aged 37 years.
25. At sea, Captain J. M. Budwell, Commander of the Bark Ann, aged 33 years.
27. At Dinapore, Mr. William Wortus Taylor, aged 46 years.
— Mrs. Ann Sheppard, widow of the late Mr. Thomas Sheppard, Branch Pilot, aged 48 years.
28. F. G. Ingles, son of Mr. Henry Ingles, aged 1 year and 2 months.
29. At Trichinopoly, Louisa Sarah Grantham, the infant daughter of Lieut.-Col. the Baronde de Rutzleben, commanding the 44th Regt. N. I., aged 1 year, 8 months and 10 days.
31. At Ootacamund, Mr. Peter Prim.
— Mr. James Taylor, junior, aged 19 years and 2 months.
— Mrs. Annabella Boyle, widow of the late Mr. Boyle, aged 24 years.

Aug.
1. At Bombay, Mr. F. W. Kennedy, Midshipman, H. M. Ship Magicienne.
2. At Surat, Elizabeth Laurie, youngest daughter of R. C. Chambers, Esq. Civil Service, aged 17 months.
— Mr. Thomas Beal, of the Ship Andromache, aged 22 years.
— Captain Richard L. Laws, Commander of the Ship Dunvegan Castle, aged 39 years.
— Edward Francis, infant son of Mr. and Mrs. Theodore Dickens, aged 2 days.
— Mrs. Mary Hubberd, relict of the late Mr. Edward Hubberd, Indigo Planter, aged 27 years.
3. At Rajcote, the lady of Captain A. T. Reed, Commanding the left wing, 12th Regiment, Native Infantry.
— At Nellore, Editha, daughter of Lieut. and Adjutant Span, 53rd Regt. N. I.
4. At Monghyr, Lieut. C. W. Carleton, of the Pension Establishment.
5. At Bengetty, Moorshedabad, Gregor McGregor, Esq. aged 27 years.
— At Howrah, Henry Matson, son of Mr. James Matson, Assistant in the Howrah Dock, aged 16 years.
6. At Malligaum, Henry Arthur, the infant son of Lieut. J. Eckford, 19th N. I.

7. At Bombay, Major R. Gordon, Inspecting Engineer of Guzerat, aged 48 years.
— Miss Mary Ann Isabella MacMahon, eldest daughter of Benjamin and Harriet MacMahon, aged 5 years and 6 months.
— At Bancoorah, John MacRetchie, Esq. aged 37 years.
8. James Paton, Esq. late Surgeon of the Ship Exmouth.
9. William Pinkney, Esq. Officiating Agent and Deputy Post Master at Kedgree, aged 45 years.
— Thomas Barrow Day, Esq. Surgeon of the H. C. C. Ship General Palmer, aged 29 years.
— At Madras, James, the third son of Lieut. E. Willis, 28th Regt. N. I., aged 13 months and 28 days.
12. Mrs. M. Vellentine, aged 56 years.
— At Dacca, Cecilia Smithson, the wife of Mr. John Brown, of Burreesaul.
— At Bengetty, Moorshedabad, Emily Helen Garstin, youngest daughter of Lieut. C. H. Boisragon, 73rd Regt. aged 11 months.
13. Mr. J. Wilson, aged 45 years.
— William, the infant son of Mr. and Mrs. W. Bell, aged 2 years, 5 months, and 12 days.
— At Agra, Emily Wortley, the infant daughter of Lieutenant Moir, 28th Regiment N. I. aged 13 months.
14. Lieutenant Oswald Halpin, 7th Regiment Bombay N. I., aged 25 years.
15. Mr. Richard Brooke Smith, Chief Officer of the ship John Adam, aged 31 years.
— At Bombay, John Archbold, Esq., M. D. Assistant Surgeon H. M. 40th Regiment, aged 33 years.
16. Mr. William Osborne, Surveyor.
22. At Allahabad, Garrison Serjeant-Major John Keck.
23. At Agra, Captain F. B. R. Oldfield, of the 25th Regiment, N. I. and Deputy Commissary General.
— At Cawnpore, Eliza Bingley, relict of the late Dr. Smith.
27. Ensign A. Forbes, of the 59th Regiment, N. I.
— At Meerut, Jane, eldest daughter of Capt. Roebuck, 71st Regt. N. I.
— At Meerut, Augustus Townsend, infant son of S. Lightfoot, Esq. aged 4 months.
28. Lieut. Henry Donnithorne, H. M. 44th foot, aged 35 years.
— At Cuttack, the infant son of J. C. Brown, Esq.
— At Howrah J. Thomas Tingate, son of Capt. T. W. Tingate, aged one month and 15 days.
— Miss Cecilia Rozalia Ledeard, aged 22 years, one month and 15 days.
29. Mr. Frederick Lee, aged 21 years.
— Sarah Knight Chisholm, the wife of G. W. Chisholm, Esq. aged 48 years, 7 months, and 20 days.
— Laurence Hope, son of Mr. Luis Richards, of Chandernagore, aged 12 years, 8 months and 25 days.
— At Meerut, Edwd. James, fourth son of Capt. Alexander, 5th Cav. aged 1 year.
— At Cawnpore, Isabella Eleanor, the infant daughter of Lieut. Charles Carter, H. M. 16th Regiment of Foot, aged 1 year and 8 months.
30. Isabella, wife of Assistant Surgeon W. B. O'Shaughnessy, M. D. aged 28 years and 6 months.
— Mr. Joseph Brown, aged 70 years.
— Mrs. M. A. Fleming, widow of the late Dr. R. Fleming, aged 40 years.
— Mr. James S. Kirmon, of the Ship Neptune, aged 25 years.

SEPT.

1. Capt. George K. Bathie, of the Ship Asia, aged 38 years.
— At Howrah,—Sheils, Esq. Surgeon of the Ship Amelia Thompson.
— At Fort William, Isabella Jane, the eldest daughter of Serjt. I. Tratt, Calcutta Town-guards, aged 3 years and 10 months.
3. At Barrackpore, Brigadier General Knox.
— Mr. E. P. Ferris, aged 31 years and 9 months.

Shipping Intelligence.

AUG. ARRIVALS.

7. Selma, (Bark,) D. Luckie, from Liverpool 6th April.
— Tyrer, L. Ellis, from Liverpool 13th April.
— William, (Bark,) T. Hemlin, from Greenock 5th April.

Passengers from Greenock.—Messrs. B. R. Landall, Mr. John P. Casenemore; Miss Jane Boyder.

— Edward, R. Heaviside, from Tondemanar 23rd July.

Passenger from Mauritius.—Mrs. Heaviside.

8. Irt, (Bark,) W. Hoodless, from Valparaiso, Coquembo and Hausco 23rd April.
11. Ernaad, J. L. Gillett, from London 5th February, Port Louis 15th June, Madras 20th July, and Vizagapatam 1st August.

Passengers from London.—Mrs. Stavers, Mrs. Dagnaim, Mrs. Florence, Miss Ranken, Lieutenant H. Laurell, Bengal Light Cavalry; Lieutenant C. Chetham, 11th B. N. I.; Lieutenant R. P. Alcock, 46th ditto; Mr. H. Shakespear, Cadet; Mr. J. Davidson, Mr. Tweedle, Mr. T. Roubam, and B. Bricksalt, merchants.—*From Madras.*—Miss Manly, and Mr. H. Steer, Ensign, 6th M. N. I. *From Vizagapatam.*—Mr. S. Hawkins, and Mr. John Dyer.

— Katherine Stewart Forbes, J. Anderson, from London 12th February.

Passengers from Madras.—Mr. J. J. D'Anselme, Mr. Frank Dickenson to join the Ship City of Edinburgh, and Mr. E. J. Roberts.

— Sterling, J. Burnett, from Ceylon 25th July.

Passengers from Mauritius.—Mr. J. Darward, mariner.

— Duke of Roxburgh, J. Petre, from Bombay 23rd July.

Passenger from Bombay.—John de Rocha, Esq. Merchant.

— Hayden, (Danish,) J. Burd, from Bombay 17th July, and Pondicherry 1st Aug.

Passengers.—Mrs. Burd; Mrs. Duns; Dr. Canetz, and Captain Muller, from Europe. Captain Mackenzie, from Bombay.

— Amelia Thompson, W. Pigott from London 11th March, and Madras 2nd Aug.

Passengers from London.—Mrs. Elizabeth Campbell, Miss Eliza Turner; Captain P. Patterson, H. M. 26th Regiment: Mr. Colvin Corsiar; Mr. Crawfurd Rees, and Mr. Alexander Roswell.

— Georgiana, T. Thorn, from London 27th March, Johanna 8th July, and Madras 2nd August.

Passengers from London.—Miss Norton; Lieutenant Anderson. 44th Regiment, N. I.; Ensign Botin, H. M. 3rd Regiment; Ensign R. Dyce, H. M. 3rd Regiment Buffs. *From Madras.*—Mrs. Steward, Captain Steward, Mr. McIntosh, Cadets, and Mr. W. Taylor.

— Eleanor, A. C. McTaggart, from Madras 18th July.

12. Sylph, (Bark,) R. Wallace, from China, 25th June, and Singapore 26th July.

— William Wilson, J. H. Miller, from Mauritius 23rd June, and Tondemanar, 1st August.

— Bengal, (Bark,) C. Lee, from Liverpool 8th April.

— Futty Rohoman, (Bark,) C. D. Rice, put back leaky.

13. Cavendish Bentinck, R. A. J. Hoe, from Bombay 22nd July.

Passengers.—Captain W. Butler, Country Service.

— Cecelia, P. Roy, from Singapore 10th and Penang 20th July.

Passengers from Penang.—Mr. T. R. Hampton, and J. Blackburne.

— Ann, (Bark,) Jemsetjee Aradjee, put back from sea leaky.

DEPARTURES.

AUG.

8. Fanny, (Bark,) R. Edwards, for Madras.

10. Layton, G. Wade, for China.

— Bordelais, (F.) M. Laporte, for Bourbon.

Passengers per Adelaide for China.—William Blenkin, Esq. *For Singapore.*—Lieutenant Innes, Artillery.

Passenger per Aurora for London.—Professor Withers, of Bishop's College. *For Cape.*—Dr. Grimes.

13. Yare, (Brig,) H. H. Fawcett, for Mauritius.

— Captain Cook, W. Thompson, for China.

16. Sophia, J. Papson, for Penang and Singapore.

Passengers per General Palmer (H. C.) for London.—Mrs. Sutton; Miss Campbell; Major Gray, H. M. 44th Regiment; Captain Douglas, ditto; Lieutenant Crossman, Thomas Anderson, Esq. C. Jameson, Esq. and H. Harris, Esq.

Passengers per Asia for Penang.—Right Reverend the Lord Bishop, Rev. J. Bateman; Mrs. Bateman; and Mrs. Dickens. *For China.*—C. Kerr, Esq. *For England.*—Mrs. Allen, and C. H. Smyth, Esq.

30. Mary Ann Webb, W. Viner, for Liverpool.

— Majestic, A. Lawson, for Mauritius.

— Patriot King, J. Clarke, for Liverpool.

Passenger per Patriot King.—Captain C. Gale, 18th Regt. N. I.

31. Guillardon, J. J. R. Bowman, for Mauritius.

SEPT.

12. Andromache, J. Andrews, for Madras.

— John Bannerman, J. Watt, for China.

— Mermaid, P. M. Stavers, for China.

— Sylph, R. Wallace, for Singapore and China.

— Hayden, J. Burd, for China.

Passengers per Hyden, for Straits and China:—Mrs. Stevenson and child; Mrs. Duns; Dr. Stevenson;—Martin, Esq; Capt Muller.

Passengers per Forbes (Steamer), for Madras:—Miss Pringle, Major Pringle, Cornet H. Siddons; Joseph Worthington, Esq.; Ramchunder, (a Native Gentleman.)

Meteorological Register, kept at the Surveyor General's Office, Calcutta, for the Month of August, 1834.

Day of the Month.	Minimum Temperature observed at Sunrise.					Maximum Pressure observed at 9h. 50m.					Observations made at Apparent Noon.					Max. Temp. and Dryness observed at 2h. 40m.					Minimum Pressure observed at 4h. 0m.					Observations made at Sunset.					Rain, Old Gauge.	Rain, New Gauge.
	Observed Height of the Barom.	Temper. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind. Direction.	Obsd. Ht. of Barom.	Temper. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind. Direction.	Obsd. Ht. of Barom.	Temper. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind. Direction.	Obsd. Ht. of Barom.	Temp. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind. Direction.	Obsd. Ht. of Barom.	Temp. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind. Direction.	Obsd. Ht. of Barom.	Temp. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind. Direction.		
1	29,436	81,3	80,4	80,	N.	,456	83,8	84,3	82,9	N.	,444	83,1	82,8	82,5	N. E.	,390	83,3	83,	82,3	N. E.	,370	83,2	83,2	81,9	N. E.	,376	82,4	81,5	81,3	N.	0,45	0,40
2	,364	79,	79,4	79,3	st. E.	,414	80,9	81,5	80,1	N. E.	,400	80,8	80,7	79,6	st. N.	,348	83,1	83,9	81,5	N.	,342	82,8	82,9	81,1	N. W.	,330	81,7	81,2	81,	N. W.	1,15	1,02
3	Blow	ing	a ga	le,	with	in	cess	ant	rain												,028	80,3	80,8	81,3	st. NE	,030	80,	80,2	80,7	S.	5,30	4,88
4	,442	79,5	79,	79,1	E.	,542	81,2	81,3	80,5	E.	,540	81,2	80,5	80,7	E.	,502	81,7	81,4	81,	S. E.	,486	81,5	81,4	80,4	N. E.	,500	80,	79,3	80,	N. E.		
5	,574	79,	78,1	78,8	N. E.	,628	81,1	81,5	81,	E.	,622	82,	84,3	81,8	N. E.	,586	82,	83,	82,5	CM.	,570	82,1	82,8	82,3	CM.	,586	80,7	81,2	81,	S. E.	0,48	0,40
6	,604	79,4	79,	78,3	N. E.	,650	81,8	82,3	81,3	CM.	,624	83,1	84,	82,7	N. W.	,574	80,5	80,5	80,5	N. E.	,550	80,5	79,5	78,8	N. E.	,584	79,8	78,8	78,2	N. E.		
7	,544	78,8	77,8	77,5	N. E.	,562	79,7	79,8	79,5	N. E.	,564	80,3	78,6	79,5	S. W.	,548	81,4	82,6	81,4	S.	,548	81,5	83,2	81,7	S.	,556	80,2	81,	80,7	S.	1,07	0,95
8	,596	79,4	79,7	79,	S.	,650	81,2	81,7	80,8	S. E.	,650	82,7	85,6	83,3	S.	,614	82,7	83,8	82,6	S. E.	,596	82,8	82,4	81,7	S.	,600	81,7	81,3	81,5	S. E.	0,22	0,19
9	,664	80,	79,8	79,8	S.	,696	82,	83,5	81,8	st. S.	,696	84,	86,	84,	st. S.	,664	84,3	86,1	83,6	st. S.	,662	82,7	86,2	81,2	S. W.	,650	83,	84,6	83,2	S.	0,15	0,12
10	,758	80,1	80,	79,9	S.	,812	82,	84,	82,2	S.	,800	83,6	85,7	83,7	S.	,720	85,	87,6	84,1	S.	,708	84,5	86,1	83,2	st. SE	,722	82,1	79,5	79,6	st. W.	0,52	0,47
11	,756	81,4	80,5	80,	S.	,808	83,7	85,4	83,2	S.	,790	84,2	88,	84,7	S.	,738	85,6	90,	86,	S.	,730	85,4	89,5	85,	S. W.	,744	83,	85,2	82,7	S. W.	0,50	0,44
12	,858	82,	82,	81,1	S.	,804	84,3	87,8	84,5	S. W.	,790	85,2	89,5	85,6	S. W.	,744	85,7	89,5	85,7	S. W.	,724	85,7	89,5	85,7	S. E.	,720	83,2	82,5	82,	W.		
13	,720	81,3	80,6	80,3	CM.	,780	83,8	84,6	83,	S. W.	,754	84,2	87,	84,6	S W.	,690	85,2	88,4	85,7	S. W.	,700	83,7	81,6	82,5	W.	,674	80,5	79,	79,	S. E.	4,40	4,13
14	,684	82,	81,	80,6	S. W.	,748	83,2	84,6	82,8	S. W.	,730	84,	86,6	84,7	S. W.	,678	84,5	87,	84,8	S. W.	,660	84,7	87,4	85,	S. W.	,682	81,9	84,4	83,	S. W.	0,46	0,38
15	,700	82,8	82,2	81,6	CM.	,774	83,7	84,8	82,7	S. W.	,760	84,4	85,7	83,1	S. W	,734	85,	89,	85,	S. W.	,706	84,8	87,4	85,	S. W.	,716	84,3	84,7	82,6	S. E.		
16	,736	82,7	82,	81,1	S. W.	,812	83,9	86,5	83,6	S. W.	,792	84,8	87,7	84,5	W. N.	,748	85,5	89,3	86,2	CM.	,738	85,5	89,3	85,8	S.	,744	83,	85,8	84,	S.		
17	,750	81,9	81,	80,8	E.	,800	82,9	83,7	82,4	E.	,784	83,7	84,8	82,7	N. E.	,726	84,5	85,2	83,4	N. E.	,708	84,7	84,3	82,9	S. E.	,730	83,8	83,	82,	CM.	0,10	0,10
18	,782	80,8	79,9	79,7	E.	,830	84,	87,1	83,9	E.	,814	85,2	88,6	85,4	S. E.	,766	84,4	85,5	83,	E.	,750	83,7	83,6	81,8	CM.	,770	81,2	81,8	82,	E.		
19	,820	81,	80,5	80,3	S. W.	,878	83,	82,	81,7	S. W.	,860	84,5	87,5	85,	S. E.	,816	85,7	88,	85,7	S.	,780	85,	86,2	83,7	S. E.	,770	83,6	83,	82,2	S. E.	0,25	0,22
20	,835	80,8	79,5	79,4	S.	,888	84,3	86,7	83,5	S. E.	,870	84,8	87,7	84,7	S. W.	,812	85,3	87,4	85,5	S. E.	,804	85,	86,	83,8	S. E.	,806	83,7	83,2	82,3	CM.		
21	,866	80,2	79,	79,	S.	,916	82,3	83,3	81,5	S. E.	,904	83,4	82,3	81,8	S.	,884	83,7	85,5	84,	S.	,868	83,8	84,7	83,2	S. E.	,852	81,2	80,	79,5	E.	0,70	0,58
22	,920	79,	77,5	77,6	CM.	,974	82,3	83,4	81,5	S. E	,952	82,	80,7	80,5	S. E.	,896	83,4	86,	83,2	E.	,884	83,6	84,4	82,5	E.	,896	81,8	81,7	80,	S. E.	0,12	0,12
23	,900	79,4	78,4	78,	E.	,952	82,8	86,8	84,	N. E.	,926	83,4	86,7	85,	N. E.	,854	84,2	89,6	85,7	N.	,826	84,8	89,	85,5	W. N.	,800	83,7	85,7	83,2	W.	0,06	0,06
24	,842	81,2	80,1	79,6	S. W.	,890	82,6	85,7	83,8	W.	,850	84,5	90,	86,	W.	,776	85,7	93,	89,3	W.	,754	85,5	90,5	86,1	W.	,750	85,	88,	85,2	CM.		
25	,778	82,	81,	80,9	CM.	,824	85,	89,3	85,6	S. W.	,798	86,1	91,	87,2	S. W.	,728	86,7	93,2	88,5	S. E.	,696	87,2	93,	88,5	S. E.	,694	86,9	90,8	86,	CM.		
26	,764	82,3	82,1	81,5	CM.	,808	85,4	88,7	85,6	S. W.	,782	85,	85,	83,	S. E.	,712	86,7	90,	88,	N. E.	,680	86,7	89,7	88,	N. E.	,684	85,2	86,2	85,	S.	0,08	0,08
27	,740	82,2	82,	81,9	N. W.	,792	85,	87,1	85,5	W.	,776	85,7	87,	85,	S. W.	,706	85,7	87,5	83,7	N. E.	,682	86,8	91,	85,6	N. E.	,706	82,2	80,5	81,	S. E.		

THE

CALCUTTA CHRISTIAN OBSERVER.

November, 1834.

I.—*The School-master in the Mufassil, No. I; being the first of a series of papers intended to disseminate information concerning the conduct of English schools for Natives.*

Schemes for National Education may be constructed without any practical knowledge of the school-master's 'science.' Many accomplished men, who would never submit to the drudgery of obtaining a thorough acquaintance with the business, discipline, and difficulties of a *single* school, will sit down, filled with the grandeur of their design, and arrange magnificent plans for the diffusion of knowledge—the establishment of district and central schools—the supervision of masters—and the course of study to be pursued. To disparage such labors would be absurd; yet, while freely admitting their value, we cannot forget that the benevolence, knowledge of mankind, and intellectual power which they abstract from the whole sum devoted to education, are altogether useless to the actual teacher,—they do not enter the right sphere of action for him; they stop short where his work begins.

Many valuable papers on education have been published, from time to time, by the Calcutta press; but most of them labor under the defect just alluded to: they are not practical. The success of different schools is displayed with sufficient accuracy in the periodical examinations; but concerning the precise means by which that success has been achieved, we hear little or nothing.

At the present crisis, details of the interior conduct of schools would be of the highest service. To gentlemen who are meditating the establishment of schools in the Mufassil, they would afford the very kind of information which is desired. Even practised teachers might obtain useful hints from comparing their own systems with those of others; while to the less experienced, all such details would be invaluable. In time, an intelligent teacher will form a system of his own; but when this is to be accomplished without aid, his work cannot proceed so rapidly as it might do, had he the experience of others to start from.

It is highly important therefore that some, leaving the grander speculations on National Education, should devote their attention to the more humble employment of arranging, and bringing to perfection, the discipline, teaching, and, in a word, the whole interior conduct of individual schools.

Now for an undertaking so practical, information concerning what has already been done, is peculiarly necessary; and none can supply this, so well as those who have done the work—the teachers themselves. They then, for the sake of mutual assistance and encouragement, should publish, not only their success, but minute details of the means by which it has been wrought. The editors of the CHRISTIAN OBSERVER, and indeed of most other periodicals, would, we venture to say, publish such accounts with pleasure*.

Happening to possess an intimate acquaintance with a school lately established in the Upper Provinces, we shall describe its commencement and progress, endeavouring to be circumstantial in order to be useful. To many, these particulars may appear frivolous; but if they should be found serviceable to teachers and founders of schools, we shall rest content.

I. OPENING OF THE SCHOOL. Attached to this school there were two masters. The names of boys admitted, were written in a Journal, together with the names of their parents, and their places of abode; a space being left under each boy's name, to receive future remarks on his conduct. Thirty or forty boys having entered, none of whom possessed any knowledge of English, they were separated into two classes, according to their ages. The furniture provided for each class, was three forms, an alphabet printed on a card, in letters two inches long, and a light rod for pointing out the letters. The seats were placed so as to form three sides of a square; while the master and the alphabet occupied the fourth.

II. MODE OF INSTRUCTING BEGINNERS—READING AND WRITING; AND OF DISTRIBUTING THE BOYS INTO CLASSES. After a day or two, those boys who could pronounce the letters perfectly, and point them out readily, amounting, from both divisions, to about a dozen, were formed into a class. The first lesson of the Instructor, No. I. was then read by each boy after the master, (he supplying a literal Hindusthání version,) until both the pronunciation and translation had been acquired. The boys were next left to commit their lesson to memory; the master turning his attention to another quarter. When they had done so, he returned, and heard it repeated; taking great care, not only to correct every instance of mispronunciation, but to make each speaker enunciate clearly, and spell every word without slurring the *vowels*. To this succeeded the business of interrogation; which, from the first, was

* We shall receive and publish such accounts with the greatest pleasure.—ED.

made to embrace every question that could reasonably be fastened on the text. The answers required were, 1st, the spelling; 2nd, the English phrases and single words, in answer to the Hindusthání, and vice versâ; 3rd, the meaning of single words, either by a synonyme or by an example; and, 4th, the explanation of phrases and sentences.

These questions were not put to the boys regularly, according to their order in the class. Sometimes a question was addressed to a lad at the bottom, sometimes to one at the top, sometimes here, sometimes there; with the design of keeping the attention of all upon the stretch.

It should be mentioned that no boy was permitted to correct his answer, nor did the master correct it. The question was repeated to the boy standing below him who blundered; if he failed, to the next, and so on; until one answered correctly, who then 'got up,' that is, went above the first who answered wrong.

With reading began writing also. For the printed alphabet, a written one was substituted, which the boys copied on slates, deeply ruled for large text with an iron style. After a few days practice on letters, the reading-lesson was written from memory, no reference to the book being suffered. The master examined each slate, carefully marking errors in spelling, but paying little attention to the formation of letters.

In a short time, two other classes, the second and third, were drafted off, and taught exactly like the first; the dullest of the boys remaining, and forming, with new comers, the fourth or regular alphabet class. Boys were transferred from class to class as their progress required. For several weeks, many changes of this kind occurred every day.

III.—Pattern and Explanation of Class-Lists; and Measures taken with Absentees. When the foregoing arrangements had been completed, class-lists were drawn out, one for each class; a pattern of which follows:

1834. First Class. *March.*

Name.	Mon.	Tues.	Wedn.	Thurs.	Frid.	Sat.	Total of Nos. for one Month.
Baikanthanáth Ráy,	×2	×a	8	1	4	9	
Golak Chandra De,	3	a	a	2	×	7	

This list contained the names of all the boys in a class; and in the same line with each name, a space for every day in the month. At the commencement of the day's business, the lists were called over, and against the names of absentees a cross was set, in the space appropriated for that day. Late-comers were examined concerning the cause of their delay, and sent to the foot of the class,

whatever had been their place on the preceding day. About noon, the names of boys who had not then arrived, were entered in a book, which was delivered to a harkára, who proceeded to the abode of each boy, for the purpose of enquiring the reason of his absence.

At the close of the day, the list was again called over; and each boy's number, reckoned from the top of his class, was set against his name; or in cases of absence, the letter '*a*' instead of a number.

Thus, on referring to the pattern above, we find that Baikantanáth Ráy was not present on Monday morning when the names were called; but that having come afterwards, he stood *second* at the end of the day. Another cross under 'Tuesday,' shews that the same boy was again late; and the '*a*,' that he was absent altogether. Thursday he came in proper time, and stood *eighth* when the classes were dismissed.

At the end of every month, all the class-lists were made up. Each boy's numbers being added together, their sum was carried into the last space. If the class consisted of twenty boys, each '*a*' was reckoned as 20; if of 21, it was made 21, and so on. This augmentation of numbers constituted the penalty of absence. At the public examination, that boy whose numbers when summed up proved lowest—a sure sign of his being the best of his class—received a prize. The lists were drawn out on a large sheet of paper; affixed to a card with wafers; and hung up in front of the class. Their connexion with the system of 'getting up' is obvious; both together form a constant, and very effectual stimulus to exertion.

IV. Hours of Attendance; and Manner in which they were employed. The hours of attendance were from ten o'clock till one, and from two till five. The boys assembled at the ringing of a bell; and the hours were struck on a gong. When the school had been established four months, and a fifth class had been formed, six hours a day were employed as follows:

X. till XI.—2nd and 3rd classes taught by the masters.—4th and 5th classes, by monitors chosen from the 1st class.

XI. till XII.—1st and 5th classes taught by the masters.—2nd, 3rd and 4th classes wrote their lessons on slates.

XII. till I.—1st and 4th classes taught by the masters.—5th class wrote.—2nd and 3rd classes read alone.

II. till III.—2nd and 3rd classes taught by the masters.—1st class wrote.—4th and 5th classes read alone.

III. till IV.—New lessons given by the masters and monitors (as described in § II.) to be prepared at home for the next day.

IV. till V.—Calling lists, hearing complaints, answering questions, solving difficulties, and other miscellaneous business.

Thus, each class was taught *three* hours, wrote *one* hour, and read alone *one* hour; the remaining hour being employed in the general business of the school. Saturday was devoted to a revision of the week's lessons.

V. MONITORS. The monitors mentioned above, were the more intelligent boys of the first class. Their assistance, of course, was not available at the commencement; but in two months they became useful, and after six months, really expert teachers. Boys of the two higher classes were very willing, and indeed anxious to teach; because they saw that by so doing they secured to themselves a greater share of the master's time and attention. Latterly, the fourth and fifth classes were taught, almost entirely, by boys of the first class, who had themselves begun English only five months before.

VI. DISCIPLINE. Corporal punishment was not resorted to. At first, the boys were extremely self-willed and insolent; but as they really wished to learn, and indeed attended the school solely to please themselves,—parental authority having little to do in the matter,—they were brought to submit at last, chiefly by convincing them that submission facilitated their improvement.

Little boys were occasionally confined in an empty room for an hour or two, as a punishment for wanton mischief, or absence without cause; but no punishment whatever was inflicted on account of lessons. It was generally understood, and admitted, that he who neglected his book, was laying up a heavy punishment for himself.

Nor, on the other hand, was any attempt made to cheat boys into learning. Difficulties were never concealed, nor palliated. After they had been plainly stated, in their true magnitude, and the most likely means of overcoming them had been pointed out, the learner was required, as a reasonable being, prepared to sacrifice present ease for the attainment of future good, to put forth his whole strength, and attack them with more spirit and perseverance, because they *were* difficulties. Hence the merest children often tasted the pleasure of victory over what was confessed to be difficult; instead of being disheartened by meeting with obstructions where they expected none. 'Picture-alphabets, 'picture'-books, geographical 'puzzles,' arithmetical 'games,' and all similar trumpery, are as much beneath the notice of the true 'artist,' as the rod itself*. The employer of such traps must forget, or cannot know, that reason, reflection, and self-esteem, are to be found even in his youngest scholars: while the culture of mental application and perseverance, he utterly neglects.

Boys who, after repeated admonition and confinement, persisted in irregular attendance, were at last expelled. But far the most effectual punishment for any crime, consisted in placing the cul-

* Our intelligent correspondent will excuse us, if we declare ourselves by no means prepared to join in the severe condemnation he here passes on our early and valuable friends the "Picture Books." As incentives to exertion, and as means of communicating striking and permanent impressions—far more so in many cases than mere description by letter-press—we believe them valuable auxiliaries to every teacher.—ED.

prit at the foot of his class—omitting to ask him questions—and treating him with marked coldness and neglect. Under this regimen, boys have been known to beg that the rod might be applied at once, and their offences forgotten. For such tempers its use would indeed be a coarse expedient.

VII. Progress of the First Class for Seven Months: Reading—Grammar—Geography—History—Writing. After this general view of the school, it will be only necessary to follow the progress of the first class. A few pages of the Instructor No. I. having been studied, as described in § II., it was explained to the class, that the names of persons and things formed a distinct sort, or caste of words, called *Nouns;* and in addition to all that had hitherto been done, each boy in turn was required to select a noun from the day's lesson, by the exercise of his own discrimination. When nouns could be distinguished with facility, the meaning of *singular* and *plural* was explained; and then, if a singular noun occurred, its plural was mentioned, and vice versâ. It was quickly discovered, by the boys themselves, that the most common mode of making a plural is the adding of '*s*'; but that when certain letters, such as '*ch*,' end the singular, '*s*,' if added, cannot be pronounced; and that, for this reason, '*es*' is added in such cases; and so on.

They were next taught to distinguish verbs; the characteristic given, being "that a verb is a word which, without the aid of any other word, *commands*." After the trial of various modes of describing verbs, this was found to be the best. The imperative was called the *maṣdar*, or source, and also the *hukm;* the verb itself being named by the boys *hukm-kí-bát*. When such a word as 'went' occurred, there was a difficulty in finding the imperative; but none in deciding it to be a verb, because the boys were instructed to refer, in cases of this kind, to their own language; in which they knew that *gayá* came from its imperative *já*. The times of verbs—present, past, and future—were then mentioned, and readily understood.

At this point, a memorandum-book of country-paper, ruled in three columns, was introduced. In it the boys wrote the verbs which occurred in their lessons—*first*, the imperative, *second*, the imperfect, *third*, the perfect participle—from a copy written by the master, with chalk, on a black board. A pattern being given, the boys themselves made their books, ruled them, provided pens, and wrote, without any superintendance.

It was soon observed, that verbs commonly form their past tense and participle by adding '*d*,' or '*ed*,' to the present. A remark having been made to that effect, by the class, verbs of this sort were no longer inserted, but they were called *regular*. The others, being amongst the most common and expressive words in the language, continued to be written as they occurred.

Pronouns were then described as the substitutes of nouns, and were also pointed out: the boys' own appellation for this part of speech, being *noun-ká-mukhṭkhár*. Adjectives, and the remaining parts of speech, followed in like manner.

At the end of three months then, the teaching of the 1st class was nearly as follows:—The lesson, with its translation, which had been carefully read over on the preceding day by the master and scholars together, and learned at home, was *first* repeated by each boy, for the purpose of correcting errors in pronunciation; *second*, the spelling of the words was asked; *third*, the Hindusthání words and phrases were required, in answer to the English, and vice versâ; *fourth*, the meaning and spirit of the text were elicited by cross-questioning; *fifth*, the parts of speech were selected, in the manner described.

At the end of six months, several changes had taken place. The class, having finished the Instructors Nos. I and II., had commenced the "First Geography for Natives," and Marshman's "Ancient History." The parts of speech were no longer required except occasionally; because these, together with their variations, and the more useful rules of Syntax, were well known. No spelling was asked, except that of new words; and less attention was paid to translation. But on the other hand, the work of questioning upon the meaning of sentences, and spirit of the text, had greatly increased. Geography and History afforded ample scope for the improvement.

As by this time, new irregular verbs rarely occurred, the books for transcribing them were turned into common-place books; in which the boys, at their own discretion, wrote any new thing whatever,—such as an irregularly formed plural or comparative,—the spelling of a useful English word, which they had heard but not read,—the rules for doubling the final consonant on another syllable's being added, and so on.

It had been remarked incidentally, for some time, that *two kinds* of changes take place in the spelling of words; one, by which a word alters its meaning, and yet remains the same part of speech, as in *act, acts, acted;* and another, by which the word not only alters its meaning, but becomes a new part of speech altogether, as in *act, actor, active*. Knowing how to form and interpret the former kind of variations, the class's attention was now directed towards the latter. A new book was made, and the most useful words in the day's lesson were selected and copied into it, together with their more common derivatives. Thus, under the verb 'act,' would be found, *act*, (noun,) *actor, actress, action, inaction, active, inactive, activity, inactivity, actively, inactively*, and so forth. This book was designed to be the ground-work for a future explanation of the prefixes and terminations.

Geography was taught from the maps, accompanied by a short tract intended, not as a substitute for them, but as a guide to their study. From this book, a few sentences were read every day, with incessant reference to the maps. History was taught exactly as the Instructors had been; care being taken to require the application of geographical knowledge whenever opportunity presented itself.

As a regular exercise in writing, the class had begun to copy a few sentences of each day's lesson on paper; all mistakes in which were corrected by the master.

At this point we shall stop, and close the account with a summary of the work done by the highest class during the first seven months. These boys had read the first and second Instructors, knew the Hindusthání, the spelling, and the meaning of the words and sentences;—had acquired a knowledge of grammar, which comprehended the principal rules for spelling, all the variations of the different parts of speech, the most useful rules of syntax, and a partial knowledge of the subject of derivation;—had begun geography, knew the shape, size, and motions of the earth, had finished the map of the world, and were proceeding with that of Asia;—had begun history, and read Marshman's "Brief Survey" to the third chapter;—and lastly, had learned to write, in some instances very well, and in all tolerably.

To this bare, but perhaps, from that circumstance, more intelligible outline of what was done, we think a few of the reasons for doing it, in cases, at least, where they do not appear on the face of the procedure itself, may form a useful appendix. These, with various remarks on school business generally—chiefly the fruits of experience—will be arranged, for the sake of reference and comparison, under the same heads, and in the same order, as the preceding outline.

[Being reluctantly compelled to postpone the conclusion of this article, we request any reader who may not approve the system above described, to suspend his judgment till he has the opportunity of perusing the reasons for adopting it, which the appendix contains. This will appear in our next No.—ED.]

II.—ANECDOTE.—*Folly of Delay in attention to Religion.*

A certain nobleman kept a fool, to whom he one day gave a staff, with a charge to keep it till he should meet with one who was a greater fool than himself. Not many years after, the nobleman fell sick, even unto death. The fool came to see him. His sick lord said to him, "I must shortly leave you." "And whither are you going," said the fool. "Into another world," replied his lordship. "And when will you come again? Within a month?" "No." "Within a year?" "No." "When then?" "Never." "Never!" said the fool; and what provision hast thou made for thy entertainment there, whither thou goest?" "None at all." "No!" said the fool, "none at all!" Here then take thy staff; for, with all my folly, I am not guilty of any such folly as this."

III.—*Essay on various Points of Christian Morals, connected with cases of Marriage, Separation, Divorce, &c., with a special reference to the cases that are now occurring among Converts from Heathenism, in India.*

In concluding the subject of marriage, which occupies the entire of the 7th chapter of the 1st Epistle to the Corinthians, St. Paul discusses three questions of considerable moment to the professors of the Christian faith. These are—1st, whether a believing wife or husband is bound to an unbelieving partner; 2ndly, whether second marriages are allowed to Christians; 3rdly, whether betrothment obliges to perfect the matrimonial contract. These we propose successively to examine.

And 1st, as to the continuance of the marriage tie between parties, the one of whom continues heathen, the other having embraced the Christian religion. On this head, the Apostle declares, 1st, the Christian may not divorce or separate from the heathen partner in virtue of his or her Christianity simply. The original law of God is not dissolved by any change of religious profession, even from the false to the true, because the marriage union is a *natural* association, distinct from all purely religious considerations, though ever to be regulated by them, where the true light shineth. Hence the civil law has always, in all countries, concerned itself in maintaining the obligation of marriage as a *civil contract*, and has enacted pains and penalties for the violation of its sacredness and perpetuity. Were it *necessarily* a religious service, as the Church of Rome has unscripturally made it, then it would follow that where the parties have no religion, or profess and practise a false one, there no true marriages could take place. So absurd a position as this, however, has never been laid down, and the papists, to be consistent with themselves in making matrimony essentially a sacrament, have laid a snare for the consciences of the undevout, by obliging them with unsanctified hearts to approach a mysterious institution that pledges them to a consecration to God, which they do not either wish or intend. As if, not satisfied with the decent and serious solemnization of a civil union, in the use of prayers and holy exhortation, as amongst ourselves, we proceeded further to *compel* the acceptance, for instance, of the Lord's Supper, by parties nowise fitted or disposed for so sacred a service. Akin indeed to such unhallowed desecration of a divine sacrament was the obligation among ourselves as Protestants, to qualify for office by communicating at the Lord's Table; which, though assuredly designed as a pious act to which *all Christians* are religiously bound, in order to shew our adherence to the Protestant faith, had yet, it is to be feared, by a sad and shameful abuse, become a snare to the consciences of many, as it had been a scandal to all; not, however, in the intention or anticipation of those who appointed the test, so much as through the impious sacrilege of those who, of worldly minds and unholy lives, dared to abuse the rites of religion, in order to reach the perishable gains and unsanctified honors of this world. Such shall undoubtedly have final reason, unless they repent of this their wickedness, to rue the impiety and hypocrisy of which they are guilty before God and man! But to return from this digression—in the 12th and 13th verses, St. Paul expressly declares, that the act of embracing the faith of the Gospel in no wise sets the party at liberty from the obligations of a previous marriage. "But to the rest speak I, not the Lord: if any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away. And the woman which has an husband that believeth not, and if he be pleased to dwell with her, let her not leave him:" i. e. though I have no express command on this subject, further than the general and universal law before given in the 10th verse, "Unto the married I command, *yet* not I, but the Lord. Let not the wife depart from *her* husband; but, and if she de-

part, let her remain unmarried, or be reconciled to *her* husband: and let not the husband put away *his* wife." Yet, proceeding upon that positive law, and applying it to the case in question, by virtue of my apostolic power to bind and loose, to open and shut, to expound and resolve obligations, I now lay it down to you Christians as the order of the Gospel, that when heathens have been married according to the civil forms prevailing in their country, should one of them afterwards becomes a Christian, that marriage is not dissolved. It continues in all its force. Were it otherwise, not only would matrimony cease to be a civil institution, which it ever is, however fitly associated with religious ceremonies, and its obligations enforced by religious motives,—but strong temptation would thereby be held out to heathens to make the cloak of an insincere profession of Christianity, the means of effecting an unjust divorce from a lawful union; thus introducing hypocrisy, disorder, and impiety into the most important relation of society, and into the very bosom of the church of the living God, "the pillar and ground of the truth," and of all righteousness!

But 2ndly, in v. 15, the Apostle writes, "But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such *cases:* but God hath called us to peace." Here the case is inverted. Before he spoke of the *Christian* party as not allowed to put away or separate from the *unbelieving* wife or husband—now he speaks of the *latter chusing* to divorce him or herself from the *former*, by availing themselves of the licence of separation, which the civil law may allow in such cases. With us, under Christian government, the law of the land and the law of Christianity are the same; but both under the Jewish and heathen governments the case was otherwise; large room for divorce was and is allowed, and the practice thereof very generally extended. However superfluous therefore these directions of the Apostle may seem as applied to us European Christians, they are far from irrelevant or unimportant when referred either to the early days of Christianity, when all the world was heathen or Jewish, or at the present day, to nations still involved in the darkness, and practising the evils of paganism. It has, in this country, already become a question, requiring the immediate application of the Apostle's decisive reply to the Corinthians, and therefore, important to be thoroughly examined. His rule plainly then appears to be this, that the *Christian* party is only absolved from the obligations of the matrimonial contract by the act of the *unbelieving* party, in using a power of divorce allowed by the civil law, if by that law such power be conferred: if not, then of course, both the Christian and civil law hold the marriage good and binding; if otherwise, then "a brother or sister is not under bondage in such a case;" i. e. in a case where the other, the *heathen* party resolves upon a separation, and actually does separate from the Christian husband or wife. The Apostle's words are, "If the unbelieving depart, &c." The original is, 'if he *voluntarily*, or by his own act, *be separated, or put asunder*, let him be so separated or put asunder,' and clearly supposes an entire divorce of person, interests, and affection. It would admit of some serious consideration, however, how far the mere act of the unbeliever, leaving, forsaking, and abandoning the Christian party, without legal forms of divorce, would apply in this case, and whether the Christian wife or husband is then absolved from all conjugal obligation, and free to marry with another. At least there can be no doubt, that all possible means should be employed to induce a reconciliation, and due time allowed for natural sentiments and habitual affection to work upon the receding party, before such a step be taken as a second marriage. And where the civil law does not decide, there the Christian church, by its usual authorities, should *enjoin* the necessary caution and delay upon its members, nor *permit* a second marriage, till at least the continued avowal of the absenting person and other circumstances establish the determined intention not to reunite with the Christian

partner. Then I think the apostle's words go to dissolve the latter from all further obligation. In this country, especially where passions are strong, judgment weak, and the party a novice, it is *as* highly expedient to come to a settled conclusion, as to afford due *time* for the return of the heathen separatist.

Before leaving this branch of the subject, we must call attention to the motives assigned by the apostle for the forbearance and hesitation recommended by him, namely, the *peace* to which Christians are called, and the hope of effecting the conversion of a heathen partner to the faith of Christ. 1st, while he enjoins the necessary delay to allow for a change of purpose in the heathen, indignant at the secession of a wife or husband from the superstitions of their forefathers, yet asserts, such delay having been granted, and every effort made to effect a reconciliation, if the unbeliever *will absolutely* and *finally* separate, that a sister or brother, i. e. a Christian man or woman, is no longer, in that case, under the bondage of the former union, or held by its obligations, but is free to chuse another partner, he still subjoins, "but God hath called us to peace;" by this brief but expressive conclusion, setting in the strongest light the duty of Christians to seek and maintain peace by all means; and if in all respects, and with all men, how much more with those to whom they have been united by the closest, most affectionate, and most influential ties possible! And if in any case, surely here, habit, nature, the remembrance of past kindness, and affectionate intercourse, perhaps too the additional ties of a common offspring, will, if due season be allowed, call back in numerous instances, after the first feelings of resentment have subsided, the separating wife or husband to the Christian partner, who has been induced only by the force of conscience and the power of truth, to embrace a religion which the other yet sees not either false or injurious. But again, St. Paul urges as a second motive in this question, the probability of ultimately inducing the unbeliever, to embrace a faith proved to be excellent, and therefore divine, by its happy effects upon the believer; verse 16, "For what knowest thou, O wife, whether thou shalt save *thy* husband? or how knowest thou, O man, whether thou shalt save *thy* wife?" Now observe, these words are addressed only to a *Christian* wife or husband *already such*, and as a motive for indulgent forbearance and delay, when the heathen party has forsaken and separated from the other, and for the use of all affectionate and engaging means to persuade to a return and reconciliation. Here is nothing relative to far different cases, to which the words are too often most grievously and erroneously misapplied, as where a *Christian* would allege the hope of happily influencing and converting a *heathen* partner as an excuse for marrying such; or where, among professed Christians, a *pious* person would employ the same delusive argument to sanction—a union with an *irreligious* man or woman. Such an application of the Apostle's words is a manifest abuse of them, and only a cloak to hide the leaning of a passion or attachment, which may not piously or safely be indulged. The Christian world is universally agreed, that such unions are unlawful, and too general experience has sadly proved that the influence, instead of being on the side of truth and religion, has usually been on that of falsehood and the world. Many a pious man and woman have lost all or much of the religious peace, comfort, and steadiness before possessed, when unhappily self-deluded by this weakest of all plausible reasonings, into an ill assorted marriage; few have been the contrary cases, where the heathen or the worldling has imbibed the spirit and principles of true Christianity from a pious partner. Equally lamentable too have been the effects upon the religious education, principles and after-life of the children of such unions, who have been the fatal sufferers in both worlds, it is to be feared, of such open violations of this Divine precept, "Be ye not unequally yoked together with unbelievers, for what fellowship hath righteousness with unrighteousness, and what communion hath light with dark-

ness, and what concord hath Christ with Belial, or what part hath he that believeth with an infidel" or unbeliever? How can there be that union of heart and mind, that consent of opinion and practice, that common effort at mutual advancement in piety and grace, as well as exertion "to train up their children in the nurture and admonition of the Lord," between such parties as are not agreed in the first principles of a genuine Christianity? What comfortable freedom of soul and interchange of sentiment, what common hopes and fears and aids entertained and mutually rendered, by parties estranged in the very first essential to a close, entire, and lasting union? Should the Christian party remain firm, hold fast the spirit and practice of genuine piety unimpaired, (which is, alas! very far indeed from probable,) yet what grief must that person experience in the irreligion of one so nearly connected, perhaps the positive *aversion* to, and scorn of true Christianity, nay possibly, the discouragement and persecution of it in the wife or husband, the children and servants, of the common household! What unhappy influence must the offspring receive from the one party, however assiduous and zealous the other may be to inculcate and exemplify true piety and virtue! Such are the evils likely to arise, nay actually arising in most cases of the kind, alike to the man or to the woman; to the latter more especially, inasmuch as she is so much more in the power of an unbelieving, worldly, or vicious husband, and so much less qualified to guard herself from the false reasonings he may employ to work an unhappy change in her religious views; who may even restrain her freedom of access to the means of grace, and to the society of the servants of the Lord, who might help and encourage her in maintaining the faith and holding fast the profession and love of it steadfast unto the end. What wonder if in such a case she should be left to the sad experience of sorrows, sins, and sufferings against which she was warned in vain both by the Divine word and by her Christian friends and pastors! We dare not say to God, "Lead us not into temptation," if we ourselves madly rush into it. "Thou shalt not tempt the Lord thy God," said our blessed Saviour, when the evil one would have had him *expose himself, uncalled by Providence,* to a gratuitous danger. Oh! then let no Christian man or woman presume to tempt God by a marriage with one that fears not Him, which *must* be a future subject of deep regret and sorrow, however it terminate, and under the most favourable circumstances; nor in like manner, let a Christian be permitted or allow himself to marry a heathen, with the uncertain hope of gaining a convert to Christianity. Far otherwise are we instructed, however, when the case is that of parties already united: the believing one must then *not* depart from, or abandon, the unbelieving, as long as the latter is willing to live with his or her former partner. "How knowest thou," how far a faithful, conscientious, affectionate, gentle conduct and fulfilment of all conjugal duties may not eventually be successful in producing a salutary conviction in the mind, and alteration of the sentiments of the husband or the wife now in native blindness and unbelief? "Show out of a good conversation your works with meekness of wisdom," that if any believe not the *word*, they also may without the word," *otherwise* than by the direct influence of religious teaching, "be won by the conversation of the wife or husband, while they daily behold your chaste and virtuous behaviour," and experience your affectionate *solicitude* for their spiritual welfare. Where these means are tried *in such a case,* sanctioned and blessed as they are and must be by divine grace, there is much encouragement to look for the happiest results, and that encouragement is a satisfactory argument for the self-denying patience enjoined. 3rdly: A third observation of the Apostle is noticed in the 14th verse, "For the unbelieving husband is sanctified by the wife, &c."*

* A necessary adherence to our "Fundamental Rules," which forbid the insertion of any piece, "advocating the peculiarities of a particular denomination," prevents the insertion of our correspondent's observations on this clause.—ED.

The second question to which St. Paul replies in this chapter is, whether second marriages are allowed to Christians. We see in verses 10, 11, that he allows not divorce or separation among Christians, except for the single cause which our Lord says alone can justify it, conjugal infidelity,—"And unto the married I command, yet not I but the Lord, Let not the wife depart from her husband." This is the general rule of duty. "But, and if she depart," if after every effort to curb ill temper or conduct, and to restrain from this last desperate procedure of separation, if either from long proved utter incompatibility of temper, ill usage, or other serious reason, she depart, even yet, the one only ground allowed not existing, "let her remain unmarried." There can be no divorce save for that; she is not at liberty to contract a second marriage, for she is not released from the first. "Let her therefore remain unmarried, or be reconciled to her husband. And let not the husband put away his wife." *Both* stand on the same ground in this respect. Here the Apostle gently insinuates not merely the unlawfulness of positive divorce, but the extreme inexpediency, for reasons already considered, even of the minor separation of persons and abode. Nay further, if unhappily such a disunion has taken place, the equal duty of every due disposition, and endeavour to return to conjugal intercourse and harmony. Reconciliation is the next virtue to uninterrupted matrimonial connexion, and it ought by all means to be aimed at, and if in any way possible, effected. Where any genuine Christianity prevails, it will not be difficult to compass it. But, a *legal* separation having taken place by legitimate divorce, or the death of one party having released the other from the obligations that continued during life, then the Apostle declares in v. 39, "The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord." The converse holds good of the husband on the death or legal divorce of the wife. The question is at once decided in the affirmative, that it *is* lawful to Christians to marry a second time, and if a second, of course, on the *same* principle, a third or oftener. He adds two cautions—1st, in v. 40 "But she is happier, if she so abide, after my judgment: and I think also that I have the Spirit of God," i. e. of course on the same consideration of the troublous times then arisen which he had adduced before as a reason for deferring any marriages whatever, and perhaps also in the case of second marriage for other reasons also, such as an undivided attention to the education of the children of a first marriage, if any exist, or a more entire devotion to spiritual improvement, particularly where persons are no longer young, and some others. The expediency formerly brought forward should therefore here also be estimated by such as would lead a tranquil and godly life: and where neither the necessity of support, nor superior advantages for religious improvement, or for the protection of the children of a former marriage do not exist, it is more consonant to the views and feelings both of nature and Christianity, to abstain from second matrimonial connexions, still more if thereby former difficulties would probably be increased and aggravated. His *second* caution is in the end of the 39th v. "only in the Lord." Here he renews the solemn advice before given at large, that Christians may not wed but with *Christians*, the religious only with the religious. Therein alone is their security for stability and advance in grace.

In conclusion, let me persuade all who read these observations, to bring their own circumstances, acts, and characters to the touchstone of these Apostolic instructions. Amid much that is, as we have seen, of peculiar application to days and countries of heathen ignorance and superstition, there is not less of universal force in all ages and nations. To us as Christians these lessons of holy writ are of supreme importance. The married are called to learn the spirit of purity, of piety, of forbearance, of kindness, of considerate indulgence, and of forgiving meekness and peaceableness to which

Christian husbands and wives are eminently called; nor will any plea of provocation, or fault in others, excuse or palliate the same or equal faults in ourselves. God hath called us to peace and holiness, to charity and faith; and these divine graces must ever go together, mutually supporting and enlivening each other. Let the married then search their hearts, ways, and households, and learn wisdom, benevolence, and justice; to rule with kindness, to submit with meekness; and all "provoke one another only to love and to good works."

Let the unmarried and widowed, whether men or women, weigh well the serious import and duties of the married state ere they venture to enter or re-enter upon it—a false step here is too often irretraceable, and may fill a whole after-life with sin, sorrow, and affliction. Let them cultivate the favour of God, communion with the Saviour, and those graces of Christianity and of the heart, which alone will render wise, good, or happy in either single or married life; and let them learn, "whatsoever they do, to do all to the glory of God," employing all prudence, piety, and patience, ere a decision be made in a matter so seriously affecting not only all future life on earth, but eternal life hereafter. Let Christians of all conditions be bright examples to the heathen and patterns to those converts from among them who are yet but novices, weak, and unconfirmed in Christian principles and practice: and may the Holy Spirit of God "animate the whole body of the church, that all in their vocations and offices" may shew forth his praise, and honor his commands.

HAVARENSIS.

IV.—*The Four Júgs of the Hindus.*

To the Editors of the Calcutta Christian Observer.

GENTLEMEN,

Should you think a few particulars concerning the four Júgs or ages of the Hindus would prove interesting to your readers, the following short account, which I have extracted chiefly from the Srí Bhágbat and the Rámáyan, are at your service.

The duration of the earth, according to the Hindu shástras, is 4,300,022 years. These are divided into four ages, or Júgs, viz. the *Satya Júg*, corresponding with the golden age of the Greeks; the *Tretá Júg*, with that of silver; the *Dwápar Júg*, with that of brass, and the *Kalí Júg*, with that of iron.

The *Satya Júg*, or age of truth and excellence, lasted 1,700,028 years. Men were then 21 cubits high, and lived 100,000 years. The following virtues were prevalent on the earth: truth, love, devotion, and benevolence; men were never discontented; they were compassionate, friends of all, considered all alike, were not subject to the empire of the senses; they were pious, and most anxious by means of meditation and austerities to obtain a knowledge of the Supreme Being, and absorption into his essence.

The *Tretá Júg* followed. Its duration was 1,200,096 years. Men were then 14 cubits high, and lived 10,000 years. One fourth part of the excellence which was found on the earth vanished away. Falsehood, deceit, discontent, covetousness, and divisions began to reign amongst a part of mankind; piety lost much of its spiritu-

ality, and commenced degenerating into the observance of various ceremonies; nevertheless, there remained a considerable portion of virtue on the earth.

The *Dwápar Júg* came next. It lasted 800,066 years. Men were then 7 cubits high, and lived 1000 years. Only one half of the excellence existing in the Satya Júg remained. Men were fond of praise and of domestic comforts; as to their external circumstances, they were generally wealthy and cheerful. Bráhmans and Khyatriyas were held in much honor.

The last age is the *Kalí Júg*, in which we live. It is to last 400,032 years—4,935 of which have already elapsed. Men in this Júg are to be 3½ cubits high, and to live 100 years. This is the age of degeneracy. At the commencement of it, one fourth of the primitive virtue will yet be found on earth, but even that small portion will gradually disappear, and at the end, the whole earth will be filled with wickedness and sins of all descriptions.

The principal signs of the *Kalí Júg* are the following: Men will be discontented, envious, proud, earthly-minded, deceitful, licentious, calumniators, mean, cruel, enemies without cause, and so covetous as to break the bonds of friendship for the value of 20 caurís; for the same sum they will be ready to expose their very lives. They will deny support to their parents, when these are old or helpless. They will be bent constantly upon enjoyment; they will be gluttons, exceedingly fond of sleep, will worship women as gods. They will be subject to their wives, and pay much more regard to their wives' relations, than to their own.

Women will not love their husbands, nor respect their fathers-in-law. They will be much addicted to coquetry, destitute of modesty, very bold, unchaste, adulteresses, hypocritical, slanderous. They will have many children, but also much sorrow on their account.

He who is strongest will be ruler in those days. Kings will be eager after the wealth of their subjects, but not after their welfare. Merchants will be unfair in their dealings, even when there is no necessity for it. When masters become poor, their servants will leave them; and when servants are sick or disabled, their masters will abandon them. When cows cease to give milk, instead of being carefully attended to in gratitude for former benefits conferred, they will be sent adrift and abandoned to their fate.

Bráhmans will be fond of good-living and women. They will neglect the ceremonies of religion, be vain of their knowledge, and study the shástras not to acquire wisdom, but for the sake of gain and wealth. He will be accounted the greatest pandit, who can talk most and be most sophistical in argument. Bráhmans will sell the Veds. The three honorable classes, (i. e. Bráhmans, Khyatriyas, and Vaishyas,) will forsake the employments of their respective castes. Súdras will adopt the manner of living of Bráh-

mans. Pilgrimages will be abandoned, and the worship of Krishna forsaken. Ascetics will leave their hermitages, and return to live in towns; and the Jogís, who had renounced the world, will again be enamoured with sensual pleasures and objects.

Much misery will then be felt; poverty will be great. Constant trouble and anxiety on account of taxes, and famine, will be experienced. From want of rain there will be great scarcity; men therefore will not derive any pleasure or enjoyment either in food, drink, sleep, or the company of their wives. They will lose all comeliness, and look like spectres. Trees will become exceedingly stunted in their growth. Cows will not be larger than goats, and men in proportion. Caste will be entirely lost; all will be mlechhas (unclean), the veds will be quite given up, and blasphemy be prevalent. Then Vishnu, not being able to bear longer with the wickedness of men, will be incarnate, under the name of *Kalkí*, in a village called *Shambála*, and in the house of a Bráhman called *Vishnu Sharma*. The gods will then send him a horse, on which he will mount, and riding through the earth, will completely destroy all the wicked.

On perusing the signs of the times, predicted to be characteristic of the *Kalí Júg*, one cannot but observe how accurately some of them have had, and are having their fulfilment. The Hindus are very ready to adduce this fact, as a proof that their shástras contain a true prediction; and they argue from this, that therefore they must be of divine origin. There is however in this assertion more speciousness than truth, as the following two considerations may shew.

1. The framers of the Hindu system were perfectly aware of the absurdity of many of the doctrines they propagated as emanating from the Supreme Being. They must therefore have supposed that when these doctrines, which are so contrary to reason and common sense, should once be investigated, their fallacy would be discovered, and the theological system founded upon them, of course, abandoned.

2. They likewise were too well acquainted with the natural tendency of the human heart to evil, and with the extreme weakness and insufficiency of the motives to holiness held forth by them in the shástras, to expect that these motives would prove permanent restraints against vice and immorality.

It required therefore no particular gift of prophecy to predict, that a system erected on so weak a basis would in process of time be destroyed. Precisely as when a man builds a house, and lays a rotten and unstable foundation, he will not, if he predicts that in the course of a few years the house, though firm as to its exterior appearance, will fall to the ground, acquire thereby the character of a prophet: he has only foretold what might naturally be expected, and what according to the common course of events must

certainly come to pass. It follows from this, that the Hindu religion, resembling, as it does, this house, might naturally be expected to meet with a similar fate. The prediction referred to therefore, instead of in any way supporting the truth of that religion, will to a candid inquirer after truth, appear as a confirmation of its falsehood, and a proof of the duplicity of its authors.

L.

V.—*Explanation of Scripture Difficulties, No.* 1.

1. Genesisi i. 4 and 5, is rendered in the English verson as follows: ' These are the generations of the heavens and the earth when they were created; in the day that the Lord God made the earth and the heavens, and every plant of the field before it was in the earth, and every herb of the field before it grew; for the Lord God had not caused it to rain upon the earth, and there was not a man to till the ground." It must be confessed that there is something very obscure in the former part of the fifth verse, and yet all the words are rendered according to the interpretation most commonly given of each in Hebrew dictionaries. There is, however, beside the common use of words, another excellent method of ascertaining the meaning of obscure passages; and that is, by examining the different senses in which the obscure term is employed by the same translators, and by applying them all to the passage in question, and then selecting the one most appropriate to the context. In translating from one language to another, particular attention to the general and specific meaning of the original words is required. To render a word by its general meaning, in passages where it is employed in a particular sense, will create one class of mistakes; and to render it by a particular meaning, in passages where it is employed in a general sense, will create another. An attentive perusal of the English translation of the scriptures will lead to the detection of a number of mistakes of both these classes: the wonder, however, is not that such mistakes should exist; but that the number of them is not much greater. In this verse the obscure term is טֶרֶם

It is most commonly rendered *before*, and yet in the following passages another meaning is given to it. " But as for thee and thy servants, I know that ye will *not yet* fear the Lord God." Ex. ix. 30. " And Pharaoh's servants said unto him, How long shall this man be a snare unto us? Let the men go that they may serve the Lord their God: knowest thou *not yet* that Egypt is destroyed." Ex. x. 7. " Now Samuel did *not yet* know the Lord; neither was the word of the Lord yet revealed unto him." 1 Sam. iii. 7. This sense applied to the former part of the above passage would make it stand thus: " And every plant of the field was not yet in the earth, and every herb of the field was not yet grown." The interpretation therefore of the whole in plain English appears to be this: " These are the generations of the heavens and the earth from their creation, from the very day that the Lord God made the earth and the heavens. When the plants of the field were not yet in the earth, and the herbs of the field were not yet grown; when the Lord had not caused it to rain upon the earth, and there was no man to till the ground, but a mist went up from the earth, and watered the surface of the ground." This recapitulation goes back to the commencement of the creation, and particularly refers to the period when the waters were gathered together, and the dry land appeared, which was previous to the earth's bringing forth grass and herbs yielding seed.

2. The plan above suggested of examining the different senses in which a word is employed by the translators, and fixing on the one which seems most appropriate to the context, while it is a most simple critical rule, would, if carefully acted upon, lead to the detection of errors, and the improvement of many passages of scripture. Thus for instance, the word שָׁאַל is used in Exodus iii.

22, in a sense that is very rare, when it ought to have been used in its common acceptation. It means to ask, and to borrow; in the sense of borrowing, it occurs about six times in the Bible, but in the sense of asking, begging, requesting, petitioning, asking to give, &c. it occurs more than sixty. Now when a word is used with a general and also a specific meaning, the general meaning ought always to be adopted, unless the context requires the application of the specific. By this rule, let us examine several passages in Exodus, where the word שָׁאַל occurs, "And I will give the people favour in the sight of the Egyptians; and it shall come to pass that when ye go, ye shall not go empty: but every woman shall *borrow* of her neighbour, and of her that sojourneth in her house, jewels of silver, and jewels of gold, and raiment, and ye shall put them upon your sons and upon your daughters, and ye shall spoil the Egyptians." Ex. iii. 21, 22. "Speak now in the ears of the people, and let every man *borrow* of his neighbour, and every woman of her neighbour, jewels of silver and jewels of gold." Ex. xi. 2. "And the children of Israel did according to the word of Moses; and they *borrowed* of the Egyptians, jewels of silver and jewels of gold, and raiment. And the Lord gave the people favour in the sight of the Egyptians, so that they *lent* unto them. And they spoiled the Egyptians." Ex. xii. 36.

In all the above four instances the word is שָׁאַל and the true rendering is, that the children of Israel, on their departure from the Egyptians, begged or asked of them presents according to the divine direction, and they gave unto them what they asked. Thus the spoils which the Egyptians had gained by the oppression of the Hebrews, were by the just providence of God wrested from their unlawful grasp, without any sin on the part of the Hebrews. It is common to this day, when persons are on the eve of their departure to a distant land, for their friends and neighbours to make them presents, which are designed as memorials of former friendship, or acquaintance. In asking these presents, therefore, the Israelites acted not as the enemies of the Egyptians, but as their friends; while the latter acted a corresponding part by giving them all they asked: however, it is evident they were influenced in doing so, not by love but by fear; "the Egyptians were urgent upon the people, that they might send them out of the land in haste; for they said, We be all dead men." They were willing to give them any thing to get rid of them.

But if the word be rendered *borrow*, the whole aspect of the subject will be changed. The people will appear to have acted inconsistently with their circumstances, and to have been dishonourable in their dealings; and thus infidels will have too just grounds for accusing the sacred writer of encouraging immorality of conduct. To borrow, at a time when they knew they coul dnever return or repay what they borrowed, would be utterly inconsistent with common honesty; and to suppose that the Divine Being would give directions for such a procedure, would not only make him a partner in the evil, but at variance with himself; for he describes the character of the wicked, which he detests, as one "who *borroweth* and payeth not again." By rendering the verb according to its most common acceptation, all these objections are avoided. It is to be regretted that infidels should find any thing in the Bible on which to ground their sceptical remarks:—but it is to be remembered with gratitude by the true Christian, that all their objections, when fully investigated, are as groundless as those which they have raised against the passages which have here been explained*.

3. In the same chapter from which the last passage was quoted, viz. XII. of Exodus, there are two or three other verses, which appear contradictory. At the 19th verse, it is said, "Seven days shall there be no leaven found in your houses; for whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel, whether he be a *stranger* or born in

* This passage, one of the very few mistranslated in our excellent version, is a most triumphant infidel argument! Drowning men eagerly grasp at straws.—Ed.

nd." From this it appears that the stranger, like the person born
land, was to eat of the passover, but was not to eat with it leavened
Then in verse 43, it is said, "And the Lord said unto Moses and
, This is the ordinance of the passover: there shall no *stranger* eat
f." There is no way of reconciling this contradiction, beside that of
ing to the original. We are anxious at once to know whether the
word is used in different senses, or whether in the Hebrew there are
rms used, both of which are translated *stranger*. In turning to the
he latter is found to be the case. The word in the first instance is
tranger, and in the second נֵכָר *a foreigner*;—both rendered *stran-*

Though stranger and foreigner are often used as synonymous, yet in
stance before us there is a manifest distinction, and by rendering the
e thus, "There shall no foreigner eat thereof," the difficulty is solv-
d the whole account rendered consistent with itself; for in the follow-
rses, it is said, "A *foreigner* and a hired servant shall not eat there-
nd when a *stranger* shall sojourn with thee, and keep the passover
Lord, let all his males be circumcised, and then let him come near
ep it; and he shall be as one that is born in the land." And again,
law shall be to him that is home-born, and unto the *stranger* that so-
th among you."

he term אֱלֹהִים *God*, is one which admits of several renderings, as

fessed by lexicons and concordances. It commonly signifies the true
s Genesis i. "God created the heavens and the earth, &c." It some-
signifies false gods, as Ex. xx. 3. "Thou shalt have no other gods be-
e." It sometimes signifies angels, as Psalm xcvii. 7, "Worship him,
gods, i. e. all ye angels." It sometimes signifies magistrates, as Psalm
. 1. "He judgeth among the gods," i. e. judges or magistrates. Yet,
h it is confessed by all that the word has these different significations, it
ormly rendered in the English version by the one word God, either in
gular or plural number. This produces obscurity, and renders many
es unintelligible to persons unacquainted with the original. How much
r in the cases above-mentioned, and in 1 Sam. xxviii. 13, would the
es have been to a common reader, if the word had been rendered ac-
g to its acknowledged meaning. In the last instance in particular,
scurity is great, arising from the rendering of the word gods. "And
oman said unto Saul, I saw gods ascending out of the earth." From
ntext it is plain she saw but one individual, and that was Samuel who
een a judge in Israel; so that the passage should have been rendered,
l the woman said, I saw a judge ascending out of the earth." And this
ifirmed by the question and answer that immediately succeeded: Saul
"What form is *he* of. And she said, *An old man* cometh up; and he
ered with a mantle. And Saul perceived that it was Samuel, and he
ed with his face to the ground, and bowed himself."

One observation more will close this paper. In Exodus xxxiii. 11, it
l, "And the Lord *spake unto Moses face to face*, as a man speaketh unto
iend." Then in verse 20, it is said, "Thou canst *not see my face*, for
shall no man see me and live." And again, Genesis xxxii. 30, it is said,
d Jacob called the name of the place Peniel; for *I have seen God face to*
and my life is preserved." Either the word translated "face" is to be
in two senses, or there is a contradiction in these passages. The for-
is doubtless the case. The word פָּנִי signifies either the essential

n and character, or the external form or appearance, as appears from the
ving passages. It signifies, the countenance, the outward appearance
rally in Gen. xl. 7, "Wherefore are your faces evil to-day?" But it
signifies the person or essential character, as Ex. xxxii. 11, "Moses en-
ed the face of the Lord:" Job xlii. 9, "And the Lord accepted the face
b." The external forms by which God addressed himself to Moses were

numerous, as by the Angel of the Covenant, the Pillar of Fire, and the Pillar of Cloud, and by these he might be said to converse with him face to face. But his essential character was widely different from these; this constituted his glory, which Moses desired to see. The other he had often seen, but this he is informed he can never see and live. Here we perceive the difference between false gods and the true one. In the Bhágabat Gita, Krishna is represented as opening his mouth, and permitting Arjun to look in and behold his essential glories; but so bright are the glories of the true God, the inimitable Jehovah, that no flesh can see them and live.

Calcutta. X. Y.

VI.—*The Hindu College.*

The Hindu College has long occupied a commanding position in the field of native education. When first established, every thing was in its favour. It had no rival institutions to struggle with; it was the first of its kind, and without a parallel in the experience of the world. The novelty and the vast importance of its objects aroused the attention of the most indifferent. Large sums were subscribed, the most influential men in Calcutta gave it their countenance, and Government came forward liberally in its behalf. It has now been established for 17 years, and during 7 years of that time, has enjoyed very great advantages,—numerous and experienced teachers, a large attendance of the choice of the Calcutta youth, philosophical apparatus, lectures, and a well chosen library. But what has it done for itself? Has it turned out many, has it turned out *one* really well educated young man? Has it made its pupils more honest, more moral, more contented than they were before? Is it not (as has been asked a hundred times), in itself a system of deception, abusing the confidence of parents, and destroying the religious principles of youth, without giving them any principles either of morality or religion in return? We acknowledge that it has had one good effect. It has loosened the prejudices of the natives in a considerable degree, and so opened the way for those institutions, founded on healthier principles, which are even now ousting it from its place. For whatever might be urged in its favour twenty years ago, the day for trimming and half measures has now past, and the true war of principles is in full movement. It is vain to talk of public opinion in India; but if we understand by it the spread of enlightened opinions,—of those opinions which gave birth to the Hindu College,—then certainly it is far in advance of its first offspring. It needs no prophet to foretell, that unless that institution be entirely remodelled, it will very soon sink into a common Brahminical school, and must prepare to take its place with Nuddea or Shántipur, and strive with them to shut out that light, which will not be hindered from shining.

The radical defect of the Hindu College obviously is, *that it is under the management of Natives.* We say this from no vulgar or illiberal prejudice, but in the discharge of a public duty. It is no blame to them, that they do not see things as we do; as

yet, it is impossible that they could. Still, they are ruining the College; and, but for the interference of others, would have done so long ago. Let us look at the facts.

The institution opened in January 1817, with 20 pupils: in three months the number had increased to 69. In January 1818 there was a decrease of 18, and a monthly debt accumulating. This was remedied by Mr. Hare, who reduced the expenditure nearly one-half: and a draft of 20 paying scholars from the Calcutta School Society, once more put affairs in a flourishing condition. Sensible of their own incapacity, the managers at this period requested the members of the S. Society to visit and examine the school, but refused them any share in the management.

A few years afterwards, we find things in such a desperate condition, that an appeal to Government was considered the only measure that could save them from ruin. It was heard. A large donation was granted annually, the present college built, and Dr. Wilson appointed visitor. By his influence great alterations were made for the better; and in a short time the number of pupils was tripled. Every thing now seemed going on prosperously, when in 1828 it was suddenly discovered that the funds of the institution were in an alarming confusion. There was a debt of nearly 3000 rupees to Government, besides uncollected accounts to the amount of 14,000 rupees, and nearly 4000 rupees missing. Again Mr. Wilson interfered, and again introduced order. Then came the proceedings, by which the College was deprived of Mr. Derozio, its most successful teacher: these, we need scarce say, were entirely native, and contrary to the avowed opinions of Dr. Wilson, and Mr. Hare. Since that time, the College has been once more on the decline.

Now one would think, that experience must have taught the managers how unfit they are to act by themselves, and how entirely they depend upon European support. But the managers pursue the even tenor of their way. They have offended the Court of Directors by twice refusing its nomination; they have used the Committee of Public Instruction in the same way: they have insulted their own teachers, and endeavoured to oppress their pupils; nay, they have had the ingenuity to stand in opposition to themselves. It will be remembered that about four years ago, they issued an order, prohibiting the students from attending any religious meeting. In April 1831, this order was formally rescinded, and it was resolved, "That the managers have not the power, nor the right to enforce the prohibition of the boys attending private lectures or meetings." This is their own declaration: and yet now again, in their third phase, they privately prohibit the students from attending such meetings, and threaten the teachers with dismissal, if they dare to speak of religion to the young men, even in their own family circles. Christians may thank them for this: they are playing into the hands of the Missionaries. Nothing can more strongly

evince their conviction and their dread of the truth of Christianity: nothing can teach the boys under their charge more plainly, that the religion of Christ, indisputably the most moral, has claims, which if heard, are too strong to be resisted.

We will say nothing of the new rules, except that, like every other measure originated by the native managers, they are perfectly indefensible. If they do not open the eyes of Government to the necessity of an entire change of system, we fear nothing will. It is well known that several members of the Committee of Public Instruction have indignantly protested against them; and we trust soon to see the College entirely remodelled and placed under European superintendence; or else the Government patronage transferred to some new institution, unhampered by prejudices, and suited to the rising wants of India.

We have not space to enter into the details of internal management; but we subjoin, for the edification of our readers, a statement of the studies of the first class, compiled, as well as we could, from various sources. Book-keeping, four-half hours in the week. Surveying, five hours. Shakespear, three hours. Poetry, one hour. Persian, four hours. Natural Philosophy, two Lectures. Drawing, two hours. Map drawing, two hours. Reid's Enquiry, two hours. History, one hour. Composition, two hours. Translation, two hours. Geometry, two hours. Arithmetic, one hour. Law, four hours, and Algebra, three hours. This requires no comment. The managers, the rules, and the distribution of studies are all worthy of each other. For a long time, the Hindu College has been a standing argument in the mouth of those, who would blot God and morality out of education:—let them look to their ground.

VII.—*Chapter of Indian Correspondence,*

No. III.

[Our correspondence for this month owes its chief attraction to the valuable remarks of Mr. Wilkinson on the Hindu Astronomy, and the impression which has already been produced through it on the minds of the best educated class of Natives. The Essay, with the extracts from Bhâskar A'chârya to which he refers, will, we understand, be found in the forthcoming No. of that excellent periodical, the Asiatic Journal. In this case we shall take an opportunity next month of introducing it to the notice of our readers, and offering some remarks on the services it is so well adapted to render, both to the cause of literature and religion.—ED.]

I.—VALUABLE PURPOSES TO WHICH THE HINDU TREATISES ON ASTRONOMY MAY BE APPLIED.

Extract of a Letter from Mr. Wilkinson, dated Sehore, (near Bhopal,) 19th Sept. 1834.

"Sometime ago I promised to give you, in a connected form, for publication in Mr. Prinsep's Journal, a Review of the Puránic and Siddhántic systems, and an account of the Kotah Observatory. I now forward not only this account, but an address to the Friends of Education in India, shewing them to what grand uses the Siddhánts, when dexterously handled, may be turned in enlightening even adults. In speaking of my own success, I

have by no means expressed all I have felt. My success has utterly exceeded all calculation. Almost every man pretending to learning in Sehore has yielded his assent to the authority of Bháskar Áchárya; and further, has not failed to lend a ready ear to what additional I had to offer. The two cleverest men here—men most respected for their acquirements, and previously most distinguished for their orthodoxy—are my most promising pupils. They are now greatly ashamed at their past folly and ignorance, in yielding such an implicit assent to all the absurdities of the Puránic system. Their sincerity they manifest by their zeal in communicating their recent acquirements to others: and not satisfied with personal exertions, they have both determined on addressing their countrymen through the Press. They have both written Essays, one in Hinduí, the other in Maratha and Telingí, fully explaining the three systems, viz. the Puránic, Siddhántic, and Copernican systems; and both shew how really more easy of credit, and more simple ours is, than their own, drawn solely from the senses. These essays are well and logically written; and they have a grand advantage over translations: they are exactly adapted to the present state of knowledge prevailing amongst their countrymen, and consequently most likely to command attention. The Telingí copy I intend for Madras; the Maratha for Bombay; the Hinduí one for these provinces of Bengal.

"These learned men, and the learned generally of India, have, with the unlearned, joined in acknowledging our superiority in the field of battle, and even on the judgment seat, as far as honest intention goes; but in the sciences and literature, they still fancied themselves, or rather their literature itself, vastly superior to ours. And naturally, for there is not a science, whether grammar, law, or logic, astronomy, or the Veds and Puráns, which the gods had not originally dictated to them. The cow-killing Mlechhas had never been so favored by heaven, and could produce nothing to compare to their sacred books. Such was their previous understanding. But how is it now? Why, to a Mlechha Mutsuddi they have been indebted for a rational understanding of their own Siddhántas; where difficulties have occurred, he has brought forward his own books, and given them various illustrations, and has compelled them to acknowledge many errors in their inspired Siddhántas. Where I have failed to comprehend any matter, my guest, Mr. McLeod, (who is a young man attached to the cause of education and to science, and also a good mechanic,) has stepped forward to make the matter clear. The consequence has been the growth of a feeling quite new to them—a sense of great respect for the European character, and of great humility when comparing themselves and their formerly vaunted literature with ours. Our school-books, teaching the merest elements of knowledge, they greedily seek after, and study. They were the first to notice to me, that Pearce's book on Geography and Astronomy, was erroneous in using *kos* for *miles**, and in some other respects.

"All this is so far beyond all that my past experience taught me to expect, that I am lost in wonderment and amazement. I have begun to think that even the most inveterate prejudices and superstitions are no longer so incurable, when dexterously treated. The great fault of my past mode of procedure arose from my ignorance of the real state of knowledge existing amongst the natives: by adapting my instructions to that, and by taking them up just at that point where their own books left them, I secured their attention, and brought them still farther forward. The general failure of our labours arises from this want of adaptation of our instructions to their present state of knowledge. The essays above-mentioned will have a great superiority over any of our translations, owing to this nicer adapta-

* The *kos* referred to in the Geography is not the *chalan*, but the *Shástríya kos*. The latter contains 6000 feet, and as nearly as possible answers to the English *geographical mile*, for which it is used. Thus in Hindu scientific works a degree, consisting of 60 *Shástríya kos*, amounts to 360,000 feet, while among English writers a degree, containing 60 geographical miles, consists of nearly the same number, viz. 356,960 feet.—Ed.

tion. I do not now send the Hinduí copy to you, as every day of reconsideration will add to its correctness. At Indor, Nágpur, Gwáliar, Puná, and in Rájputáná, these essays will not, I think, fail to excite great attention—to cause great discussion, and in many cases, I hope, conviction.

"My essay was originally much shorter, but my friends here attributed to it the error I have charged against our past labours in educating the natives—its want of adaptation to the state of knowledge prevailing amongst the European community: that to be understood, I must begin "*de novo*" with an exposition of the different systems prevailing: that as for Messrs. Davis and Colebrooke's labours, they were almost unknown—so listless were the generality of our brethren. Thus in complying with their advice, the essay was greatly lengthened.

"After waiting to see whether my arguments have any effect on the public, and on the Education Committee, I shall thus be enabled to ascertain what degree of co-operation I may expect from these sources. If, as I am assured by some warm friends, it does tell on the Friends of Education, well and good. Bháskar Áchárya and the Graha Lághavá, with Mallári's Commentary, may be undertaken by the printer under encouraging circumstances. If not, I will repeat the dose, by sending short and simple expositions of the way in which the native astronomers find the latitude; of Bháskar Áchárya's canon of sines, which are worked out in a different way from that prescribed by the author of the Surya Siddhánta, &c. These will be short essays, and will not fatigue attention. If, after all, they excite no due appreciation of their value in the generality of people, I shall then consult my own single resources, and my native friends in Málwá, Rájputáná, Puná, and Nágpur. McLeod was quite astonished at learning that the Hindus had any thing so rational as the Siddhántas, and promises me every co-operation to extend a knowledge of them. The course I have followed falls in exactly with his taste. The treatise on the globes of Bháskar Áchárya contains about 500 verses, (including other matter connected with the subject;) of the same average length as the 19 or 20 verses now put forth, like a brick of a house for sale, by way of sample.

"I send another copy of the extract from Bháskar Áchárya's Treatise on the Globes, to get for me and my friends in the neighbourhood 300 copies of it printed. But these verses appear to me so peculiarly valuable and appropriate for the work of education, that I would strongly recommend the Education Committee to strike off as many more, for the use of every school and college in India for teaching Hindus.

"Are there any maps in Hindí in progress? Separate maps of the world, and of its four quarters, and of Hindusthán, are, as well as globes, much wanted. If you can get a pair of globes for me for 50 or 60 rupees, or two pairs, they will be thankfully taken from you. I have a pair of globes of my own, and also a grand orrery, shewing the motions of all the planets, and also an armillary sphere. I got the two last excessively cheap from Captain Gregory of Ságar for my school; but they must have cost him more than 1000 rupees to make up.

"McLeod has just got a supply of books from Mr. Pearce. The Persian maps are splendid. Oh, that I had Hindí maps of the same sort. Mr. Pearce's Bhúgal Británt ought to have had a small map of the world, and of Hindusthán, and a representation of an eclipse accompanying it—as has a little Maratha geography book I have, printed at Bombay by the American Missionaries, I think.

"Amongst other curiosities, I have recently got a map of the world from a learned Maulávi of Bhopál, made up according to Ptolemy, Chaghmani, and other Yúnání and Arabian geographers and astronomers. To the south of the equator all is blank,"—Nihil est nisi pontus:" but it is curious, that it contains the city of "Jamkot," i. e. the Hindu Yama Kothí. It is placed, as mentioned in the Siddhántas, 90° east of the city of Lanká, and like Lanká on the equator. Chaghmani borrowed this from the Hindus 800 years ago, or thereabouts.

II.—Tribes of the N. E. Frontier.

"I send you samples of the dialect in use in Upper Assam—there can be no object in endeavouring to uphold it. The Bengálís can barely understand it; but the A'sámís understand pure Bengálí without trouble, and the circulation of a few books in the latter dialect will cause the former to become extinct as a written language."

"Having yesterday to look over some fragments of a correspondence between Mr. Scott and Major Latter, I found the passages I have extracted below, regarding the origin of the tribes about us. Mr. Scott speaks decidedly that the Garrow language is not founded on the Sanskrit. What have become of all Major Latter's collections? Have all his researches been entirely lost, amidst the wreck of information and knowledge that has always been going on in India, from the remissness of the Government in not publishing the labours of their servants? In other parts of the correspondence allusion is made to Dr. Buchanan's Account of Assam. Mr. Scott apparently had a copy, but it no longer exists here. Have you any knowledge of the work alluded to? Major Latter also had a manuscript copy of Mr. Boyle's Account of his Embassy to Tashu Lamba. Major L. had this from Mons. Langlès, under promise not to allow any one to copy it, as he intended to publish a translation of it. Has he ever done so*? If not, I think the Editor of the Asiatic Journal might be recommended to address him. It is a record that ought not to be lost. Major L. says, "Some extracts from it have already been made by a Mr. Crawford."—I should much like to know where*?"

Extract from a Letter from D. Scott, Esq. to Capt. B. Latter, dated January 8th, 1819.

"Kishan Kanth's Vocabulary was not supposed to be Tibetan, but Bhútea. The Lepchas and the Bhúteas may probably have a similar origin; the latter I believe are quite a different race from the Tibetans, and acquired the country by conquest about ten incarnations, as they count, ago. They have a history of this event, but Kishan Kanth could not procure it on any terms, nor any other books, except such as I sent you, and of which I have more, should they be of any use.

I see the Missionaries at Serampore have got some of the people called Kúkís to the eastward under tuition. There is a fine field for their labours amongst the Garrows. They might be converted, and their want of priests, their simple manners, and their not practising polygamy, appear to me to render them easily succeptible of improvement by that means. As it is, they are daily becoming Hindus, and there are already four or five considerable castes of Hindus, who from their language and customs are indubitably of Garrow origin. The language is simple, and might be easily acquired; but it is radically distinct from the Bengálí, or any of the dialects connected with the Sanskrit."

Extract from a Letter from Capt. B. Latter to D. Scott, Esq. dated February 6th, 1819.

"I could have wished to have remained another year at Titaliya, to have collected some more information with regard to the different languages spoken in the hills, as the Lepcha, Limbúm, and Kyrants, &c. With regard to the latter, I have in vain endeavoured to get the alphabets, though they have one peculiar to the language. It has no doubt fallen into disuse, and the Deb Nágarí character been substituted in its place, as Bengáli has been in Assam; but I want to collect materials for tracing the gradation in the structure of the polysyllabic languages to the monosyllabic language of China, though I am induced to think, with Mons. Remusat, that the Chinese is only monosyllabic in a certain sense."

VIII.—*Progress of the English Language and of the Roman Alphabet in India*, No. III.

We continue our extracts on the spread of the Roman character, and the English literature in various parts of this presidency. These extracts will be found to contain many gratifying proofs of the increasing interest which is beginning to be felt in this

* Can none of our literary correspondents supply the information desired?—Ed.

important subject by people of every class in society, from the King of Lakhnau down to the meanest serf; but of all the encouraging circumstances which daily come to our knowledge, there is none which conveys to our minds such a complete assurance of ultimate success as the fact, that the *Ladies* not only feel a deep interest, but take an active part in the various plans in progress.

A zealous friend of education in the Upper Provinces having lately intimated, in an address published in the HARKA'RAH and INDIA GAZETTE, that the Editors of the CHRISTIAN OBSERVER would gladly receive contributions adapted to form part of the Library of Entertaining Knowledge, proposed to be published in the English and Native languages, we have already been favoured with valuable papers from Female Philanthropists; and we have reason to believe, that others are preparing, and many more meditating the preparation of Instructive Moral Stories. Who know how to appeal to the feelings of our common nature better than the *Ladies?* The human creature born in the plains of Hindusthán is precisely the same animal with him who inhabits the British isles; and although false religion has obscured and deformed the former with many vices and prejudices, yet there are certain indestructible principles of his nature, which never can be addressed in vain; and who, we repeat, know how to find access to these secret springs of human action, and to employ them in the cause of religion and virtue, better than the Ladies?

The Roman letter plan is also an especial favorite with our fair countrywomen: many of whom possess a very good colloquial knowledge of the Italian of the East, the euphonous Urdu; but never having learnt the Sanskrit and Arabic character in which it has heretofore been usual to express it, they have hitherto been excluded from all acquaintance with the literature of the language. The effect of the adoption of the Roman character, therefore, has been to open the sealed book, and to give our countrywomen the same advantage in the perusal of native writers which we possess ourselves. On more than one occasion we have observed with infinite satisfaction the surprise and delight with which Ladies of our acquaintance have discovered, through this medium, the real extent of their acquirements. They said they had always been able to *talk* Hindusthání; but that until the Roman character plan was introduced, they had no conception that they were able to *read* it also.

We were not surprised at the preference with which this plan is regarded by them on another account. The system which has been adopted is strictly the Italian; and it is not necessary to remark, that there is a natural accordance between the spirit of this graceful, mellifluous language, and the prevailing characteristics of the female character. Our country *men* are cast in a different mould, and many of them accordingly prefer the harsh and severe Saxon orthography.

We never felt a complete assurance that our plan would be attended with success, until the Ladies had adopted it; and as there is now no doubt of this fact, we announce it to our friends in every part of India as an important era in the history of the design.

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1. CALCUTTA.

Mrs. Wilson's Female Orphan Asylum, Simlah.

"Thank you kindly for the copies of the Sermon on the Mount just received. I had almost said I was sorry to find it out of print; but I ought to rejoice, and do so, that the plan is succeeding.—When I *first* saw the Roman letter works, I found the reading more difficult than with the Bengáli letters; but this was *merely* at first.—I have given the books to all the orphans who previously knew the Roman character, and I was most agreeably surprised to see the anxiety of the very youngest to push her way, as it were, through this *new sort of difficulties.* The novelty of the thing has produced the very same effect in every case where I have given the book to other individuals. It may be said the novelty will fade away, but not, I imagine, till the difficulties are conquered. Perhaps, if these works could be sold cheaper, according to the *numbers taken*, it might induce persons to circulate them more freely; and if the Roman Alphabet, small and large, were printed on a small card, and sold by the same persons, it would tempt many natives to learn, who never have. May the Lord bless every effort which has for its object the spiritual good of this country!—M. A. W."

2.—*Baptist Mission Schools, Chitpur.*

"I have just returned from Chitpur, where I had an opportunity of visiting the schools, under the superintendance of the Rev. J. Ellis. Although the weather was very unfavourable, and the Durgá-pujá holidays were only just over, yet in the school room for heathen youth, there were about 60 present. They were formed into different classes, and all learning English as well as Bengáli. Having been requested to ask any question I thought proper, or to examine them in any book they had read, I commenced with the senior class, and the result was most satisfactory. Of course there were diversities of talent displayed; but for knowledge of the Scriptures, of History, Geography, and Political Economy, which were the subjects that occupied our attention, my sincere belief is, that by no class of European boys of the same age are they to be surpassed, if they are to be equalled.

"I also visited and examined the boys and girls of Mr. and Mrs. Ellis' *Boarding School.* It consists entirely of the children of Native Christians, and is a means very likely to be effective in bringing them to a saving knowledge of the truth. Unlike the heathen boys, who, the instant they return from school, are exposed to vicious example and pestilential influence, which of necessity must prove injurious to all, and fatal to many—these children remain for some years under the influence of Christian example, as well as of Christian instruction. Already an earnest has been afforded of future reward, by the conversion to God of five of these youths; and there are others coming forward, whose minds have been in a measure awakened to the excellence of the gospel. Of their intellectual progress I cannot speak too highly.

"I regret that I did not hear them read their own language in the *Roman character*, which I understand all the elder children, both boys and girls, do with the greatest fluency. The Ladies who accompanied me did so, and were highly gratified. Several boys of the higher classes are now employing their leisure hours in transferring Pearson's Hákyáboli, at present in the Bángáli character, into the Roman; and the work I now see is going through the press. It promises to be a most useful publication.—G. F. A."

3. Assam.

Extract from a Letter from Gowahatti, dated 17th Sept. 1834.

"I shall be very happy to assist in keeping the Depository here, but we should I think begin very leisurely, and with Bengálí books only, or the most elementary Anglo-Bengálí books and copies. We have not a half dozen English scholars amongst the natives, at prsent, and therefore if any considerable number of English books were sent up they would not only be lying on hand here, but they would be so much taken from other quarters, where they are wanted.—I fear also, we shall be able to do nothing for some time, but by gratuitous distribution. If, however, you wish to commence the Depository forthwith, I will be obliged by your letting me defray all expences of freight and distribution, so that the books may be parted with here at prime cost.

"My agents will send me at my charge any amount of books you may think proper to send, after what I have told you, and I will take upon me the responsibility of the charge here. I will put them under Mr. Rae, the Missionary, as soon as he arrives; and then I hope we shall not be long before we are able to take serious steps towards seconding your efforts.

"The books to be sent may be any Bengálí books, a very few Hinduí and Hindusthání, and the very first beginnings of English—Alphabets, Primers, and Spelling Books of the lowest grades."

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4. Murshidabad.

Extract from a Letter from Mr. Chambers, dated Bohapur, 19th Sept. 1834.

"I wish to commence two schools for teaching natives, one English and Bengálí and the other English and Hindusthání, and would feel much indebted by your selecting for me a supply of books, on your new plan of the Roman character, for this purpose, and along with the books, some copies of the Gospels on the same plan. Mr. ——— of this neighbourhood is at present in Calcutta, and will bring me the books, if you will be kind enough to send them to him.

"You will be so kind as to let me know at the same time what the cost of the books is."

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5. Ra'mpur Bauliah.

Extract from a Letter from Rámpur Bauliah, dated 22nd Sept. 1834.

"I observe in your monthly list of books, that you have received from Lakhnau some globes and other useful articles for schools. I should feel greatly obliged by your keeping a few of the articles alluded to for me, for which I shall be happy to pay.

"I rejoice to observe that your Roman scheme is meeting with every success. I received a parcel of the Sermon on the Mount in Anglo-Bengálí, and you can scarcely conceive the avidity with which the native youths in our school received and perused them. They feel quite delighted at the thought of their being taught in course of time to read fluently their own language in the Roman garb. As your motives are the most pure and benevolent, even your enemies themselves being witnesses, I trust the Lord will grant wisdom to your designs, and success to your benevolent endeavours, in promoting the welfare of your species.

"As to the opposition against which you have to contend, the pages of History may afford you sufficient consolation. Look back to the history of any age, and see if ever there was a plan projected with a view to the reformation of any country—a plan which was to lay the axe to the root of superstition and delusion—that did not meet with the most determined opposition. The very opposition that you have to contend with is, in my opinion, a convincing proof that you are in the right.—'Go and possess the land, for you are able.'

"I am happy to say that the School here succeeds beyond expectation."

6. PURNI'YA'.

Extract from a Letter from Purniyá, dated Sept. 1834.

"I have had the pleasure to receive your letter of the 11th instant, regarding the supply of little books, and yesterday the dák bangí delivered them. The supply is, I am sorry to say, far more abundant than the present demand of this place would require, and the distribution of such as are given out must, I fancy, be gratuitous; but I will bear the cost of them willingly, as an expression of my desire to support the new scheme, which I hope will get currency, and be widely adopted. Of the manifold advantages that would attend it there can be no doubt. I shall be able I hope to make some of the little books acceptable here, and I shall send some to Bhágalpur and Monghír, where probably persons may be found who will read them.

"I am glad to see the proposal for a school at Purniyá noticed in the last CHRISTIAN OBSERVER. I hope it may meet the eye of some member of the Government, and induce them to promote the humane and much needed design. I have heard nothing of the fate of the reference made through the commissioner to Government. The mockers and deriders of your benevolent and I think feasible and most advantageous plan, will, I hope, be soon put to the blush by its general acceptance and success.

"If any little publications of Romanized Bengálí are out of the press, I shall like to have a dozen or so, and will settle with you for the price. I think you formerly inquired what dialects were most common in this district. Hindusthání is what we communicate in; and among the rural population, a jargon of Hindusthání, like what is spoken at Tirhút, is the current dialect; and the attempts at writing are in Deva Nágarí, and the Patwárí hieroglyphics, which hardly merit the name of writing. There are several Bengalís about the court."

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7. BANA'RAS.

Letter from Mr. Nichols, dated Secrole, Banáras, Oct. 9th, 1834.

"The Anglo-Indian Seminary contains one hundred pupils, the majority of whom are the children of Bengálí gentlemen, who have settled at Banáras. As you have of course seen the report of the last annual examination, it will be unnecessary for me to enter into details relative to the progress the different classes have made; I will therefore only take up your time, on this point, sufficient to observe that the first class read with ease Goldsmith's History of Greece, and the knowledge which they display both of English and of historical facts is very creditable, both to themselves, and to the teachers under whose care they have hitherto been. Indeed, considering the smallness of the school-house, the crowded state of the scholars, and the confusion unavoidably attendant on such a state of things, I am pleasingly surprised that so good a progress has been made. I am glad, however, to learn that the Committee of Public Instruction have sanctioned the erection of a new building for the school, and I hope that, when it is completed, the institution will not only increase in usefulness but in numbers, for several of the respectable natives objected to send their children to the seminary, on account of the confined situation and crowded state of the school.

"Persian here however is, as I believe it is every where else in India, a great obstacle in the way of improvement; for I fear the natives of this province at least, are not sufficiently enlightened to love learning for its own sake; and therefore, while the Persian language continues to be the gate to employment, and its concomitants, wealth and power, the study of English will, in many cases, be but a secondary object. This state of things is perhaps more prevalent in the Upper Provinces than in Bengal:

the inhabitants of the latter, being near the seat of British power, and therefore having more opportunities of becoming acquainted with the value of English literature, are more inclined to cultivate it than the people of Hindusthán are.

"If my recollection serves me aright, you requested me to inform you in what respects you could be of service. I therefore take the liberty of suggesting, that those who are friendly to the cause of native improvement in Banáras should be requested to present to the Library, which is attached to the Seminary, books, maps, and a few simple mathematical and philosophical instruments; a good case of drawing instruments, a small air-pump, a microscope, an electrical machine, a thermometer, a barometer, a small box of minerals, with a catalogue of them, a box of chemical tests, a set of geometrical solids, and models of machines, such as a steam-engine, a working pump, &c.; these would be very acceptable, and I hope useful.

"The articles above mentioned are such, as I fear the General Committee of Public Instruction would not consider themselves warranted in supplying to the school; yet I think if they could, by any means, be procured for the institution, some little good would result. A few simple lectures might occasionally be delivered, in the evenings, to the elder pupils, to which might be invited those native gentlemen, in the city, who understand English: their curiosity would probably be excited by seeing experiments; but from a mere gratification of curiosity might we not hope for the creation of a desire after knowledge?

"After the present vacation it is proposed to introduce the study of natural philosophy and the elements of methematics, into the school, as some of the elder scholars understand enough of English to make it desirable that they should commence the study of the above."

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8. Fattihpur.

Extract from a Letter from Futtihpur, dated 18th August, 1834.

"I have the pleasure to enclose herewith an order for the amount of 100 copies of the Sermon on the Mount, which I received this day. I hope, when you publish anything new, you will let us have a copy. The Sermon on the Mount I will shortly introduce as a school-book. Our school here goes on well. I wish we could prevail on Government to allow us a small monthly sum; the money would be faithfully expended, and with the strictest economy, as I personally and daily superintend the English school of 60 boys. Can you give me any hopes? Our expenditure is nearly 100 per mensum, and I have some difficulty in meeting the demand. I think on the whole we have great reason to be thankful, as certainly the prospects are fast brightening in this part of the world."

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9. Lakhnau.

Extract of a Letter from Lakhnau, dated 15th July, 1834.

July 15.—"It will always give me great pleasure to aid your views as much as possible. I have sent the list of books to two schools here, to Kánhpur friends, to Fattihpur, and Fattihghar.—Seeing that in the metropolis of British India there are "*no globes to be had,*" we are going to make up some *portable globes,* English and Hindusthání, of *about* 16 *or* 18 *inches diameter,* here, upon the principle of the little one now sent. In the *absence* of any globes, please say if those on a *large* scale, for gratuitous distribution, would be of use.

"Please to open out the enclosed one, and press down the slides to the poles, and then a tolerable globe will be formed, sufficient to shew the form of the earth, and dispel the erroneous opinions now entertained by many regarding it."

Augt.—" I have the pleasure to send you 40 little volumes of Moral Precepts, in Hindusthání verse, translated from my book, by Hashmat Alí, your former munshí; you can use these as seems best: they might be good as prizes for schools. I shall have the pleasure of sending you 100 more soon. As the King has been so liberal as to bear the expense of printing them, they will be distributed gratuitously. If they are deemed worthy of your List, they might perhaps get into notice; and if in any demand hereafter, might appear in another edition with English opposite to the Hindusthání."

Sept. 12.—" I sincerely hope your efforts to spread the English language may have *full success;* for from it as a source must issue the streams of moral instruction to the people through *translations into the mother tongue.* Instruction in English will multiply translators, and they will give to the people *in their own language,* which alone can be the channel of communication to enlighten the mass of the inhabitants, the science and morals of Europe.

" It is truly gratifying to see the admirable talent of Sir Charles D'Oyly employed in such a noble cause as the education of the people; his beautiful illustrations may be expected to give attraction, and a charm to every book of native instruction. It seems very desirable to keep all the books small and *cheap,* instead of putting much matter into larger volumes at a price beyond the purses of the people; for a poor man cannot afford to give *a rupee* for a book, though he will buy *many* at *different times* for one, two, or three annas. Those with Sir Charles D'Oyly's spirited illustrations may be expected to be in *great demand, and to convey into thousands of families the soundest instruction and purest morals.* What a sad mistake to throw away so much money and time upon useless Arabic books! Our printed books at present, even those which are good in the mother tongue, not to speak of the bad languages, find but little sale, because they lie unknown upon the Calcutta shelves. *Were supplies sent to the chief towns, and exposed to view,* there would be more chance of finding a sale. Your plan of having a supply at each station is admirable. Books like most other things must be brought to market, and if made *very cheap* and *attractive to the eye by their pictures, besides being interesting* to the mind by their entertaining contents, they might surely be expected to find a ready sale. For instance, were *Æsop's Fables* illustrated *by pictures* as at home, and placed in the Indian markets in the *mother-tongue of the people,* and divided into parts to be *very cheap,* we might expect to see edition after edition bought up. I wish we had some of the enterprising Edinburgh or London publishers in India, who would employ talent, and bring their pleasant books *as a source of profit* into the native market, amongst the dense population of its cities. The School-Book Society is now printing Æsop's Fables: how easy it would be, could European talent not be procured, to employ a native artist to copy the pictures found in almost every copy of the English edition; it would merely cost the additional pay of a native painter for a few months. The Government Lithographic Press in Calcutta could strike them off with ease and rapidity. If I had a copy of the English Fables with *good pictures,* I should feel disposed to volunteer to superintend a native artist in preparing copies of them, and I think I know a friend who would employ his own talent in sketching a few. In *union there is strength.* It is not what one or two men can do in the vast cause of Native Education: the secret of success is in inducing many to come forward and help this noble cause; every influence and persuasion should be used to increase the active friends of education. You would do good service, were you to publish to the world a list of the books of which translations are required, and *invite* translations. I have some young friends, who have studied the language, and who, I dare say, would with pleasure employ some of their leisure hours in translating, if work were pointed out to them. At present there is a *mass* of dormant talent all over India, which with a little ma-

nagement and system might be called into play. Men may now say, What shall I translate? I may fix upon a book, which, after all, none of the Calcutta Societies will print. If I knew any specific book, or portion of a book which they required to be translated, and which would certainly ultimately be printed, I could with confidence translate it:—now my labour may be in vain."

"In the education of the natives, it seems of vast importance to bear in mind, that '*the fear of God is the beginning of wisdom;*' to teach them mere knowledge and science without instilling sound morals and principles, *will be to sharpen the edge of crime, and strengthen the hand of the unprincipled,* —merely adding knowledge to point and direct their present vices! For every book of mere science or knowledge, there should be ten of moral instruction. All tribes, and castes will join in paying reverence to one God. The fear of God and pure morals therefore may be taught in every book, and all castes will join in praise of such a system.

"I am much gratified to find that the Astronomy is approved of, and glad that, in addition to the English and Hindusthání in the Persian character, you are also going to print a romanized edition. It shall be romanized *here* forthwith. The two stories on Infanticide and Cruelty to Animals shall also be romanized here immediately. Please to put me down for 200 of each of the little volumes; they will do for the boys' and girls' schools here.

"English portable globes are now in the press here, and I hope will soon be ready. I shall send you 3 or 400, or even more, for gratuitous distribution. Large 8 inch Persian ones will I hope be ready in a fortnight, and English and Persian ones are in hand: there is a box full of the Moral Instructors on its way down to you."

Sept. 14*th.*—"I have been much gratified to read your correspondence with Sir Charles D'Oyly about the illustrations for the "*Native Library of Useful Knowledge, and Library of Entertaining Instruction.*" It is delightful to see such an undertaking:—may every success attend your efforts! Most happy shall I be to lend my humble aid. Sir Charles' illustrations have indeed got ahead of the printing and composition of the books, and I had a hearty laugh at your observation, that all your efforts were unable to produce books fast enough 'to be married to the sketches!' Like captivating damsels the latter have only to exercise a little patience, and they will be happily married by thousands, and go forth to the delight of all the people; happy and congenial unions, which may expect to be blessed with increase, and ultimately to people the land with a happy and virtuous progeny!

"It is singular that two days ago I should have written to you about the sketches for Æsop's Fables, and by your dispatch of to-day, I see that by the kindness of Sir Charles it has already been determined upon that they shall have illustrative sketches: this is most gratifying intelligence.

"The fables hitherto printed are very good, but the *morals, the object for which all fables are written,* are so brief, that they cannot be expected to *fix* in the native reader's mind. Now when he is fully interested by the entertainment of the sketch and fable, it seems a pity to let the opportunity slip *of pointing home the moral with full force to his mind.* With this view I prepared new and more full morals to all the fables of the "5th volume of the English Reader," and sent them down *in English and Hindusthání.* Let me therefore recommend those fables for Sir Charles' sketches.

"Pray let me know what fables are selected for the sketches. If you select those with the new morals, you will find them all translated to your hand.

"I am romanizing the Infanticide and other stories, which I was glad to find you approved of; they shall be sent to you forthwith; the lithographed sketches for them shall follow, so soon as they come from the press."

I shall have much pleasure in getting the Astronomy romanized.
Please to send me always an impression of each sketch struck off in Cal-
a, that if necessary, they may be multiplied here, or a story written for
n. A good idea has been suggested, that a list of subjects should be made
, upon which instructive stories were required, against prevalent Indian
s, and embracing the chain of virtues, that others may be invited to con-
ute. I hope therefore that the sketches may not remain long unmarried
ittle books. A small volume of fables *with sketches* has been commenced
n here, so that we perhaps may get ahead of you in Calcutta; those here
ever are merely *a few* select fables. When the sketches are ready, they
l the fables shall be sent to you? they will make a capital *one anna*
k!—Fables are great favourites with the natives.
As a volunteer of *talent* here has kindly offered to prepare sketches for
fables: pray let me know those for which Sir Charles intends to propose
trations, that others may be selected here. It is delightful to see such
ities applied to so noble a purpose as the moral elevation of the people.—
us hope this is the beginning of a great work for India.
Be good enough to send me 40 romanized writing copies for the schools
—two annas a copy is very cheap."

Sept. 29th.—I long to see your next *selected list* of School Books, that I
send for some for a new *Hindusthání* and Persian School set on foot here.
Thanks for the printed paper on the Roman character. I will distribute
a here, and send one to the Minister."

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10. Sa'gar, Bundelkhand.

racts from Letters from Ságar, Bundelkhand, August and September, 1834.

I am glad to find that you have dispatched so many of the books, for there
a good many people at Ságar anxious that their sons should learn
lish, and a great many boys of the higher and middle classes, since
ing over your Synopsis, have been calling out for *spelling* books. They
all be taken readily and thankfully, and I wish you would order for
from Mr. Ostell's, a dozen of each of the first four books mentioned in
ist, one of his Introduction to Natural Philosophy, and one of his Natural
losophy.
We want three things in the Ságar Schools. A well educated
ng man from one of the Calcutta seminaries to instruct an English
s. An orrery to invite the young lads to the study of astronomy,
a good pair of globes. And more than all a press; but we cannot
rd all these things at once. We have drawn so largely upon the Eu-
an and Native gentlemen of late for the Bundelkhand beggars, that I
hardly venture to propose a subscription upon a large scale for educa-
at present. I have written to a friend at Allahabad, to ascertain how
r provide their funds, and conduct their English class; and as soon as
t his reply, I shall propose something, and write to you about it.
What description of teacher would you recommend for our schools, a
du or Christian? and what would be a sufficient salary for one or the
r?
Hitherto few have learned English, except as the means of earning sub-
ence; and the competition, among those who can write and read it, is
nd the demand. The objects you have in view are, 1st, to augment the
and, and 2nd, to render the language desirable to the people for other
oses, as the means of introduction to better society, of acquiring bet-
knowledge, &c. &c. I wish you could induce some young Hindu or
ammadan genius to write a series of popular tales founded upon the
ners and customs of Indian society. Washington Irvine would be a

good model, as he would not there learn to make heroes out of scoundrels. From short and simple he might go on to larger and more complicated."

"I thank you for your letter of the 1st instant, and its enclosure; the perusal of which has interested me a good deal. I shall be glad to undertake the duty you propose; but the sale of books at this place must for some time to come be very limited, for no native in this quarter has as yet attempted to learn English, except such as hope to get employment as writers in our offices; and spelling books are the only ones in demand. When we get an English class in our Ságar schools on the return of Krishna Rán, the study will extend to other classes, and a depôt of books will facilitate its spread among them. The supply of elementary books at a cheap rate will no doubt, as you observe, tend to produce an increased demand; but the supply should be confined at first to books of the most simple and elementary kind. The want of facilities for land carriage makes all gentlemen leave their libraries, like their furniture, behind them at Ságar; and books of all descriptions, except these, are commonly sold for less than the original cost of the binding.

"The construction of a new national literature is, as you observe, a work of vast importance, and one that we ought not to despair of attaining by slow degrees; and your plan of beginning with the higher classes is, I think, likely to be most successful. At present almost all intercourse between the natives of this class and Europeans, however amiable and well disposed towards the natives, is irksome, because they have no subjects of common interest to converse about. The natives perceive this, and feel it as much as the Europeans; and many an independant native gentleman would take the trouble to learn English, if he had the means of doing so with facility, in order to make this intercourse more agreeable; or, at least, he would make his children learn it. Perhaps the most untractable men in India of this class of society are the Mahratta pundits and gentry generally, and the Bundelkhand and Bughelkhand zemindars of various denominations."

11. Bhopa'l.

Extract of a letter from Sihore, near Bhopál, dated Sept. 1834.

"Can you recommend to me a teacher of Persian and English combined, for 50 rupees salary? I cannot afford more. If any candidate offers, and is approved by you, do not engage him positively, as I am about to make an application similar to this to the Banáras and Dihlí Colleges, and wish to reserve to myself the choice after receiving the replies of all."

12. Dihli'.

Extracts from Letters from Dihlí, dated Sept. and Oct.

"The 100 copies of the Sermon on the Mount are nearly all sold; 50 were sold in a day: pray send me a large supply *quickly*. I really think this Roman-letter plan will succeed. Maulaví Mahammad Bákir, the Serishtádár, has composed and written out in the Roman character 70 stories, which would have been put in type by this time, had you supplied us with the new types, which we are anxiously looking out for. Bákir proposes publishing 100 entertaining stories, immediately that the new types arrive. This attempt will lead others of Dihlí to imitate him. A dozen others, chiefly officers in the courts, are studying the Synopsis and English writing. If the thing once takes, the downfall of Persian and Deva Nágarí is certain. I think the *profits* from printing in this character, will ultimately defray every expense.

"I forgot to tell you that the General Committee design to restore the stipends to the *Sanskrit* students, (which the Local Committee here had withdrawn,) to new admissions in that department of the Oriental College.

The fact is, until the majority of the General Committee see the folly of wasting funds in perpetuating this abominable system of *education*, the occasional efforts of such men as compose the Dihlí Committee to introduce a more rational plan of instruction must fail. A proper selection of members for the Controlling Committee appears a *sine qua non* to any thing like an improved system of tuition. If the members of the Presidency Committee are patrons of Sanskrit and Arabic, it will be impossible for the Local and Subordinate Committees to give any encouragement to English literature.

"Both Sanskrit and Arabic are studied as *sacred* tongues; the one, by *Brâhmans alone*, and the other by a particular class of Mahammadans: both lead to one qualification alone, the making of priests. Neither has the ordinary business of life for its object.

"Munshí Mír Ashraf Ali, the Librarian of the Dihlí Madrasá, has agreed to undertake the sale of the books in the Roman character, which you may send up. The whole of the English students (200), and 60 of the Madrasa, are studying away the new character! Several of the amlas of the court, correspond with me in that character. Send up as many copy slips and books in *it*, as you possibly can. Dihlí promises very favorably for your plan. But by all means place the means of *printing* our own books in our power, and send the types."

"Pray always send Bákir a copy of every book, that is published in the new character. Muftí Ikrám ud Dín, the Sadar Amín, is studying it, *and at least 200 besides, not reckoning the whole of the students of both colleges!* We want types; if we had them we would print several works, and set up a newspaper to boot. I wonder the editor of the Jám-i-Jahán Numá has not adopted the Roman in lieu of the Persian character: every body might read his paper then, Natives as well as Europeans, and it would be a further improvement if he used Urdú for the less known Persian. Such a paper would be profitable, and prove subservient to your scheme of enlightening India."

12.—Lodia'na.

Extract from a recent Letter from Munshi Shahámat Ali, to his friend Munshi Mohan Lál.

"We are exceedingly happy to learn of the Rev. Mr. Lowrie's departure for this station. He is anxiously expected here by every one who wishes to learn the English language. There are several young men in this place, as well as in the neighbourhood, who are very desirous of receiving an English education, but unfortunately they have hitherto been prevented from executing their designs for want of means; but as now the above Missionary intends to establish himself here for the purpose of teaching the natives, they will undoubtedly congregate about him in order to take their lessons, just like a swarm of famished flies round the honey. Every morning about 12 or 13 boys attend to me to take their tasks, and daily the number is increased.

"I am very glad to learn of Mohan Lál, Yákúb Khán, and Chiman Lál, and hope they are well, and going on with their English studies. I thank them for their kind recollection of me. Pray give my best regards to them."

To the above extracts, detailing the progress of education chiefly among the lower orders, we are happy to add a notice of an effort for the benefit of a native ruler. Mr. F. C. Smith, agent to the Governor General in the Narbada Territories, having observed with regret the shameful manner in which the children of the chiefs in that part of the country are brought up, has determined that one of them under his guardianship, the young Rájá of Uchera, near Jabalpur, now in want of an instructor, shall be

Placed in more favourable circumstances; and with this view has just engaged an intelligent East Indian (Mr. Sandys), as his private tutor. We anticipate much good from the appointment. By this means the Rájá, instead of being nurtured in ignorance and vice, will, it is hoped, through the restraints on his passions, and the knowledge of his public duties, which a good education will secure, in due time become a blessing to the subjects he will have to govern, and a bright example to the neighboring princes. We regard the example of Mr. Smith, in thus securing to his ward the incalculable benefits of a sound English education, as highly to be commended; and trust that it will be imitated by all, who may be placed in similar circumstances.

The items of intelligence from different places, which we have had the pleasure of recording in this paper, will, if we mistake not, be perused with interest by all our readers. Affording evidence, as they do, that from Assam on the East, to Lodiána on the West, the desire for education in English is daily increasing among the natives, they also supply satisfactory proof, that a benevolent wish to impart that education, even at a considerable expense of time, property and labour, is felt more generally than ever by our countrymen. Much, very much, however, remains yet to be done. What has been effected ought to rouse us to exertion, by shewing how others are engaged;—not lull us into inactivity or indifference, as if our exertions were not required. The call for education by so many millions can be met only by the most extensive efforts. We hope, therefore, that none will be inactive. May the Government do its duty, and liberally promote an object so important to its own prosperity. May every individual whom God has distinguished by knowledge, influence, leisure, or wealth, determine to consecrate it to the noble purpose of enlightening the ignorant, till there be not a station without its school, nor a functionary or private individual residing in Hindusthán, who does not regard it at once his duty and his privilege to exert himself with vigour, for the intellectual and religious improvement of the myriads around him.

IX.—*Account of certain Hindu Practices.*

FROM THE A'CHA'R RATNA'KAR GRANTHA.

[Translated for the Calcutta Christian Observer.]

1.—*How the Bráhman ought to reverence the Gods and his Guru.*

"Rising at the season called Brahma Muhurta, and changing his dress, let the Bráhman call to mind the names of the gods, and meditate particularly on his chosen divinity, as Brahma Murári Tripurántikárí, the sun, &c., beseeching them to confer an auspicious morning; then let him think of his preceptor, who resembles his chosen divinity, seated on the thousand petalled lotus, and do him reverence, saying, I honor thee, that resemblest my chosen divinity, whose words, like the water of life, destroy the poison of this world."

2.—Rules for touching various parts of the body.

"After purifying the outward man, let the worshipper look at the sun, (or moon if it be night,) and perform the duty of touching the body, and then he will be pure. 1st, let the Bráhman take sufficient water in his palm to draw a máskalái seed, and thrice drink it off, and it will reach his heart. The Khetriya must take his drop between the thumb and middle finger, and drink it thrice, and it will reach his throat. The Vaiseya must put the drop in his mouth from the back of his thumb, and, thrice touching his tongue, drink it off. The Sudra must take up the drop, with the tips of his fingers, and barely touching his lips, drink it: then with the back of his thumb let him twice wipe his upper lip or mustachios, and with his fingers joined, let him touch his lips; then with the forefinger let him touch his nostrils, then with his middle finger and thumb touch his eyes, then with his thumb and second finger touch his navel; then let him wash his hands, and with his palm touch the region of his heart; then with all his fingers let him touch his head, then with the tips of his fingers touch his shoulders. Women and Sudras have the same duties.

"Having performed আচমন should a person sneeze, or spit, or sleep, or tears fall from his eyes, he should repeat his ceremony; but touching the right ear will be sufficient. But any act of worship, done without having performed A'chamanang, will be rendered vitiated and fruitless."

3.—Rule for cleaning the teeth.

"The person must face the east or north, and then take a piece of stick that is not split, and having its bark on: it may be very bitter or slightly so, or very pungent, and with the sap in (for it must be cut fresh from a tree every morning); having provided yourself with such a stick, scrub away. The Bráhman's stick shall be twelve finger breadths in length, a Khetriya's nine, a Vaiseya's eight, a Sudra's seven, and a woman's four; the person who reads the Sáma Veda must have one of eight.

"On particular lunar and weekly days, scrubbing the teeth is prohibited, viz. on Shraddhas, birth-days, marriages, on days when one is costive, and on fast days; also on the first day of the moon, and on the 14th lunar day; on the 8th and 15th of the dark division of the moon; also on the day of full moon, and on the first of the month, and on the 6th, 7th, and 9th lunar days. If a person scrub his teeth on these days, seven of his ancestors will be burnt."

4.—Of the mud of the Ganges.

"He who uses the mud on the banks of the Ganges will have his sins removed thereby, even as darkness is removed by the sun. They who use the mud of the river Gomati, or that which has been obtained from the ashes or remains of milk women (at Brindában), on marking their foreheads, will be free from all sin."

5.—Of a Guru.

"If a Guru teach a pupil but one letter of Sanskrit or Prákrit, the pupil will never be able to requite the obligation. He who puts confidence in his Guru, and always honors him, is a wise man; he has a clear understanding.

"If a rich person gives presents to his Gurus to instruct his children, he is deserving of all praise."

6.—Of gathering flowers for offerings.

"If a Sudra bring sacrificial wood and flowers, and kusa grass, to a Bráhman, which he has bought, he will go to hell; he may buy, provided he does not beseech the seller to give him more than he (the seller) thinks he is entitled to. A Bráhman may take flowers, whenever he can find them, even though he steal them."

REVIEW.

Principles of Chemistry, by John Mack, of Serampore College. Vol. I. *Serampore Press*, 1834, *pp.* 337.

[From a Correspondent.]

We are informed in the Preface to this work, that it was originally undertaken with the view of its forming one of a "series of elementary works on history and science for the use of the youth of India," as proposed by Dr. Marshman. It is a compilation by Mr. Mack, who candidly professes to have made free use of the best authors on chemical science, such as Murray, Henry, Brande, Ure, and Turner. It is accompanied with a Bengálí version, in which, in fact, the chief difficulty of the author's undertaking lay, and by the elegance, correctness, and idiomatic composition of which, the principal merit of the work is to be determined. On the English compilation it is the less necessary to make any detailed observations, as it pretends to little more than a succinct exhibition of the general principles of modern chemistry. Part I. exposes the nature and operation of chemical forces, including cohesion, chrystallization, and chemical attraction, with the laws which regulate chemical combinations; treats also of caloric, its operation and effects, of light, electricity, and galvanism. Part II. gives a successive account of chemical substances, with an Appendix exhibiting a tolerably neat, but very short article, on the steam engine, originally inserted in the সমাচার দর্পণ about two years back.

Of the Bengálí version in general, we have small observation to make: there is little in it of any very peculiar character; it is faithful certainly, and as a composition as fair as most of the productions of European foreigners that have hitherto appeared in the language of the Bengál province; not altogether free from those exotic peculiarities which have often been remarked upon, yet certainly freer from striking violations of native idiom and phraseology, than many of them have exhibited. If we find not much to call for encomium, there is at the same time little that asks for the severity of critical censure.

But passing from it, as a version, to another feature of its character of equal or even greater importance, especially considered as almost a first attempt to express the strict analytical science of Europe in any of the languages of the east, we have a more difficult point to decide, and one on which we have certainly entertained, and must still entertain, views diametrically opposite from those of Mr. Mack. In support of the propriety of putting into a Bengálí dress, the principles of a science hitherto altogether unknown to the native Bengálí student, the author, very justly in our opinion, alleges "That the native youth are those for whom we chiefly labour, and their own tongue is the great instrument by which

we hope to enlighten them." A sound principle, which it is the more requisite to hold in view, now that the question of English or the provincial vulgar dialects as the great means of extending the blessings of real knowledge, is so warmly agitated. We shall introduce what we have to say, by quoting Mr. Mack's own language on the subject of difference between us and him: "The processes of the science could be expressed only by the popular terms which most nearly described them; but in many cases, the chemical application of these terms, as was the case originally in European languages, is perfectly new; and future conventional use can alone make them synonimous (synonymous) with the corresponding English terms. The names of chemical substances are, in the great majority of instances, perfectly new to the Bengálí language; in giving these new substances Bengálí names, the chief difficulty was to determine, whether the European nomenclature should merely be put into Bengálí letters, or the European terms be entirely translated by Sanscrit, *as bearing much the same relation* (the italicks are our own) *to Bengálí, as the Greek and Latin* (from which the European terms are derived) *do to the English.* The latter mode was urged upon me by several friends, whose opinion I highly respect; but I could not persuade myself to adopt it, for these two reasons:—first, that our European terms have been taken from our ancient languages, for the very purpose of preventing the confusion which must arise from as many different names being applied to the same thing, as there are languages in which it is spoken of; and 2ndly, that it is a mistake to suppose that any good will be done by accurate translations of scientific names, since so many of them, as far as their derivative import is concerned, are totally misapplied, and the translation of them therefore would only be giving currency to error. Thus the word *oxygen* might have been very neatly rendered অম্লজন, the producer of acidity;" (should it not rather be অম্লজ?) "but the result would have been, that the exploded idea of oxygen being necessary to the production of acidity would have been embodied in the new word. I have preferred, therefore, expressing the European terms in Bengálí characters, and merely changing the prefixes and terminology, so as decently to incorporate the new words into the language."

Now we remark, 1st, that by Mr. Mack's own admission, the Bengálí bears, as a derivative, the same relation to the Sanscrit, that English does to the Greek and Latin; he should rather have said a much more intimate one; inasmuch as the very basis itself of the Bengálí dialect, or according to Dr. Carey, (an unquestionable authority with Mr. Mack,) at least nine-tenths of its actual vocabulary, are pure Sanscrit; whereas the substratum of the English tongue is neither Greek nor Latin: the accessions from those sources being subsequent to its use as a spoken, and in great measure even as a written, language; so that the argument which justifies the introduction from the Greek and Latin, of those

scientific terms which the original English did not furnish, applies with much additional force to the propriety of drawing from the Sanscrit such words as the just expression of new ideas requires to be incorporated with the Bengálí language. The intelligent author needs not to be reminded, that the genius of this dialect is widely diverse from that of the old English, and does not so readily or euphonously admit of exotic additions to its vocabulary; while flowing in almost a pure stream from the swelling fountain of the inexhaustible Sanscrit, it naturally and with the happiest facility, draws from that rich source every augmentation which expanding knowledge requires for its conveyance. In the face, however, of these facts and of his own admissions, Mr. Mack has thought fit to pass away from the natural spring to take his supplies from the wells of Europe. 2ndly. One source of possible confusion from the transference to scientific purposes of native colloquial, or as he has it, popular terms, he allows does not exist in Bengálí, in as much as "the names of chemical substances," for instance, "are in the great majority of instances perfectly new to it;" so that he had only to form the just expressions from the Sanscrit, and then introduce them into conventional use at once, which from the beginning would be one and the same. 3rdly, while in all the European languages the terms of science drawn from Greek and Latin would be well understood, and convey *a sense* at first sight, more or less, as might be, expressive of the idea to be communicated, the mere exhibition of the same European terms in Bengálí letters, it is clear, would convey no sense whatever, would be mere arbitrary sound, an unmeaning juxtaposition of letters, complete hieroglyphics, and add very considerably to the difficulty to a native of mastering the new science laid before him. To say nothing of the unnatural combinations of native letters, and of the cacophonous utterance of exotic sounds to which those letters are so ill adapted, and which in numerous instances violate all the rules of harmony as fixed in the Bengálí language, this single circumstance of the entire absence of all and any meaning in the *word itself* as such, and of the labour of recollecting and applying to the arbitrary hieroglyphic the notion of the substance or operation it stands to express, is abundantly sufficient, in our opinion, to discredit the adoption of such a mode of (translation, shall we call it?), and to attach to it its proper character of a circuitous and bungling contrivance ill adapted to the purpose to be answered by it. The only argument used to support this plan, which Mr. Mack brings forward, is, "that it is a mistake to suppose that any good will be done by accurate translations of scientific names, since so many of them, as far as their derivative import is concerned, are totally misapplied, and the translation of them therefore would only be giving currency to error." This position he illustrates by the word oxygen; the result of *translating* which word, he states, "would have been that the exploded idea of oxygen being *necessary* to the produc-

tion of acidity would have been embodied in the new word." Now 1st, we do not see how it follows, as a consequence of adopting the natural mode of *translation* of scientific *ideas* into a native language, that it should be necessary to give a *false* translation in any case. Where a European term, originally supposed to convey the exact notion intended, but subsequently discovered not to do so, was clearly not justly translatable, there surely it would occur not either to give the false notion, nor yet the European *sound* which conveys it, but to adopt a *native* term which should correctly express the substance or operation designed, according to the best lights of modern science. But 2ndly, as in the term oxygen, it must not be overlooked, that in numerous cases it is impossible to form any *single* word to convey the entire of perhaps a very complicate notion, or the many essential properties or effects resident in or producible by a particular substance. If modern analysis has shewn that oxygen "is not always" necessary to the production of acidity, it has also confirmed the fact that it *does* produce it in numerous combinations, and that that very power of acidification is one of its most striking characters. In fact, if this argument of Mr. Mack be allowed, it will apply equally to set aside nearly the whole of those very European terms which he has here expressed in Bengálí characters; for which one amongst the whole, may we ask, is a full, accurate, and altogether perfect expression of the notion it is intended to carry? Is it not sufficient, and in practice found to be sufficient, that the nomenclature employed expresses, say even but *one* prominent, if *just* idea of a substance? And when the native student shall come to know, that oxygen and many other European terms here orientalized in Bengálí characters, convey a partially false or incomplete idea of the chemical substance designed by it, what shall he say of his tutor's argument for not having translated it? Will he not see the clear inconsistency of preserving it in any shape? Or rather will he not discover, after much labour, the superabundant convenience of words carrying an actual *bonâ fide* sense, however unavoidably imperfect, over the clumsy expedient of clogging his progress by a multitude of barbarous exotics without either sense or euphony?

Much praise is undoubtedly due, however, to Mr. Mack, for this very laudable attempt to introduce European science for the first time into the language of Bengál. We trust he may see reason to reconsider his principles of translation, and that his next production will do him still greater credit than the present does certainly reflect upon him.

We must not omit to record in our pages the munificence of an individual in Scotland, James Douglas, Esq. of Cavers, "to whose enlightened generosity Serampore College is indebted for its well furnished laboratory of chemical apparatus, he having devoted £500 to this purpose." Such an instance of *truly* enlightened liberality is as worthy of our highest eulogy, as it is rare

hitherto in reference to the east. May it not, however, be without generous imitators, to the great and lasting benefit of this distant appendage to the British Crown, and the fame of honourable record to themselves.

Sept. 29th, 1834. HAVARENSIS.

[The subject of scientific nomenclature being highly important, it is desirable that opposite views respecting it should be presented to our readers. Under this impression, we have readily given insertion to the sentiments advocated in the Review, though they by no means exhibit our own. In our view, no corresponding advantages compensate for the injury to the progress of science, which the adoption of a separate system for the European, the Hindu, and the Mahammadan, derived respectively from the Greek, the Sanskrit, and the Arabic languages must necessarily create. Such an unnecessary bar to scientific intercourse and national education is happily unknown in Europe; and we trust will never be adopted in our Asiatic possessions.—ED.]

The Course of a Good and Great Man. A Sermon preached on occasion of the death of Dr. Carey, by the Rev. J. Mack. Serampore, 1834

Christian Unity. A Visitation Sermon, by the Rev. Dr. Mill, Principal of Bishop's College. Calcutta, 1834.

Astonishing Condescension of the Redeemer. A Sacramental Sermon and Address. by the Rev. Jas. Charles, Junior Minister of St. Andrew's Church. Calcutta, 1834.

A Sermon, preached in St. John's Church, Mirat, by the Rev. J. C. Proby, Chaplain. Delhi, 1834.

Indecision: its Signs, Sources and Evils, by the Rev. T. Dealtry, L. L. B. Reprinted from the Christian Intelligencer. Calcutta, 1834.

It is one of the rich gifts of Christianity, that when its followers have bidden a long adieu to the "old familiar faces," they are sure to find, wherever the name of Jesus is named in sincerity, the best sympathies and affections of home. All true Christians are one in the Lord; and love is the bond that unites them. They are not exiles, while they can enjoy the comforts of Christian fellowship, and hear the living oracles of God, and sit down together at their Master's table. This was a consolation long denied to them here. Not long ago, Calcutta was altogether an idolatrous and infidel city: it had no Sabbath, no religious society, scarcely a church. But the prey has been taken from the strong one! We had but to raise the cross on high, and Dagon fell prostrate before it. Of infidelity and irreligion there is still alas! too much: but they do not come forth boldly as before; they hide themselves in congenial darkness; they are avowed only in the private coteries of kindred spirits. God has been very gracious to us: and we believe, that he is about to do greater things on our behalf. Besides the Armenian and Portuguese churches, He has given us eight Christian places of worship, where the Gospel is preached to

large audiences by able and faithful Ministers: He has raised up amongst us many, as witnesses to himself, who lend all the weight of their character and influence to the cause of Christ: and He has put it into their hearts to contribute largely and cheerfully to the numerous pious and charitable institutions with which Calcutta abounds. It is no longer a question among the heathen, whether the English have a religion: it is rather a matter of complaint, that they are over zealous in its support. And, though but few converts have yet been made from the Hindu community, the moral influence of Christianity has prodigiously increased. The seed is ripening; let us pray that the harvest may be at hand.

We are aware that with much that is good, there is mixed up a considerable portion of unworthy and worldly motives, and that all have need to be spiritually refreshed and strengthened. But, after every reasonable allowance, enough remains to show that the influence of religion is decidedly and largely on the increase. The support given to our own and similar publications, and the many Sermons, which have issued from the press during the last two or three years, evince the direction of public opinion. Indeed, it would neither be a difficult nor unprofitable speculation, to make up from the Sermons lately published, an 'Indian Pulpit;' and, we believe, that both in plain speaking and ability it would stand no unequal comparison with the other works of the same kind in England and America. For a proof of this, we refer with pride and gratitude to the list at the head of our article. All are ably, some admirably written; and, what is better, all without exception set forth the great principles of Christian truth. In a small community like this, elaborate criticism is scarcely needful, and might perhaps be invidious. We shall briefly notice them in the order of publication.

The object of Mr. Proby's discourse will be best learned from the Dedication.

To the Right Reverend The Lord Bishop of Calcutta.

My Lord,

The circumstance of my having been twice reported to Government for refusing to read the Burial Service in certain cases, will, I trust, sufficiently account for the publication of this discourse.

I have the honor to be, &c. &c.

Mirat, March 10*th*, 1834.

Mr. Proby is obviously a conscientious and pious man, and his Sermon is plain, serious and scriptural. The difficulty, which he complains of, has been long and painfully felt; and there seems to us no way of evading it consistently, except that adopted by Mr. Proby. We shall state the difficulty in his own words.

"Now take the case of a poor fellow Christian whose life has been a continued series of irreligious acts, who has manifested no religious impression, who has given no proof of love to his Saviour, or respect for his commands, and who has been cut off from this world without even a death-bed repentance. Take, I say, a case of this kind, (Oh! that there were not so many among us,) and it appears to me impossible not to observe the painful difference between the Service that is read, and the person that is buried. How *can* we thank God for such a man's death? How *can* we scripturally associate such a person with the elect of God? How *can* we pray that we may die like him, or scripturally express a hope that he rests in Jesus? Yet all this we Ministers are compelled to do on pain of punishment if we refuse*."

The only method by which a Minister can avoid this, is by previously excommunicating the ungodly of his flock. But this is forbidden. For, says Mr. Proby,

"Excommunication has been long ago disused, yet it is considered as still in active existence, and as forming a ground for charges against us, whenever any Minister refuses to read the Church of England Burial Service over those whose lives and conversations and deaths have been such as to make our Burial Service unsuitable for them. And observe, the power of excommunication is confined entirely to the higher orders of our Church—it rests not with us, so that in fact they have allowed a door to be shut, through which it has been lawful for us to escape in a difficulty, and yet they punish us as severely as if that door was still open."

We echo the opinion of a large portion of the English Church, when we say, that this surely ought to be amended.

The next on the list is Professor Mack's admirable Sermon, on the death of Dr. Carey. It is the work of a powerful and masculine intellect, thoroughly imbued with Christianity, and exercised on a congenial theme. There are few living preachers, to whom the following extract would not do honour.

"The obligation of seeking the conversion of the Heathen did not commend itself to his mind, merely as a matter of recorded law in the Christian Church, but also because of its harmony with those great but simple principles, which have been already spoken of, as the basis of his character both public and private. Missionary zeal was not in him either excited or maintained, by an imaginative enthusiasm, playing with the grosser excrescences and abominations of idolatry. Such things, indeed, he saw, sometimes with detestation, and sometimes with pity; and he made many, and happily successful, endeavours to have them abated or removed. But even could human interference have made idolatry outwardly decent, and compatible with the temporal happiness and prosperity of men, his zeal to accomplish its overthrow would have known no remission. As far as idolatry was practised, he felt that God, the ever blessed, was wronged and dishonoured. He knew it was no part of his business to avenge that wrong; and most entirely he condemned the presumption of men, of any rank or function, claiming to judge and punish their fellowmen, for those offences which lie between them and God alone. Yet it was impossible for him, or for any man, to love God with supreme affection, and be indifferent to the dishonour done Him. It was revolting to his natural sense of equity, to be a quiet and unobjecting witness to the greatest and most comprehensive crime which the universe could know—the crime of robbing God not only of his honour, but his jurisdiction amongst men. He cast his eyes over the

* The punishment is three months' suspension for every offence, 68th Canon.

whole Heathen world, and saw multitudes of nations withdrawn from their due allegiance to the infinite and beneficent Author of their being, and of all the things which they had gotten richly to enjoy,—to Him who is the Head of the Universe, and the upholding bond of its well-being. There he saw all nature taken, with its treasures of sea and land, its glorious beauties of mountain, wood, and fertile plain, and its light by day, and wandering moon and stars by night—all taken, and wrested from the service of God, and made tributary to the glory, and vocal to the praises of those gods which are no gods, but the personifications of men's vices, the creatures of men's imaginations, the workmanship of men's hands."

As we have already extracted largely from Dr. Marshman's Sermon on the same subject, we need not notice it here.

The name of Dr. Mill is sufficient guarantee for an able and excellent discourse. We must say that we should have liked it better, if it had been a little less scholastic, and contained a little less of the spirit of 'my order.' But the spirit of charity is a stronger spirit, and shines out brightly in passages like the following:—

"As the unity of mere discipline is among the most trifling and useless of all subjects, except as referred to that of which it is the only proper exponent, the unity of principle and faith,—and as our faith is dead and ineffectual if alone and unmanifested in our works,—this is to every individual the test of the right reception of both the former considerations. And Christian morals contain surely no weightier or more indispensable lesson than what is comprised in these words, whether as related to Christ's people at large, or to the ministers of the Gospel in particular,—of *endeavouring to keep the unity of the Spirit in the bond of peace.*

"As disciples of an incarnate and crucified Master,—of one who left the height of glory to procure peace between God and man, who submitted willingly to indignity and shame in that errand of mercy, and in the blood of his cross has cancelled an infinite debt to us on the easy condition of our forgiving the slight debts of others,—no further sanction should be required by us for avoiding all impatience, envy, and uncharitable contention; no other motive should be needed than that one which St. Paul prefixes to these exhortations, that "we walk worthily of the *vocation wherewith we are called*"—our one baptism and profession as Christians. But if this sanction is good to all the community of the faithful who have borne the cross of Christ on their foreheads, shall it not be yet stronger for those who stand as ambassadors and heralds of that peace for Christ to mankind? and can any thing be imagined more unsuitable than strife and animosity to the character of those with whom the peace of God in Christ Jesus, and the union of all true Christians in him, should be among the constant subjects of meditation as well as discourse? The world indeed expects, and most justly expects, this character of exemplary forbearance and moderation in us; however prone they may be to overlook that every judgment of this kind supposes the existence of the same obligation upon themselves."

Mr. Charles appears for the first time before the Indian public, in a sermon and address delivered before the dispensation of the Lord's Supper in the Scotch Kirk. The publication was, in some sort, forced on him by the earnest and repeated request of his elders and congregation. We were present, when it was delivered; and the eager attention with which the people hung on the lips of the preacher, the stillness broken only by occasional sobs, and the tears that filled the eyes of many, bore witness to the

deep impression it produced. The following extract, though it wants the living eloquence of voice and action, will give our readers some idea of Mr. Charles's style of preaching.

"And, my friends, who can fail to perceive with what striking, with what beautiful propriety the astonishing condescension of our Saviour is denominated *his grace?* Oh! where in the whole range of historic annals shall we find any act, which is, I will not say equal, but even second to it, after the largest interval that can be named? How shall we, by the boldest flight of imagination, ever conceive of an instance of disinterested benevolence, of generous self-devotion, that shall, in any measure however faint, or at any points however few, furnish a resemblance to it? Would we find a counterpart to it in the doings of the mightiest monarch that now sways the rod of empire, if he were to lay aside the ensigns of royalty, turn his back upon his palace, and assume the garb and stoop to an encounter with all the hardships of the meanest of his subjects, in order to contribute to their welfare, and advance the cause of their national refinement? Would we find a counterpart to it in the conduct of men of high-toned benevolence, who, bidding adieu to all the comforts and all the elegancies of life within their reach, should spend their time among the haunts of sordid poverty and squalid wretchedness, and who should even force their way to the cells of dark and noisome dungeons, for the purpose of taking the gauge of human misery, and afterwards projecting the means of relieving it? Nay, would we find a counterpart to it in the act of the brightest and loftiest seraph before the throne, who should leave for a season the glories and delights of heaven, and sojourn in our world of sin and woe, in order to dissipate the ignorance, reform the manners, and ameliorate the condition of its fallen and mortal inhabitants? No, my friends. These would, indeed, be noble instances of philanthropy and forgetfulness of self, and they would have their reward in the enthusiasm of admiration with which they would be greeted, and in the praises that would, with universal consent, be assigned to them. But oh! they are all eclipsed, immeasurably eclipsed by the infinite condescension of our Lord Jesus Christ, who, "though he was rich, became poor" —who, though "he was in the form of God, and thought it no robbery to be equal with God, made himself of no reputation, taking upon him the form of a servant and being made in the likeness of men, and, being found in fashion as a man, humbled himself and became obedient unto death, even the death of the cross"—that thus he might enrich the children of men, who had daringly violated his laws and assumed the attitude of hostility to his throne, deliver them from the perdition to which they merited to be consigned, and exalt them to the enjoyment of consummate and interminable bliss. Yes! his sublime self-devotion, his divinely generous interposition occupies an unapproachable eminence of glory, and stands single and alone in the annals of the universe; and if we would see condescension in its most astonishing form—if we would see grace in its richest and most touching display—if we would see love in its purest, and loftiest, and most amazing exercise—we must revert our eyes to him in the stable at Bethlehem, in the streets, and villages, and mountain solitudes of Judea, in the judgment hall of Pilate, in the garden of Gethsemane, and on the cross of Calvary!"

Mr. Dealtry's little tract is, like every thing he writes, bold, faithful, and evangelical. It is very suitable to the present times, and though chiefly addressed to the young, we can most cordially recommend it to all classes of our readers.

M.

Missionary and Religious Intelligence.

ASIA.

General Assembly's Institution, Calcutta.

[From a Correspondent.]

On Wednesday, the 1st ultimo, the annual examination of the school, founded and supported by the General Assembly of the Scottish National Church, commenced at the Town Hall, exactly at 10 o'clock in the forenoon, and continued without intermission till two o'clock P. M. The Rev. Mr. Charles presided on the occasion, and the boys were examined by himself, the Rev. Mr. Mackay, and Mr. Clift. A large concourse of highly respectable persons attended to witness the interesting spectacle, and many gentlemen had to content themselves with standing room, as all the front seats speedily became occupied. Lady William Bentinck honoured the examination with her presence, and staid about two hours. Amongst the company (who all appeared to take a lively interest in the business of the day) we observed Miss Macauley, and several other ladies, as well as the elders of St. Andrew's Church, and several members of the H. C. Civil and Military services; as also gentlemen of the legal and mercantile professions, &c.

It always affords us great pleasure to see the examination of this Institution so well attended, not only because it evinces an impression on the part of the public highly favorable towards the Institution itself, but because it is calculated to excite the energies of the teacher as well as the pupil; and moreover affords to all parties, far and near, interested or otherwise in the welfare of the Institution, a strong assurance that, in respect to this test of the merits both of pupils and teachers, nothing is done in a corner. To the former, the circumstance alluded to offers a palpable proof of great encouragement in the cause of mental improvement, which they cannot fail to acknowledge the force of, in a greater or less degree, when they see that Europeans of rank, influence, and consideration, take such an earnest interest in their welfare. To the latter, the consciousness of the approval of so many judicious and respectable witnesses must be most gratifying, and the return of each anniversary so countenanced is naturally calculated to produce a salutary and cheering effect, in a path full of toil and anxiety.

The scene altogether was most animated. There could not, it is presumed, be much less than four hundred boys present, all buoyant and delighted at the opportunity of distinguishing themselves, and each pressing forward with the utmost alacrity to gain a vantage in the intellectual arena. All this has a strong and vital effect in keeping up a certain standard of elasticity and energy of mind, and preventing that lagging of the faculties and spirits, which is the precursor of disgust to instruction in the boy, and listlessness or feebleness of character in the man.

The result of the examination of the junior classes, was very gratifying. In English spelling, reading, and transposition of grammar, they evinced highly creditable proficiency, and were also, as far as they had gone, found conversant with ancient history and geography.

Although all the classes indeed acquitted themselves admirably, the boys of the two senior ones, from their greater advancement in knowledge of a higher and more masculine order, attracted particular attention. In geography, physical and political, in elementary mathematics, in history, sacred and profane, and in the practical details of political economy, they underwent a long and searching inquiry; which amply proved to the entire satisfaction of the audience, that theirs was not a mere exertion of the memory, but a mastery of the different subjects they had studied, elicited by close and vigorous exercise of their reasoning powers. The prominent features of the system of education, so successfully pursued at the Institution, appear to be the thorough comprehension of the things taught; that it establishes

in the minds of the pupils, the strong developement of the faculties which it promotes, and the soundness of moral and religious acquirement which it makes the ground-work of the whole. It was really most interesting to witness the strong grasp they took of the themes they were questioned upon, the clearness and rapidity of their replies, and the intelligent and cheerful demeanour which characterised them throughout.

There is one branch of education, in which the senior pupils underwent an examination, which we have not as yet alluded to. We mean their religious instruction, their knowledge of Christian doctrine in general, and of the evidences of Christianity in particular. To ourselves, and such as concur in our views, this was by no means the least interesting and important of the day's proceedings. Some find fault with all this being brought so prominently forward. As respects that mere circumstance, it would not be difficult perhaps to form a compromise, by the pupils submitting to a strict examination on that vital part of education before the Clergy and Kirk Session of St. Andrew's Church, and previous to the public examination. Further, however, the compromise should *not* go. Indeed, we have some doubt if it should go even so far, since we deem it salutary that the acquirements of the young men in *religion*, no less than in grammar, history, and science, should be put to a public test. We are free to confess, on the whole, that we consider a clear and distinct knowledge of Gospel truth, of such pre-eminent consequence to man, that it ought, as far as our capacity to receive it extends, to shoot with our first ideas, and to grow with our growth. Others, and we believe excellent and conscientious persons, differ from this opinion in regard to the tuition of native boys, and would delay giving any religious impressions (if we rightly understand them) until the individual should arrive at mature age, to choose his religion, as if it were a profession or a calling. If the end of religious instruction were merely to meet some temporal wants and exigencies, the argument might have some shadow of reason to support it. As it actually stands, it is quite hollow, fallacious in its premises, wrong in its conclusions, and every way fraught with delusion and danger.

Much might be said on this subject, but neither time nor space are sufficiently at our command to enlarge upon it. We therefore content ourselves with laying down very simply the rule of old and inspired experience on this most important point, and that with the emphatic brevity of our authority, "Train up a CHILD in the way he should go; and when he is old, he will not depart from it." If this duty should be omitted; if the children of the Heathen are *not* to be endoctrinated with the sublime truths, hopes, obligations and emulations of the Gospel, in their comprehensive spirit of regenerative power, purity and wide extending charity, how are they to fulfil the solemn injunction, "Remember now thy Creator in the days of thy youth." Wherever education has been granted to native youth, on European principles, there superstition, at least in its grosser and more offensive forms, has been prostrated. This is much, but it is not the *all in all*! The utmost that this process effects, is to pull down a hideous structure in the moral desert: man remains to be still built up anew, and the wilderness to blossom as the rose. Man, in short, must be made wise unto salvation, and, as a means to that end, religious instruction from the first dawn of reason is absolutely necessary. To fully comprehend the vast importance of this vital part of education, even in a temporal point of view, it were necessary to behold the working of superstition and idolatry, in the secret chambers of their imagery; to trace (humiliating and painful task!) their innate corruption and vileness; to observe their withering effects upon the heart, the hardening of the feelings, the shutting up of the sympathies, the brutishness of sensuality, they promote; the stagnation of the intellect and affections which they cherish; the sordidness of purpose and deadness to virtue they beget; the lamentable apathy they foster in all the exigencies of

life, and the dismal close with which they wind up 'the strange eventful history' of millions. No, while this Institution is supported by the representative strength of a pure and scriptural church, let not the rule of instructing the pupils in the principles, and practice, and doctrines of revelation be departed from!

But to return to the examination, two of the senior class, (M. C. Bannergea and K. M. Chattergea) read Essays, written by themselves in the English language. The subject of one was on public examinations; that of the other on debating societies. We were particularly struck with the acuteness and common sense which characterised these Essays. There was nothing turgid or declamatory about them. All was simple, and appropriate, and the reasoning carried the audience along with it. Of the honest originality of these compositions, the peculiar idiomatic turn left not a doubt.

The Rev. Mr. Charles, the junior Minister of St. Andrew's Church, addressed the boys after the conclusion of the examination, expressing his great satisfaction at the proofs of assiduous attention to their studies, which the pupils had exhibited, in terms remarkable for their simple impressiveness, and happy adaptation to the occasion. He made a feeling and eulogistic reference to the Rev. Mr. Duff, who had almost sacrificed his life in the good cause, and whose absence from this country has been caused by the necessity he was under of proceeding to recruit his health in a more genial clime. Mr. Charles next eulogized the valuable labours of the Rev. Mr. Mackay, who for many months has had the sole care and superintendence of the institution—a task so serious that we fear it must affect his health. Indeed the necessity of providing more labourers for this vineyard is becoming every day more obvious. Nor did the Rev. Preses forget in his summary the meritorious exertions of the able Assistant-teacher Mr. Clift. The delivery of prizes by Mr. Charles, closed the day's proceeding—but the mind lingers on such a scene, and looks forward full of chastened hope to the time, when many of these pupils will themselves become teachers of circles of their benighted countrymen, and be instrumental in giving light to them that sit in darkness and in the shadow of death.

ARRIVAL OF MISSIONARIES.

Having been of late often called to notice the deaths of Missionaries, or their retiring, for a time at least, from the field of labour, in consequence of ill health, we feel much satisfaction in announcing the arrival of others. Messrs. Penney and Anderson, of the Baptist Missionary Society, accompanied by Mrs. Penney and Miss Butler, arrived in the Orontes, on the 21st ultimo. Mr. and Mrs. Penney, who were compelled by an ill state of health to undertake a voyage to Europe, nearly two years ago, have returned with renovated health, and will, we trust, be long spared to be useful in the station in which Providence has placed them. Mr. Anderson was called, in the early part of the voyage, to experience a heavy affliction in the death of Mrs. Anderson. She was a person of eminent piety, and, in the estimation of those who knew her, well qualified for the duties of the station she hoped to occupy. It pleased Him, however, who gives no account of his ways, to remove her ere she could enter on them, to services of a higher order, and to pleasures of a more refined nature, than any she could have known on earth.

Mr. and Mrs. Carver, of the Wesleyan Missionary Society, came out to Madras in the same ship; and Mr. and Mrs. Walsh, of the Scottish Mission, arrived in Madras about the same time.

DEATHS OF MISSIONARIES.

It is with deep regret we record the deaths of three excellent men, by which the Church of Christ and the Missionary cause in particular have sus-

tained a severe loss—the Rev. Dr. Morrison, and Messrs. Lyman and Munson. The former, who may be called the Father of Protestant Missions in China, died on the 1st of August last. The following short account of this good and great man we give from the *Samachár Darpan.*

"Our private letters from Canton mention the death of the Rev. Dr. Morrison, the first Protestant Missionary who ever resided in China. In him the cause of missions and of literature has lost a labourer, whose place it will be impossible immediately to supply. He proceeded to China in the year 1807, laboured there with indefatigable zeal for almost twenty-seven years, and expired on the 1st of August last, at the age of fifty-three, exhausted by debility produced by the climate. He translated the Sacred Scriptures into Chinese, compiled and printed a copious and very valuable Dictionary of that language, and was the founder of the College at Malacca; an institution, which although it has not flourished to the extent of his wishes, owing to the general opposition which such institutions meet with from the religious bodies in England, sufficiently attests the large views, the great liberality, and the ardent zeal of its founder. He was a faithful and indefatigable labourer, and a sincere and cordial friend.

"Dr. Morrison's eminent qualifications in the Chinese language, led to his being appointed interpreter to the English Factory there; a situation which, as we understand, he subsequently resigned in favor of his son."

The following particulars regarding the affecting death of Messrs. Lyman and Munson, are extracted from the Singapore Chronicle.

It is with sincere regret that we have to announce the following melancholy intelligence, received per *Sarah*, conveyed in a letter from the Rev. Mr. Medhurst to a brother Missionary here.

"*Batavia, Sept. 6*, 1834.

"It is with the greatest grief that I write to inform you, that we have just received the melancholy intelligence of the inhuman murder of both the brethren, Lyman and Munson, in the Battak country, on the 28th June. According to a report sent in to the Resident of Padang, by the Post-holder of Tappanuly, the brethren arrived at that place on the 17th of June from *Nias;* and after remaining there several days to make the necessary inquiries and preparations, they set off on the 23rd, accompanied by an interpreter, a guide, ten kulis, and two servants. On the 30th of the same month the kulis, interpreter, guide and one of the servants returned, saying, that after having proceeded four days' journey into the interior, they stopped at the house of a Battak rájáh, who received them hospitably and respectfully, but strongly advised them not to proceed onwards to *Tobah*, as there were disturbances in that part of the country, and their lives would be in danger. They replied, that they came to visit the Battak country, not as enemies but as friends, and therefore had nothing to fear. On the 28th they accordingly set forward, and were met about midday by five armed Battaks, who entreated them not to proceed, as evil was before them; they replied, they saw no appearance of danger, and told the Battaks to go back and inform the rájáh that they were coming with friendly intentions, and trusted they would be so received. Again they pushed on, and about four o'clock found themselves suddenly surrounded by about 200 armed Battaks, who showed a disposition to injure them. The kulis immediately threw their burdens and fled into the woods, with the guide and interpreter. The brethren being thus left alone, endeavoured to pacify them by presents of tobacco and cloth, which they took without being satisfied. The brethren then delivered up their pistols to shew their peaceable intentions, and the Battaks demanded the musket which Mr. Lyman's servant carried. The man refused to deliver it up to any but his master—his master then requested it, and delivered it to the Battaks; when immediately he received a shot in the breast and fell. Mr. Munson was then run through the body, and their cook, who had on a European jacket, had both his arms chopped off. The remaining servant then fled, and in two days arrived at Tappanuly. This servant is now in Batavia Roads.

"Those who escaped say, that they heard Mr. Lyman and his servant were devoured the same night, and Mr. Munson the following morning."

Messrs. Lyman and Munson were two enterprising and devoted American Missionaries, who had been deputed by the American Board of Missions to visit several portions of the Malayan Archipelago. They had visited *Pulo Nias*, celebrated for its slave trade, and were entering the Battak country, in Sumatra, when they were most inhumanly murdered by the cannibal inhabitants of that country. They have left disconsolate widows, (and one a helpless orphan,) whose agonised feelings can better be imagined than described.

BURMAH.

AVA.

From the following short extract from a letter recently received, it will be seen, that the Lord has been rejoicing the hearts of his servants in this interesting field of Missionary enterprise, by giving them to see the blessed fruits of their labours; several persons having lately made a public profession of their faith in Christ, and others being stirred up to make inquiries respecting the way of salvation. On the other hand, trials have been experienced, especially in the death of one of the female members of the Mission. May this dispensation be graciously sanctified.

"As the vessel sails this morning, I must be brief. I left brother and sister Kincaid well at Ava. Seven precious souls have, we trust, been redeemed within the past year, and have publicly been baptized by Mr. Kincaid within a short distance of the 'Golden Palace' of the 'Royal city of Ava.' Many are investigating the subject, and some, we trust, are genuine disciples, but secretly for fear of the rulers. The press was put up, and the first printing ever executed in that great capital was a tract entitled the "Ship of Grace," edition 3000. I will send you a copy by and bye.

"You will probably hear from other sources of the death of our dear sister Cummings. She died in Moulmein Lord's-day morning, Aug. 3rd, of jungle fever, having been seized with it in the Karen jungle about a fortnight previous. She was an eminently devoted Christian, and one who lived near to God, and was ever anxious to do His will. But she has gone, and will be with us no more, and her happy spirit is doubtless mingling before the throne of God and the Lamb. Pray that this affliction may be sanctified to us all."

EUROPE.

Our readers are aware, that in London, in the months of May and June, are held the Anniversary Meetings of those noble Institutions for the spread of the Gospel, which are the glory of our native country. Among many we should rejoice to notice, we are able this month only to transfer to our pages the following.

CHURCH MISSIONARY SOCIETY.

On Tuesday, May 6th, the thirty-fourth anniversary of this much-honoured Missionary Society was celebrated, at Exeter Hall; the Marquis of Cholmondeley in the chair. Long before the hour of meeting the Great Hall was crowded to excess. Rev. Mr. Jowett opened the meeting by reading a form of prayer. The report contained much gratifying intelligence, though it opened with a note of lamentation over the decease of some of the earliest and most devoted of the friends of the Society—such as Lord Teignmouth, Lord Galway, Mrs. Hannah More, and Mr. Wilberforce. It then stated the income of the Society last year to be £52,922 1*s.* 9*d.*, a sum exceeding that of the former year by £3,572. The legacies left during the past year have been £3,700. The entire expenditure of the year, including a sum of £2,000 to the disabled Missionaries' fund, has reached the amount of income, leaving only £934 in the hands of the treasurer.

During the past year the Society, by the kind aid of divine providence, has been enabled to enlarge its operations in the Mediterranean, in Ceylon, and in the South Sea Islands. In Western Africa the mission seems to languish. In Sierra Leone the prospects of usefulness increase. In Greece and Smyrna the labours of the Society are greatly honoured of God. A Turkish school has been opened for boys; and though the school-master has been imprisoned by the authorities, yet such is the thirst for the instruction of their children among the Turks, that it is hoped that present difficulties will, in due time, be surmounted. In Egypt and Abyssinia the work of the Lord advances. In Calcutta, though a spirit of infidelity has been in active operation, the mission is there proceeding hopefully. At Madras a native female convert has shown a constancy in the faith of Christ worthy of primitive times. In New Holland the Gospel is making way; but the degraded state of the population, and the awful condition of domestic life, present great barriers to the triumph of truth. In New-Zealand a glorious work is advancing, and Sabbath attendances on the word would, in many instances, shame the inhabitants of Great Britain. A printing-press has been sent to that place for the use of the mission. In the West Indies the Society has felt the stimulus which all other missions have done, in connexion with the late measure of Government for the emancipation of slaves. Upon the whole, the report is very encouraging.

The meeting was much edified by enlightened speeches from the Bishop of Winchester, Colonel Phipps, the Earl of Chichester, the Rev. J. W. Cunningham, J. P. Plumptre, Esq. M. P., the Rev. H. Stowell, the Rev. Professor Scholefield, the Rev. J. H. Stewart, Sir Oswald Mosley, Bart., M. P., and the Rev. E. Bickersteth. The spirit of the meeting was in a high degree Christian, and displayed nothing whatever of a sectarian virus.

LONDON MISSIONARY SOCIETY.

The annual meeting of this noble institution was held at Exeter Hall, on Thursday, the 15th of May. The attendance was, if possible, greater than on any preceding occasion. The large hall was totally inadequate to accommodate those who sought admission; the lower room was then opened, and in a few minutes, crowded to excess, and hundreds were obliged to retire. At ten o'clock, Thomas Fowell Buxton, Esq., M. P. appeared on the platform, accompanied by several of the directors, and was received with enthusiastic cheering.

A part of the 65th missionary hymn was sung, after which the Rev. John Leifchild offered up prayer.

T. F. Buxton, Esq., on taking the chair, said, that it afforded him much unfeigned satisfaction to witness so large an assembly on the present occasion. But while he saw so magnificent a meeting, he could not but remember that at former anniversaries of that Society they had had a gratification of which they were now deprived. He remembered that when, on one occasion, he was urging the claims of the negro, his voice was drowned by acclamations of satisfaction at the unexpected arrival of Mr. Wilberforce. He (Mr. B.) would not speak of his (Mr. W.'s) wit or his eloquence: those were but the adjuncts to a heart abounding in love to man, and filled with the grace of God. How heartily did he (Mr. B.) respond to that passage in the prayer which they had just heard, thanking God for some who had left them, who had loved them so long, who had laboured so abundantly, who had finished so well, and who had died so happy. He had not the satisfaction of seeing Mr. Wilberforce at his last short visit to London, for an intimation was conveyed to him, by those who watched over him with unceasing solicitude, that a conversation with him, turning as it was sure to do upon the all-absorbing question of negro emancipation, might be too much for his feeble strength. But as he was almost approaching the agonies of death, he lifted up his emaciated hands, and said, "Oh! that I should have lived to see the day in which the country will give twenty millions of money for the emancipation of the slaves!" It was a singular fact, showing the hand of Providence, that on the very night on which they were successfully engaged in the House of Commons in passing the words, the most important ever used—"Be it enacted, that all and every the persons who on the said first day of August, 1834, shall be holden in slavery within any such British colony as aforesaid, shall upon, and from and after, the said first day of August, 1834, become and be to all intents and purposes free, and discharged of and from all manner of slavery, and shall be absolutely and for ever manumitted; and that the children thereafter to be born to any such persons, and the offspring of such children, shall in like manner be free from their birth; and that from and after the first day of August, 1834, slavery be and is hereby utterly and for ever abolished, and declared unlawful throughout the British colonies, plantations, and possessions abroad"—about the time these words were carried, his spirit left the world. The day that saw the termination of his labours saw also the termination of his life. But let it not be supposed by any one that they gave the praise to Mr. Wilberforce, or to one whom they must call his worthy equal in the cause, Zachary Macauley, or to any man. He knew the obligations which they owed them, but the voice of the Christian people of England was the instrument of victory: its Author, however, was not of human race, but infinite in power; and what his mercy devised, his fiat effected. On the first of August next what a change would be effected in one day! To-day a man would be a slave, to-morrow a freeman; to-day a chattel, to-morrow a man; to-day a slave, vile in his own eyes, and vile in the eyes of others, who must bow and tremble and look upon a fellow-being as a man of a superior order, to-morrow his equal; to-day no law but the whip and the will of the master, to-morrow the whole authority of Great Britain pledged to defend the smallest injury. Between the rising and the setting of the sun that glorious transformation would be effected.

W. A. Hankey, Esq., Mr. Baines, M. P., Rev. Dr. Heugh, of Glasgow, David Abeel, American Missionary to China, James Hill, of Calcutta, R. Knill, Dr. Burns, of Paisley, T. Lessey, and J. A. James, echoed the sentiments of the worthy chairman, and powerfully advocated the claims of the Society.

Letters were read from Lord Morpeth and Lord Bexley, stating their intention of being present at the meeting, and expressing their regret at their inability to realize it. The letter of the latter inclosed a check of £20 towards the Chinese mission.

DOMESTIC OCCURRENCES.

[Where the place is not mentioned, Calcutta is to be understood.]

MARRIAGES.

SEPT.

6. At Poona, Lorenza Moor, Esq. 5th Madras Cavalry, to Elizabeth, daughter of J. Bodington, Esq. Kenilworth Chase, Warwickshire.
23. At Serampore, Mr. W. C. Barclay, to Miss Jane Bryden.
24. Mr. George Burnett, to Mrs. Frances Perry.
25. Mr. Joseph Chaplin, Watch-maker, to Miss Armstrong.

OCT.

2. At the Circular Road Chapel, by Rev. W. Yates, Rev. J. Thomas, of Howrah, to Miss Butler, of Broseley, Shropshire.
4. Mr. William C. Breen, to Miss Maria Frances Paterson.
6. Mr. H. Andrews, to Miss Mary Wittenbaker.
— Mr. E. Bonais, to Mrs. Mary Crawley.
7. At Chunar, John Flemming, to Elizabeth, only daughter of Mr. Patman.
8. Mr. W. Jones, to Miss Jane Jones.
10. Mr. James Daniel, to Miss Amelia Macneelance.
— Mr. John Wallace, to Miss Priscilla Dyer.
13. James T. Bush, Esq., 24th Regt. N. I., to Rose, eldest daughter of the late Major McQuhae, of the Bengal Artillery.
15. Mr. J. M. Conell, to Miss E. S. Coles.
16. Mr. J. C. Pyle, to Miss Margaret King.
21. Rev. R. B. Boswell, to Susan Anne, second daughter of the late Major-General Carnegie.

BIRTHS.

SEPT.

1. At Jhossie, near Kurnaul, Mrs. Woodward, of a son.
5. At Chicacole, the lady of Major H. Sergent, commanding 41st Regt. N. I., of a still-born daughter.
9. At Jaunpore, the lady of Gavin Turnbull, Esq. Surgeon, of a son.
10. Mrs. F. Hutchinson, of a son.
12. At Delhi, Mrs. Leeson, of a daughter.
18. At Bombay, the wife of Mr. Francis Leggett, of a son.
19. At Sultanpore, the lady of Col. Smith, 3rd Light Cavalry, of a daughter.
— At Eleshpore, the lady of Capt. C. T. John Grant, 3rd Regt. Nizam's Infantry, of a son.
— At Meerzapore, the lady of Captain Spens, 74th Regt. N. I., of a son.
21. At Gazeepore, the lady of E. Peploe Smith, Esq. C. S., of a son.
— At Goruckpore, Mrs. Augustine, of a son.
24. At Allahabad, the lady of Flemming Dick, Esq. C. S., of a son.
— At Dum-Dum, the wife of Serjeant-Major Conner, Ord. Dept., of a son.
— At Dinapore, Mrs. James Mackie, of a daughter.
— At Moonghyr, the lady of Charles Steer, Esq., of a daughter.
26. At Allahabad, Mrs. L. L. Grant, of a daughter.
— At Meergunge, Mrs. Allen Colquhoun Dunlop, of a son.
28. The wife of Mrs. Conductor Murphy, of a son.
29. At Buxar, the lady of Lieutenant George Moylee, of a son.

OCT.

1. At Chandernagore, the lady of T. A. Terraneau, Esq., of a son.
— At Allahabad, the lady of W. Lambert, Esq. C. S., of a son.
3. Mrs. G. A. Perroux, of a daughter.
4. At Sulkea, the lady of James Mackenzie, Esq., of a daughter.
6. Mrs. Delanougerede, of a daughter.
7. At Commillah, the lady of James Shaw, Esq. C. S., of a daughter.
8. Mrs. Mary Carrow, wife of Mr. J. L. Carrow, of a daughter.
9. Mrs. R. L. Shircore, of a son.
— The lady of Captain B. Trevel Phillips, 7th Light Cavalry, of a son.
— Mrs. W. Greenway, of a daughter.
— The lady of Captain R. Edwards, of a son.

10. Mrs. Place, of a daughter.
12. Mrs. J. D. M. Sinaes, of a son.
13. Mrs. J. Fountain, of a daughter.
14. Mrs. D. Ross, of a daughter.
— The lady of Charles Hutchinson, Esq., of a son.
16. At Fort William, the lady of Major Digby Coxe, of a son.
17. The lady of the Rev. James Charles, of a son.
19. At Chandernagore, the lady of C. A. Richy, Esq. Judge, of a son.

AUG. DEATHS.

1. At Canton, the Rev. Dr. Morrison, aged 53 years.
11. At Sholapore, Lieutenant W. Kirkpatrick, aged 22 years.

SEPT.

1. At Cawnpore, Eliza Mary, infant daughter of Lieut. Forbes, 15th Regt. N. I.
5. Henry Francis, infant son of Captain Thos. Polwhele, aged 1 year and 12 days.
8. At Neemuch, Augusta Anne, infant daughter of Captain N. Doveton.
11. While proceeding up the river, Captain T. L. Egerton, of the Inv. Est.
14. At Poona, Laura Charlotte, infant daughter of Captain Willoughby.
— At Jaunpore, Isabella, the lady of Gavin Turnbull, Esq.
16. At Nusseerabad, John Nichols, Esq. Surgeon, 17th Regt. N. I.
— At Dacca, George Barnett, aged 11th months.
— At Bombay, James Morley, Esq., Advocate of the Supreme Court.
19. Lieutenant John Henry Taylor, of the 32nd Regt. N. I.
21. At Agra, Mr. William Joyce, aged 27 years and 20 days.
— At Lucknow, Mr. R. B. Middleton, late Jeweller.
22. Mr. G. Moor.
25. At Secrora, Oude, Mr. Assistant Surgeon T. Clemishaw.
— Jane, wife of Rev. W. O. Ruspini.
26. George, son of J. H. Mathews, Esq., Paymaster H. M. 31st Foot, aged 1 year and 11 days.
— Charles Henry Williamson, infant son of Duncan Williamson.
28. J. James Schank, Esq., son of Henry Schank, Esq. of the India Directors, aged 19 years.
30. At Mynpoorie, the infant son of T. R. Davidson, Esq., aged 4 months.

OCT.

1. Louisa Maria Trower, infant daughter of Charles Hogg, Esq., aged 7 months and 10 days.
— At Bowanypore, John Dickson, Esq. aged 35 years 5 months and 2 days.
2. At Tettyghur, Mrs. Maria Dickens, lady of Theodore Dickens, Esq., Barrister at Law.
— Miss Mary Margaret Brown, daughter of the late Mr. W. Brown, aged 14 years and 3 days.
— At Dinapore, the infant daughter of James Mackie, Esq.
6. Mr. J. Witchlow, aged 22 years 1 month and 25 days.
7. Mrs. Ann Statham, aged 29 years and 9 days.
— Mr. George Edward Mullins, aged 32 years.
8. Mr. Charles Phillips.
9. Mr. William Mathews, aged 30 years.
11. Clarence St. Leger, the infant son of Mr. J. D. M. Sinaes.
13. At Kedgeree, Mr. J. F. Smith, Officiating Deputy Post-Master, aged 24 years 9 months and 9 days.
— Mrs. Elizabeth Sarah DaCosta, wife of Mr. J. S. DaCosta, aged 45 years.
— Infant son of Mr. J. Harris, aged 3 months and 5 days.
16. Miss Jane Slinger, aged 23 years.
22. Mrs. R. Barber.
— W. A Morgan, Esq., of the Bombay Bar.

Shipping Intelligence.

SEPT. ARRIVALS.

28. Africa, Skelton, from London 23rd April and Madras 21st September.
Passenger.—Mr. W. H. Rough.
— Mavis, Scott, from Hobart Town 24th March and Malacca 29th August.
Passengers.—Mrs. Scott, Messrs. J. Thompson, E. Thompson, C. Thompson, and — Thompson, and Mr. Abbot.

OCT.

1. Navarin, Guerin, from Covelong 25th September.
7. Triton, C. Pouvereau, from Bordeaux 14th June.
   Passengers.—Mr. Frankford, Merchant; and Dr. Gervain, Dentist.
9. Fatima, G. Fithers, from Liverpool 24th June.
— Ruby, W. Wander, from China 20th July and Singapore 12th September.
   Passengers from China.—Mrs. Alexander, H. Alexander, Esq. and Mr. J. Davis.
— Argo, (Brig,) J. Billing, from Sydney 28th July and Batavia 13th Sept.
— Mellekel Behar, Mahamody, from Juddah 20th June.
   Passengers.—Messrs. Nicola Isackas and George Cherouf.
— Hammon Shaw, Syed, from Muscat 5th September.
10. Andromache, Chads, from Macao 17th July—with Lord Napier and family.
— London, (Bark,) John Pickering, from London 28th May and Ennore 26th September.
   Passenger from Madras.—Mr. G. F. Jackson.
— Fattal Curreem, Moossa, from Bombay 26th August and Allepee 15th Sept.
— Eamont, (Bark,) J. Seager, from Marcanum 23rd and Madras 24th Sept.
   Passengers from Madras.—Mrs. Brady and three children.
— Charles Stewart, (Schooner,) D. Ross, from Rangoon 16th September.
— Abassy, Hossen; and Fattle Moin, Syed Mahomed, from Muscat 2nd Sept.
— Fattle Mobaruk, Abdullah, from Muscat 1st September.
14. Philanthrope, Guezenec, from Bordeaux 19th June and Madras 3rd October.
— Liberty, Davis, from Philadelphia 16th May.
— Elizabeth, Lataple, from Bordeaux 24th May and Bombay 31st August.
— Falcon, Ovenstone, from Singapore 26th September.
— Jessore, Samuel Kennedy, from Boston 8th June.
— Mount Vernon, T. M. Saunders, from Boston 1st June.
16. Dalla Merchant, (Bark,) J. Weir, from Singapore 8th September and Kyouk Phyoo 5th October.
18. Guiana, (Bark,) M. Tait, from Madras and Ennore 23rd September.
— Cornwallis. (Ditto,) P. Key, from China 21st August.
— Vesper, (Ditto,) J. T. Atwood, from the Mauritius 27th August, Madras and Ennore 7th October.
— Jessie, (Ditto,) G. Troup, from Sydney 11th July and Bombay 24th Sept.
19. James Pattison, R. Middleton, from London 15th June and Madras 7th Oct.
— La Lucie, (F. Brig,) G. Garazno, from Bourbon 20th October.
20. Resource, R. Coombes, from Singapore 21st and Penang 29th September.
   Passengers from Singapore.—Mr. and Mrs. Strickland, and 3 children, and G. Sherwood, Esq.
23. Duke of Buccleugh, A. Henning, from London; Portsmouth 29th June, and Madras and Ennore 13th October.
   Passengers.—Mrs. W. P. Grant, Mrs. Horne, Mrs. Hessing and 2 children, Mrs. Perkins, Mrs. Ann Perkins, Miss Mary Coull, Miss Ann West, W. P. Grant, Esq., Captain A. Horne, H. M. 44th Foot; Lieut. J. Gordon, 50th Regt. B. N. I.; Lieut. G. B. Reddie, 29th ditto. Rev. John Vaughan, and Mr. W. H. Perkins. *From Madras.*—A. F. Arbuthnot, Esq., Captain A. T. Johnstone, and Ensign W. H. Blake, M. N. I.
— Nusser, Hadjee Ambre, Naceda, from Bussorah 6th August, Muscat and Bombay 28th September.

SEPT. DEPARTURES.

28. Imogene, Riley, for Mauritius.
— Mandarine, Donal, for Canton.
— Courier de St. Saul, Titan, for Bourbon.
29. Ernaad, Gillett, for China.
— Nusrut Shaw, Stewart, for Bombay.
— Haidee, Ronald, for Singapore.
— St. Leonard, Guir, for Liverpool.
   Passenger.—Captain Highton.
— Georgiana, Thomas, for London.
   Passengers.—Mrs. Span and three children, Mrs. Trower, Mrs. Seants, Lieutenants Span, Trower, and Cooke; Messrs. Claributt, R. Ronald, and Barrett, and two children.

OCT.

5. City of Edinburgh, D. Fraser, for Madras.
   Passengers for Madras.—Mr. and Mrs. Breen, and Dr. Shaw.
7. Tyre, L. Ellis, for Liverpool.
9. King William, W. Steward, for Mauritius.
22. Java, (Bark,) J. Todd, for Port Louis.

Meteorological Register, kept at the Surveyor General's Office, Calcutta, for the Month of September, 1834.

Day of the Month.	Minimum Temperature observed at Sunrise.					Maximum Pressure observed at 9h. 50m.					Observations made at Apparent Noon.					Max. Temp. and Dryness observed at 2h. 40m.					Minimum Pressure observed at 4h. 0m.					Observations made at Sunset.					Rain, Old Gauge.	Rain, New Gauge.
	Observed Height of the Barom.	Temper. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind. Direction.	Obsd. Ht. of Barom.	Temper. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind. Direction.	Obsd. Ht. of Barom.	Temper. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind. Direction.	Obsd. Ht. of Barom.	Temp. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind. Direction.	Obsd. Ht. of Barom.	Temp. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind. Direction.	Obsd. Ht. of Barom.	Temp. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind. Direction.		
1	29,854	81,	80,8	80,3	E.	,910	85,	87,5	85,5	E.	,900	85,2	86,5	85,2	S.	,836	85,4	86,	84,	S. E.	,802	85,2	85,	84,	S. E.	,794	83,4	82,	81,5	S. E.		
2	,830	80,8	80,	80,	CM.	,872	84,4	88,	85,4	E.	,850	85,2	90,	86,7	E.	,786	84,7	82,7	85,7	S. E.	,762	83,	81,6	81,5	S.	,776	82,2	81,7	81,9	CM.		
3	,750	81,	80,7	80,6	E.	,806	83,6	85,3	83,	E.	,784	83,8	84,7	83,7	S. E.	,722	83,8	84,8	83,4	N. E.	,714	83,8	84,	83,7	E.	,710	83,	83,2	82,6	E.	1,10	0,96
4	,718	79,3	78,1	79,9	E.	,778	83,	83,5	82,3	E.	,760	82,8	83,4	82,2	E.	,720	83,2	83,1	82,8	N. E.	,698	83,2	84,5	82,5	S. E.	,712	82,1	82,7	82,4	S. E.	0,30	0,25
5	,756	79,4	77,9	77,6	E.	,818	83,4	84,5	83,	E.	,810	82,2	80,2	80,4	S.	,770	83,8	86,8	84,4	S. E.	,762	83,6	81,7	83,	S. E.	,770	83,2	82,3	82,3	S. E.	0,55	0,50
6	,842	80,3	78,9	79,2	E.	,870	83,5	86,5	85,	E.	,852	84,2	88,	85,	S. E.	,800	84,6	87,7	85,	E. N.	,784	85,	89,8	85,1	N. E.	,800	82,8	84,7	82,6	N. E.	0,34	0,30
7	,822	81,5	80,6	80,4	CM.	,872	83,8	86,	83,4	N. E.	,830	85,3	90,	85,2	N. E.	,748	86,4	93,	86,8	W.	,724	86,2	92,5	86,7	W.	,730	85,7	87,8	86,7	CM.		
8	,710	82,	81,3	81,	N.	,766	85,5	89,	85,7	N.	,758	87,2	91,2	87,8	N. E.	,660	88,6	92,4	89,	N.	,640	88,7	94,5	89,2	N.	,634	86,2	88,7	85,2	DO.		
9	,694	83,1	82,2	81,1	E.	,740	86,1	88,2	85,3	N. E.	,716	87,	90,	85,7	N. E.	,670	83,4	81,7	80,5	E.	,660	84,4	83,4	82,	E.	,680	82,	82,6	81,3	S. E.		
10	,726	82,	81,	80,6	E.	,784	84,3	86,5	83,6	N. E.	,760	84,7	85,6	83,4	N. E.	,732	85,	85,7	83,8	E. N.	,712	85,	86,2	84,	E.	,726	83,6	83,2	82,2	E.		
11	,810	81,6	80,5	80,	N. E.	,880	83,6	85,	83,	N. E.	,852	84,5	85,	83,7	E. N.	,806	83,4	83,	81,2	N. E.	,800	82,8	81,8	81,2	N. E.	,804	82,5	82,4	82,3	E.	0,25	0,22
12	,846	81,2	80,7	80,	N. E.	,902	83,9	86,	83,3	E.	,860	84,	85,7	83,5	E.	,784	83,4	82,7	82,2	N. E.	,756	83,7	83,8	82,5	N. E.	,764	83,2	83,	82,	N. E.	0,32	0,25
13	,750	81,	80,2	79,8	S.	,814	84,2	86,5	83,8	S. E.	,800	85,	88,3	84,8	S. E.	,712	85,8	90,7	86,5	S. E.	,702	86,	90,3	86,4	E.	,714	84,4	86,4	84,	cl. C.	0,50	0,40
14	,772	81,2	80,	79,7	CM.	,824	83,8	85,3	83,	S. E.	,796	84,6	87,8	84,6	E.	,724	85,6	90,	86,	E.	,704	85,3	88,4	85,	E.	,720	85,1	86,	83,8	CM.		
15	,804	81,	79,7	79,	E.	,854	84,1	86,	83,7	E.	,824	84,8	86,8	84,5	E.	,764	86,7	90,4	86,7	N. E.	,750	86,4	89,5	86,2	N. E.	,758	85,4	87,2	85,4	E.		
16	,872	81,2	81,	80,5	S. E.	,930	84,3	87,5	84,3	N. E.	,926	85,2	87,7	85,3	E.	,872	84,1	85,2	83,2	N.E.	,850	84,7	85,8	84,	N. E.	,858	84,	84,2	83,	N. E.	0,12	0,12
17	,906	81,2	80,	80,	CM.	,952	84,5	87,	84,8	E.	,932	85,	88,	86,	S. E.	,852	84,6	83,8	83,8	CM.	,836	83,5	83,5	81,5	CM.	,846	82,6	82,6	81,3	E. N.		
18	,880	81,3	80,4	80,	CM.	,930	82,7	83,	81,2	CM.	,900	84,7	88,	84,7	S. E.	,852	83,4	82,2	81,	W.	,840	83,7	83,	81,5	S.	,872	80,7	79,4	79,8	S.	0,22	0,20
19	,930	79,6	76,4	77,	S. W.	,976	80,7	78,	79,	S. W.	,970	80,	77,	78,	S. W.	,904	81,5	80,2	80,	S. W.	,894	82,4	82,	81,2	S. E.	,900	81,7	81,6	80,8	S. E.	1,20	1,06
20	,950	80,3	78,2	78,	CM.	,004	83,1	84,5	82,5	S.	,980	83,8	85,4	84,	S. E.	,902	83,5	84,5	82,7	S. E.	,880	83,5	84,5	82,5	S. E.	,900	83,	82,5	82,	S.W.		
21	,924	81,8	81,8	81,2	CM.	,948	82,7	82,6	82,8	S.	,910	83,2	83,	82,5	S.	,840	78,8	77,4	77,6	E.	,820	78,5	77,	77,3	S. E.	,814	79,	78,	77,7	CM.	0,32	0,26
22	,824	79,	77,6	78,	N. E.	,878	81,6	83,2	81,6	N. E.	,850	82,7	85,	83,	E.	,786	81,7	83,7	81,	S. E.	,764	82,7	85,	83,	S. E.	,780	82,	83,2	82,5	S. E	1,34	1,26
23	,832	79,	77,8	77,5	S. E.	,880	81,	79,7	79,6	S. E.	,860	82,4	83,7	82,2	S. E.	,808	83,6	85,3	83,	S. E.	,796	83,7	85,2	82,5	S.	,800	82,5	82,6	81,7	S. E		
24	,868	78,	76,9	76,8	S.	,916	81,4	79,8	79,7	S. E.	,890	82,	83,6	82,4	S. E.	,834	83,	84,2	82,3	S.	,824	83,2	84,2	82,5	S.	,836	82,	81,4	81,	S.		
25	,862	78,5	77,2	77,	S.	,920	83,8	87,	84,	S. E.	,900	84,7	88,	84,7	S. W.	,824	85,2	87,3	84,7	S.	,814	85,	86,5	84,	S.	,824	83,3	84,	82,5	S.		
26	,836	79,	78,5	78,	S. W.	,892	83,7	86,3	83,2	S. W.	,870	84,7	86,7	84,4	S.	,792	85,5	88,	85,5	S. E.	,784	85,3	86,6	84,5	S. E.	,800	84,2	85,	83,2	S. E.		
27	,806	81,4	80,3	79,8	S. W.	,860	83,7	87,	83,5	S. W.	,844	84,4	85,	83,4	S W.	,804	84,5	86,	84,	S. W.	,800	84,3	86,	84,	S.	,804	82,5	84,	82,1	S.	0,20	0,16
28	,878	80,5	79,5	79,3	CM.	,930	84,	87,3	84,	S. E.	,912	85,	89,2	85,5	S.	,860	85,7	92,5	86,7	S. W.	,848	85,7	92,	86,	S. W.	,852	84,2	87,5	84,7	CM.		
29	,922	80,	79,3	79,	N. E.	,976	83,5	83,4	82,5	S.	,938	84,5	89,6	85,	E.	,900	83,	81,5	80,	S. E.	,900	83,5	84,2	81,5	S. E.	,908	82,4	81,7	81,	E.		
30	,942	80,2	79,4	79,4	CM.	,998	83,5	84,7	83,	CM.	,976	83,7	86,2	84,	N. E.	,920	84,6	88,	85,4	CM.	,904	84,8	87,6	84,	N. E.	,890	84,	85,7	83,6	CM.		

THE

CALCUTTA CHRISTIAN OBSERVER.

December, 1834.

I.—*The School-master in the Mufaṣṣil, No. I.; being the first of a series of papers intended to disseminate information concerning the conduct of English Schools for Natives.*

[Continued from page 456.]

Appendix to § I.—Opening of the School. On the opening of a new school, it usually happens that many boys enroll themselves, who, from domestic and various other circumstances, are quite incapable of attending. Others, who could attend, becoming disgusted with difficulties, or the restraint which is inseparable from a school, desert as the novelty wears off. All this may happen, be it observed, without any fault of the teacher. He therefore should not be discouraged, nor should committees be dissatisfied, merely, because after a month or two his scholars decrease. If those, whom he does retain, improve, they will certainly allure others; and many even of the deserters will at last return. Besides, he will meet with less disappointment in future. Boys who are induced to read by the progress of their companions, usually prove far the most steady scholars. Three instances which confirm the above statement have fallen within the writer's own knowledge. A school in Calcutta opened with nearly 500 scholars—its numbers fell down to 90—and it now has 400 regular attendants. Another school, at a short distance from Calcutta, opened with 200, which diminished to 70; but in the course of eight or ten months, rose again to 150. A third school, in the Mufaṣṣil, opened with 88, and went down to 6; but after seven months' duration, it contained 90 scholars. In no one of these cases, did any change take place either in the masters or the system.

If possible, parents, or other relations, should be made to attend with boys on their admission; as the latter frequently enter a school without consulting their friends, and often, of course, after

having learned the alphabet, are taken away, to the no small vexation of the master.

APPENDIX TO § II.—MODE OF INSTRUCTING BEGINNERS; AND OF DISTRIBUTING BOYS INTO CLASSES. Persons in the habit of visiting schools, must often find young men possessing considerable acquaintance with the English language, and foremost in their studies generally, who, conscious of their faults in pronunciation, dare scarcely open their mouths; or if they do, appear to great disadvantage. The circumstance is mortifying to master and scholar. Both labor day after day to correct the error: but with little success; a bad habit has been formed, and it generally remains for ever.

Now what is harassing, and almost impossible at this stage, is easy if attempted at the right time—in the beginning. Neglect here, indeed, is that which creates most of the difficulty. Boys therefore should never be permitted to read any book, until the pronunciation of every letter in the alphabet has been perfectly acquired. They can acquire it, and they will, if the teacher, shutting his eyes and his ears to their impatience, firmly insist upon the task: or at worst, not one boy in five hundred will ultimately fail. Even when they do get books, pronunciation is, of all things, the most important; because errors in anything else may be corrected afterwards, while in this, they quickly grow into a habit, which seldom or never can. Not a single word then, should be put off until it occurs the next time. Leave nothing in the rear: conquer as you go on. A little perseverance at the outset, will surmount every obstruction. The labor, great at first, rapidly decreases, and at last becomes almost nothing: while, besides complete success, you have effected an immense saving of time and toil. Pronunciation, instead of continuing for years, an irksome and a daily task—as in the bit-by-bit system—is despatched in a few months, once and for ever.

It may be remarked here, with respect to spelling, that however proper other modes of dividing words into syllables, may be for English boys, the best method for natives, is that which agrees with the pronunciation. Thus, the division should be, sev-er, not se-ver; noth-ing, not no-thing; rèb-el, (noun,) not rè-bel; and so on.

As, where all are equally ignorant, there can be no classing of boys according to proficiency, they should be classed, at first, according to their ages. The elder lads have a feverish aversion to sitting and reading with children; and will sometimes even desert rather than do so. It is well therefore to humour this foible at the outset. But when the principle of equality in knowledge can be assigned as a reason for setting a young man amongst his juniors, no squeamishness on his part should be permitted to cause a departure from *that* principle. If it is not strictly adhered to, the num-

ber of classes will be augmented, or else certain boys must be instructed separately; either of which measures is directly opposed to economy of the master's time and labor; who can teach fifty at once, even better than one singly. Besides, the practice recommended, becomes the custom, at length; and is then submitted to as a matter of course. Considerable difficulty attended its introduction at A ———; still, it was established, and that thoroughly. During a public examination of the school, the spectators were highly amused at the eagerness with which a young man, having corrected a child, seized upon the latter's place in the class; while he whose conduct had excited the mirth—though by no means a fool—appeared wholly unsuspicious of its origin.

It is sometimes a little difficult to evade teaching a boy separately. He brings proficiency itself to enforce his request, and avers that he is kept back by his class. When, as may happen, there is no other class which he can enter, while he continues dissatisfied, and importunate to be instructed separately, show him his folly by granting his request. Premising that you, as a master, are bound to divide your time fairly amongst all, and that he, especially, as one desirous of infringing a rule, can expect nothing more favorable than strict justice, divide the time of teaching by the number of boys, and give him his share, which, perhaps, in a large school, may amount to three minutes a day. The voice of the school will compel him to acknowledge the justice of this measure, and to be quiet. It may be, he will proceed slower than he might do, could he be put into a fitter class, or were he taught singly: but the greatest improvement of the greatest number is the master's object, not the forced progress of individuals.

On the above principle, the number of classes in a school should be kept as small as possible: and, of course, the classes themselves, should be as large as possible. The time and labour expended on ten boys, will teach forty equally well, and even better, because emulation is stronger, and less personal, amongst the greater number. A good teacher can keep alive the attention of every boy in a class of from forty to fifty; and he works with far more spirit than he would do in a class of ten or twenty.

Still, the boys in a class should be nearly equal in attainments, or the inferiors will lose heart, grow disgusted, and drop off. A boy who is decidedly behind his class, should be immediately transferred to the next below.

Considerable address is often necessary in doing this. The boy may not be in fault; and yet, unless care is taken to represent his own welfare as the sole motive and end of the measure, he will look upon his removal as a disgrace, and perhaps leave the school. Caution should be employed also in promoting boys to higher classes. They are always better too low than too high; and it is far less easy to get them down, than to put them up.

The Interrogative system is so well known and approved, that nothing needs be said in its favour. It is universally applicable, from the First Instructor to the most difficult problem of Euclid; and setting aside the knowledge directly conveyed by its employment, the mental habits of thoughtful investigation, which it generates, are invaluable. A gentleman, who witnessed its operation for the first time at A——, remarked, that even if the scholars never acquired English, they would experience the benefit of their mental discipline so long as they lived.

On mere writing, no teacher of Natives needs lay much stress. They are expert imitators, and will learn the mere art with little assistance from him. Indeed he will probably find that some of his scholars in a few months surpass himself. But to prevent their becoming habitually careless in copying, he should always correct the spelling and pointing of what they write; or else, which is better, let them correct each other's. A black board, such as that used in the teaching of geometry, is extremely convenient, for many purposes, in every school; but especially in writing, because one copy by the master then serves for all. In this country, proper text books, on particular subjects, are often not to be had. When such is the case, it is an excellent plan for the master to write lessons on the board; giving as the writing exercise of one day, the reading lesson for the next. Thus boys may form text books for themselves, and get them partly impressed on their memory, in the time often wasted upon the mere mechanical imitation of copy-slips.

APPENDIX TO § III.—CLASS-LISTS; AND ABSENTEES. Class-lists render very important assistance to the school-master. They form a daily, and a faithful record of behavior; in which nothing but habitual good conduct, can give any boy a conspicuous place; for desultory efforts will avail nothing. Public examinations are temporary excitements; but the list, with its correlative, competition for places, or 'getting up,' is a constant stimulus to exertion. It is also the most effectual check, that can be devised, on irregularity in attendance. A boy who is absent for one day, might comfort himself with thinking to make up for lost time by great exertion on the next. But a single day's exertion, however successful, will not do: he must stand *first*, 20, 30, or 40 days, to balance his account with the inexorable list. We have seen a boy, who came late, and was obliged therefore by a standing rule to sit last instead of first, which would have been his station had he come in time, weep heartily on finding those above him more than ordinarily able, and abundantly willing, to dispute his re-ascent.

APPENDIX TO § IV.—HOURS OF ATTENDANCE; AND MANNER OF EMPLOYING THEM. Six hours of teaching in a day, are amply sufficient both for master and scholars. If this time is

employed as it ought to be, nature itself will cry hold at the end. Eight and ten hours are well enough, where the master sits quietly at his desk, while the scholars dose over their books But in a school on the right plan, where the master is not at rest for a single moment, and where—the noise of teaching several classes at once being very great—he is obliged to speak always at the top of his voice, we venture to affirm that he cannot work with effect more than six hours.

In the Mufassil, adults who cannot, or else will not attend school, often request a teacher to instruct them either in the morning or evening. This he should never consent to do; nor should committees require it to be done, if they would have a flourishing school. The teacher's intellectual and physical energies are not more than enough for the school itself; and if they are expended elsewhere, that must suffer. In a late No. of the Observer, Mr. Johnson, of Kotah, mentions that he is occupied in teaching from "day-break till nine o'clock in the morning," and from "ten till four in the afternoon." This indeed is 'riding the willing horse to death.'

Thus far of the master. As to the scholars, it is found universally, that five or six hours of close application wholly exhaust their spirit. Besides, it should be kept in mind that they have to prepare all their lessons at home; no time being allowed for that purpose in school. In the evenings they usually assemble at each other's houses, for the sake of mutual assistance, and spend several hours over the succeeding day's lesson. This custom should be encouraged; as it relieves the teacher from much tedious discussion of little difficulties which those who have read the lesson are perfectly capable of explaining to the rest.

It is shown by the Outline, § IV. that the boys of each class were left during some one hour in the day to employ themselves. This measure was taken, at first, from necessity; the master's time being fully occupied: but it was continued, even when by the aid of monitors every hour might have been filled up with teaching. In fact, the time in question was found to be well spent. What had been heard just before from the master, was recalled, reflected upon, and so impressed on the memory; notes of new things were written down; questions were asked and answered by the boys amongst themselves, free communication being permitted for that purpose; and thus, all that the quickest, and most attentive scholar had retained, was circulated throughout the class.

Appendix to § V.—Monitors. The practice of employing the elder boys of a school in teaching the lower classes, has been said to possess no one recommendation, but cheapness. We think differently. If boys are taught well, they will teach well; and as one or two whole classes can be made monitors, the labor and sacrifice of time fall but lightly on any ind vidual. Besides, boys,

like men, feel a natural satisfaction in communicating their own knowledge to others; and when they see that by assisting their master to teach the lower classes, they directly benefit themselves, in obtaining more of his time and attention, they will teach with great zeal and spirit. Some of the most expert, lively, and successful instructors of beginners that we ever saw, were monitors. Further, in this country, there is said to be a great want of teachers. Now the monitorial system tends directly to supply this want: it not only forms scholars, but teachers trained to the work from their youth up. Even if it saved nothing and had no other recommendation, this last circumstance alone would render it worthy of adoption in every Native School.

APPENDIX TO § VI.—DISCIPLINE. The teacher who leaves Calcutta, and enters upon an untried field of labor in the Mufassil, where he finds those whom he has engaged to instruct, destitute of a single habit or feeling (except a faint inclination to learn English) that does not militate against his success, is almost necessarily discouraged. In the Upper Provinces, especially, the people are so different from the gentle and submissive Bengálís, that he will be apt almost to look upon them as personal enemies—enemies to his occupation, his system, his manners, and every thing belonging to him. Let him however, if he can, take courage, and set to work. Things may mend, and that quickly.

Every teacher of natives should constantly bear in mind the fact, that whatever authority he acquires, will depend solely on his personal influence: there are no fathers and mothers to assist him, as in England. But on the other side, the materials upon which he has to operate, are beings peculiarly reasonable and reasoning. His very youngest disciple is such, and that to a degree which English youths are late in reaching. He should therefore choose his measures accordingly: and address himself to the affections and understanding of his scholars. Seizing, as a foundation, upon the only favorable disposition which they possess, namely, moderate inclination to learn—for it is indeed *moderate* at first—we conceive his first object should be to impress on their minds that he is anxious for their improvement. This can be effected only in one way. If he puts heart and soul into his work, they will quickly draw the desired conclusion for themselves: but his professions are useless; nothing but the reality will avail.

This point being gained, the teacher has achieved a great stride towards his right position in the school—that of absolute master. In a short time, the boys will make such improvement as will lead them to conclude, further, that their master is able to teach. This is another great step.

Now, if in aid of these two favorable impressions, he will make conscience—while resolutely suppressing open insolence, even by expulsion if necessary—of treating petulance with forbearance, and

mistakes with patience; in fact, of being, while a stranger amongst his scholars,

> To all their faults a little blind,
> And to their virtues very kind;

we venture to promise him one of the most delightful victories in the world. Public opinion in the school will soon begin to show signs of ranging itself on the right side; commands will no longer be, as formerly, signals for universal rebellion; one or two of the least refractory boys will venture to give tokens of submission; others will follow their example; until at last, obedience becomes no less the fashion, than obstinacy was at the beginning.

But lest this happy result should be retarded, the master must be cautious in another point: he must impose laws and regulations, even such as are most essential, only by very slow degrees. For some time, none should be insisted upon, that are not absolutely necessary. For instance, the boys should not be rigorously confined to a particular seat, nor be prevented from talking to each other, nor from going out whenever they ask; nor should they be harshly dealt with even for lateness or absence. If they are, not seeing how materially such restraint conduces to order, and consequently to the general good, they look upon it as gratuitous tyranny.

Besides, a *raw* native is wholly destitute of self-control. When thirsty, he thinks nothing less than a matter of life and death, should prevent his instantly going to drink. For such mere animals, the master should at first make the yoke as easy as possible: he may increase the burden when he has secured the aid of public opinion, and can make evident the advantages of restraint and order.

In the school at A——, shortly after its commencement, boys left the room so often, and remained absent so long, that many were at length denied leave. The measure, however, was premature—created much discontent—and was abandoned. But a month or two later, the higher classes began to think their master's time and instruction precious; and to consider the frequent interruptions which occurred in his teaching, from boy's continually asking leave to go out, as vexatious to him, and injurious to themselves.

By observations taken (without the master's knowledge), it was ascertained that a certain class, during one hour's instruction, usually lost 13 minutes, owing to this cause alone. The proper time for a law had now arrived. Thenceforward any boy was permitted to leave the room without asking leave, on condition of his taking the last place in his class when he returned. Few then went out at all; yet none were dissatisfied; and the matter was settled for ever. Many other restraints, irksome in themselves, may first be proved beneficial; and will then be endured without complaint.

By means like those detailed in the preceding paragraphs—so nearly, at least, as infirm practice usually treads a straight tract of theory—the school at A——, which contained a set of boys, careless, obstinate and insolent to an extreme, was at last reduced to order, and willing obedience. Indeed so marked did the authority of the teachers become, that parents often applied for its assistance when their own power had failed; while in other cases, boys were actually discouraged. and forbidden from attending school, merely because their friends distrusted the length to which the master's influence extended. Public opinion—in schools, as elsewhere, the legislator's most efficient ally, or else his most dangerous enemy—had completely changed its direction. The following circumstance, though trivial in itself, will illustrate this, better perhaps than a more weighty matter would do; as a straw indicates how the current sets, better than the lead. It may also encourage teachers, by showing what changes of temper are possible even in a few months.

"About three months ago," says the master in a letter to a friend, "I heard and saw a boy whistle in the school; for which I sent him to the bottom of his class. I had scarcely turned away, when another whistle was heard, from a different quarter; and on my turning towards that, another from behind; the perpetrators of which I could not discover. The affair therefore ended for the time with a threat of punishment to any boy who should be detected. Would you think it, for weeks after this, I was continually annoyed with whistling; and never being able to detect a single offender, was obliged to swallow the insult daily. However, as work increased, and obedience grew into fashion, the whistling died away, and at last ceased entirely. Now, a week or two ago, I was again startled by the recurrence of the *old, genuine* whistle. The school heard it too, and (conscience-stricken, I think) suddenly became silent; when on my turning towards the place whence the rebellious sound had come, before I could utter a syllable, twenty voices at once denounced the offender. I had no need to punish this boy: public odium effectually did that; and a whistle has never been heard since."

The last instance of any thing like general rebellion, occurred shortly after this letter was written; but it came too late, and failed completely. One of the first class having made some trifling request in the name of all, was denied; and the matter apparently was forgotten. On the next morning, however, when the school had assembled, the whole class was found to be absent. Had only one or two boys been missing, the harkára would have been sent to bring them. As it was, the circumstance led to inquiry; during which, one of the number arrived, who confessed, amidst the laughter of the whole school, that his class had assembled at a neighbouring house to consult on measures for enforcing compli-

ance with their refused request; and that they had already determined not to come to school again until they were sent for; a measure, which, trusting to their consequence as the elect of the school, and monitors to boot, they concluded would very quickly be taken. They were disappointed: no further notice was bestowed on the circumstance, and the school-business proceeded as usual. About twelve o'clock the conspirators arrived: but to their great dismay, the door was shut; and an order had been given not to admit them. Their entreaty for admission, which, as delivered by the janitor, was very urgent, and very humble, received for answer, that they would be admitted, if in proper time, on the next day. It appeared, that finding themselves unsent for, they began to distrust the success of their scheme; and as the matter grew worse and worse every moment, they at last set off in a body for school. The next day they were re-admitted: after having shown, that as the first class could not succeed in an undertaking of the sort, no other had any chance whatever.

The improvement of individuals was perhaps even more striking than that of the school at large. Had the teachers at A—— been required to point out their most obedient and laborious scholar, they must have referred to him who was once the most obstinate and insolent—to him who five months before, on being perseveringly corrected in the pronunciation of a word, had lost all patience and self-command—torn his book to pieces—thrown it on the ground—and trampled it under foot. And this was not a solitary, though an extreme case: many others might be mentioned of the same import. Teachers therefore should hesitate to expel even insolent boys: it is not the way to make *them* better, whatever it may do for the school at large; while, if their hearts can once be gained, they become the teacher's devoted adherents—his pride, and his delight.

The people of the Upper Provinces are far more frank in their expressions, both of love and dislike, than Bangálís. A master, if his conduct does not please, will be sure to hear of it; and the contrary. It is not uncommon, when he has been successful in clearing up a difficulty, to hear murmurs of approbation throughout the class; which sometimes even break out into *wáh! wáh! ḳhub batlátá!*

A few months since, when one of the teachers left A——, the boys who so short a time before seemed bent only on tormenting him, were unbounded in their expressions of thanks and regret; and on his departure, could not be prevented from accompanying him in a body several miles, to the river side. As they had nothing further either to hope or to fear from him, there seems to be no reason for doubting their sincerity.

The catalogue of a teacher's qualifications then, which bear directly on discipline, stands thus: zeal, ability, patience, per-

severance, forbearance, decision of character. Few, indeed, are the men who possess them all; and fewer still, those who, possessing, will devote them to the work of education, for the wretched pittance of one or two hundred rupees a month. Yet every teacher should cherish such of them as he does possess, and strive to acquire the others, if he would be either successful or useful.

APPENDIX TO § VII. PROGRESS OF THE FIRST CLASS FOR SEVEN MONTHS.—A change for the better as regards temper and disposition, is not the only improvement that a teacher in a new station may expect. His scholars will grow in ability. He is disheartened, perhaps, at first, on finding them less quick in apprehension than Bangálís. But he must remember that boys in Calcutta get assisted at home, by friends who can speak English: they live, as it were, in an English atmosphere. Those whom he compares with them, and who suffer by the comparison, do not enjoy this advantage. Still, they improve wonderfully upon acquaintance. Their minds, which at first appear blunt and contracted, sharpen, and expand like flowers before the sun; while, though perhaps at last something inferior in quickness, they certainly surpass Bengálís in perseverance, originality, and frankness.

He will find also, with surprise and pleasure, that the teaching of the lower classes does not cost half the time and labor which were required by the first class, though this usually contains the cleverest boys in the school. Pronunciation, a translation of the class-books, and knowledge in general, are taught to the lower classes by the upper. All such things circulate through the school as though they were infectious. The pronunciation of words (for example) which the first class required hours to conquer, is often accomplished by the other classes on the very first trial.

Hence, a master, simply with a view to the good of all, should pay extraordinary attention to his first class; sparing neither time nor trouble to make them learn every thing they do learn, thoroughly, and to implant in their minds good habits, and right feelings. His labor will repay itself ten-fold. Through them he may teach the whole school—economize his own time—and relieve himself from a world of petty drudgery.

In order to sweeten the irksome task of learning mere words, *things* should be taught as soon as possible. Even in a new school, the first and second classes usually consist of boys whom it is absurd to *question* on the trivial contents of a first book. Unless something more is introduced then, no faculty but memory will, for some time, be called into play. Now what *can* be introduced at this stage, except the elements of grammar? These must be taught some time or other; and if they can be acquired when the learner

is incapable of acquiring any thing else, a clear saving of time, more valuable by far than that expended, simply because more susceptible of improvement, will be the final result. Besides, grammar is an exercise of faculties which natives are considered to possess in great perfection, and use with great ease. It may therefore be made —we speak from experience—as easy, and even interesting, as it is useful. No text book is necessary at the beginning. A number of instances should first be collected; and from them, the rules may be deduced by the boys themselves, in the manner explained under this head, § VII. Rules acquired thus, instead of being felt burthensome, will be regarded as most useful discoveries—discoveries which relieve the learner from the separate remembrance of a thousand instances, upon the simple condition of applying a rule. Teachers who proceed on this plan, will be entreated to give rules; their scholars think them a specific for every difficulty.

On these grounds, strengthened by experience of the uncommon avidity with which natives do pursue this study when rightly directed. we persist in recommending its early introduction; notwithstanding the fault which an ignoramus in the Cawnpore Examiner—who evidently knew nothing of what he wrote about—was pleased to find with the degree of attention paid to the subject at Allahabad. (See Cawnpore Examiner, 28th July.)

Geography also should be introduced as early as practicable. There is no other study so easy, and at the same time so well fitted to enlarge a narrow mind. To a native, therefore, it is singularly beneficial. It proves some opinions, which he never before dreamed of questioning, directly false; and this so clearly, that his confidence in others, resting, like the former, on the most unreflecting use of the senses, becomes greatly shaken, and prepared to yield before the first breath of attack. This science also furnishes the boys with themes for discussion at home. Their adult friends have often been known to seek from the master fuller information concerning matters which they had first heard of from their young relatives.

Perhaps it may be useful to conclude this paper with a list of books, and other furniture, required for the commencement of a school containing 100 boys, and for its continuance one year.

One hundred boys will probably make five classes. For these will be required:

2 forms, 12 feet long, and 1 do., 5 feet long, for each class; 15 forms in all: expense, say, ... Rs.	50	0
4 large alphabets pasted on mill-boards, at 1 r.	4	0
6 mill-boards, and paper, for class-lists, ...	10	0
6 dozen slates, at 4 rs. a dozen, ...	24	0
600 slate pencils, at 1 r. a hundred, ...	6	0
Pens, ink, lead-pencils, and ink-stands, ...	10	0
A large black board on frame, for writing upon, ...	16	0
A pair of globes, second-hand, say, ...	60	0

A good Hindusthání or Bangálí dictionary, for general use, say, Rs.	30	0
A bearer, sweeper, bhisti and harkára, at 4 rs. each, per mensem,	16	0
6 Instructors, No. I. with translation, for teachers, at 3 as.	1	2
6 ditto, No. II. ditto, ditto, at 4 as.	1	8
6 ditto, No. III. for teachers, at 10 as.....	5	0
2 copies Marshman's Ancient History, for teachers, at 2 rs. each,	4	0
2 copies First Geography for Natives, for teachers, at 6 as.,.....	0	12
2 copies Lennie's Grammar, for teachers, at 1 r., ...	2	0

100 copies Instructor, No. I. at 1 anna.
100 ditto ditto, No. II. at 2 as.
100 ditto ditto, No. III. at 10 as.
50 ditto First Geography for Natives, at 6 as.
50 ditto Lennie's Grammar, at 1 r.
40 ditto Marshman's Brief Survey of Ancient Hist., at 2 rs.

These books should be paid for by the boys. The articles above, must be purchased with funds belonging to the school.

It is very desirable that the natives should contribute something towards the funds expended for their own improvement. They will not, at present, pay for education; but, with good management, they may be induced to *buy their own books*. Unless the opposite custom has already obtained a footing, they seldom refuse to do so, when required. The first book costs only one anna, and the second only two annas. By the smallness of these first expenses, the boys and their parents are allured to begin buying; and once having begun, they are easily persuaded to continue the practice.

The first and second Instructors have lately been published with interlineal translations; but as the price of one is trebled, and of the other doubled, by the alteration, boys, in general, prefer buying the cheaper book; especially as they find they can acquire the translation of their daily lessons, without any difficulty, from the master or monitor.

For the sake of accuracy, every teacher should be supplied with a book containing the translation; and perhaps a boy or two in each class may prefer buying the same: but for general use in schools, the translated, is not an improved edition; its superior advantages do not, in the opinion of the boys, compensate for the increase in price; and its introduction instead of the cheaper edition, would form a serious obstacle to the desirable practice, which begins to obtain, of boys' purchasing their own books.

P. S.—We have just seen an article in the LITERARY GAZETTE, from the pen of ℭ. who, to our astonishment, selects the school at Allahabad as a fit instance to prove "the total indifference of the natives towards English, and *the extreme difficulty there is in goading them on to acquire even its elements*. Now if what has been related, concerning this very school, in the foregoing paper, is *true*, (and we pledge ourselves to its truth,) ℭ. must look elsewhere for a confirmation of this latter assertion; unless he

means to persist *forever* in seeing nothing but the worst features of the first two reports. These may be all he is willing to see; but others, who take an interest in the matter, are confidently referred to the preceding statement of facts for a very complete disproval of the position, that there is extreme difficulty in goading on the natives to acquire the English language. Their "total indifference," while ignorant of the pleasure and advantage of learning English, we look for; happy in the absence of a disposition positively hostile. This did exist: its supercession by indifference is an auspicious change.

To expect that boys, or even men, who know nothing, should possess a pure, abstract, philosophic love of science, such as T. requires, is—we speak by the card—absurd. But it *may* be expected, and with confidence, that self-interest, the motive which leads them to begin English, will, in the course of time, become blended with genuine love of knowledge. We have said, 'in the course of time;' we might say, in a short time. The thing was effected at Allahabad in six months. Whether the process is difficult or not, can easily be ascertained: it is described above. At the end of so short a period as that mentioned, the boys had become strongly attached to the school and the masters. At first they were not so,—a matter of two annas severed the tie, when it consisted simply of self-interest. Now this motive could have received no accession of strength: it was as powerful when the school opened, as at last. Whence, then, did the extraordinary increase of attachment come; whence the real pleasure which the boys felt and evinced in coming to school? The answer is plain: both were created by that motive which T. denies they ever possessed—genuine love of knowledge. But these boys were not more highly-gifted than others: we know hundreds who possess this love, and show it as plainly as an emotion of the heart can be expressed by any combination of words and deeds.

"It appears," says T., speaking of the general desertion, which occurred when the school in question was first opened, "that *after much persuasion*, half the number did return." (The Italics are ours.) Now where *does* it appear that they returned after much persuasion?—because *none* was ever used at Allahabad. The master knew his business rather better than to attempt reclaiming, by persuasion, boys who had deserted. Instead of wasting his breath so foolishly, he set to work with the five who remained; well knowing that their improvement, could it be but commenced, would soon allure back the others. So it proved. At the end of seven months, the school consisted of 90, and was far more likely to obtain 90 more, than to lose 10.

That T. has never known a native (with one exception), who, after leaving any place of English instruction, took the slightest pains either to preserve or increase what he had acquired," must

be T.'s own fault. Those who are willing to know, do know many like his exception. We have at this moment lying before us, a list of more than 50 Hindus, educated at different seminaries in Calcutta, who, though engaged in business, still pursue their English studies with great diligence and success. There exists at this moment, in Calcutta, a native scientific association supported with spirit, and provided with expensive apparatus. It has existed five years. Are we to suppose that T. was ignorant of this fact, or that he forgot it, or that he thought it immaterial, or —that he did not like it?

But with all due deference to T. we think that he mistakes the true object of native education. Else why so pensive because natives will not study mathematics after leaving school? Is it desirable that more than 1 in 500 should? Do more than this proportion, anywhere, prosecute the study in after life? Our *chief* object, we conceive, is, not to make mathematicians, or even professed scholars, but to cultivate the understanding by storing it with the *most* useful knowledge, and to make well-educated, honest men; thus furnishing society with useful and honorable members.

To effect all this, and even more than this in the article of erudition, such a degree of appetite for knowledge, as may well exist with the keenest perception of self-interest, affords us ample scope. In particular instances it may be desirable to repress one of these motives, and encourage the other. For example, a few individuals of superior ability may reasonably be encouraged to sacrifice the immediate acceptance of employment, in order to prolong their studies. Little difficulty is experienced in leading them to make this sacrifice. Instances in which it has been made with the utmost cheerfulness, are not so rare as T. imagines. The first class in the General Assembly's School have repeatedly been offered situations of from 30 to 60 Rs. a month. Yet they prefer remaining at school; though none are rich, and some amongst the number are very poor.

T. charges the Editors of the CHRISTIAN OBSERVER, and others who think as they do, with a disposition to *force* the English language upon the natives*. This charge we flatly deny. To say nothing about our honesty, we are not such fools as to commit so utterly superfluous a crime. Superfluous, it must be; because all natives, except those who profit by the use and abuse of Persian, are anxious to see English made the official language. "We are certain," say they, "that did the magistrate, the judge, the collector, the commissioner, know the villainy practised by his subordinates, (and he would know it, were the documents written in English,) much of this villany would be prevented!"

* The only force we would employ is the force of persuasion. We certainly wish and hope to see English substituted for Persian by the Government: but this, at the worst, would be but the exchange of one foreign language for another.—ED.

For the truth of this statement concerning the native opinion, we appeal to any person who has lived in familiar intercourse with Natives; not those of Calcutta only, but of the remotest provinces. The blessings likely to be conferred upon them by the science, morals, and religion, which render the language in which these precious materials of national character are enshrined, the first language upon earth, our native fellow-subjects do not know, and therefore cannot desire. But so far as they do know the advantages of English, that is, so far as its adoption instead of Persian would extend, they are not merely willing, but anxious to see it employed. If it can be said that the voice of an Indian public ever spoke to the rulers of India, it speaks now, as we have declared. *Why* then should we desire to employ force? Is it usual to force bread between the lips of a famishing man!

An article in the CHRISTIAN OBSERVER for March concludes thus: "Verily it is time that Government should issue a decree to the effect, that Persian must be abolished within a limited time." To this plain passage T. appends the following remarkable *gloss*:—"That is to say, that the British Government, to meet the wishes of these schemers, is to imitate the conduct of the most barbarous and oppressive conquerors; of William the Norman, and the followers of Mahammad, in forcibly attempting to destroy the languages *indigenous* to those countries which were unhappy enough to fall under their domination, for the purpose of introducing their own." Now, supposing that force is required to introduce English (which we do not believe), and that we desire to see it employed (which we firmly deny), how, in meeting our wishes, would the Government imitate the conduct of the Normans or Mahammadans? Is Persian—the only language we would have destroyed—*indigenous* to this country? T.'s facts and his logic are well matched.

The signature T. is scarcely less distinguished than the person by whom it is assumed. Many readers there are, who will reinforce his weak arguments with all the weight of his learning and character. Against this fallacious proceeding, we ourselves are obliged to use the utmost caution, and we warn others. The name of T. is a tower of strength: would we could see it on our side! He who single-handed supports three nodding mountains such as Persian, Arabic, and Sanskrit, is a man not only to be admired, but to be dreaded.

We hear with unfeigned regret, that the statesman at the head of this Government, will shortly return to our native country. Long may he live there to enjoy his honors! But it is scarcely possible to repress the aspiration, that he may have determined, still, upon delivering his name to posterity as the author of one other measure—a measure equal in glory to the law which abolished Suttees:—that he may have reserved for a parting boon—for the cope-stone of his renown—for the last act of his long and illustrious rule—THE ABOLITION OF PERSIAN!

H.

II.—*Solution of an important Query respecting the particle* NE *in the Hindustáni language.*

To the Editors of the Calcutta Christian Observer.

DEAR GENTLEMEN,

Having observed in one of your late numbers the following query, "Is the particle *ne* affixed to nouns and pronouns in Hindustáni when they precede active verbs in the perfect tense, &c. to be considered as an expletive or as a sign of the instrumental case;" and conceivng it a point of some importance in philology, and one of unquestionable interest to all who study the Hindustáni language, I venture to submit a solution of the question.

It may appear strange to some that the OBSERVER should occupy its pages in the discussion of such a subject; but when it is considered that it is one which among grammarians has been considered like the untying of the Gordian knot, and among others like the finding out of an easy method for determining the longitude of places, an attempt to solve it may not appear unworthy of such a periodical. And when in addition to this, it is considered,that there is scarcely a book, a tract, or a portion of the Scriptures printed, in which mistakes on this subject are not found, it will appear highly desirable that it should be discussed for the prevention of future errors, and the recommendation of religious truth.

Without further preliminary observations, I venture to give it as my humble opinion, that the particle *ne* is not an expletive, but a sign of the instrumental case, in the same manner as *ko*, *se*, and *men* are signs of the other cases. This declaration of my opinion cannot, I know, be of the smallest moment in deciding the question at issue, and it is made merely for the sake of informing the reader on which side I intend to argue; to be satisfied for himself, he must hear those arguments, and be convinced that the conclusion drawn from them is correct.

The principle on which I set out is this, that whatever can be satisfactorily accounted for, upon general principles, and by general rules, ought never to be considered as an anomaly. This position will be readily granted, as all anomalies are a great annoyance to learners, and occasion no small degree of labour to teachers. Those who maintain *ne* to be an expletive particle, universally required before active verbs in the perfect tense, acknowledge that it is an anomaly, the like of which is not to be found in any language beside the Hindustáni. This is conceded by Dr. Gilchrist, when in parsing the words Wuzeer ne urz kee, he remarks, "It is a *curious* and probably a *peculiar* fact, that transitive preterites rather assume the genders and numbers of their accusatives than nominatives; whence *kee* above, the nominative of which is *wuzeer*." Before we allow ourselves to adopt a method of analysis or interpretation, which is so curious and peculiar, as to be at variance with all good sense and all grammatical science, we ought to feel satisfied that there is no possibility of avoiding the unhappy dilemma. If there is any method by which, consistently with acknowledged principles, we can avoid the labyrinth, and obtain a straight and easy course, prudence requires its adoption.

According to the position here assumed, it remains to be shewn, that the use of *ne* in the Hindustáni, is no anomaly, but is to be accounted for on principles universally acknowledged both in eastern and western languages. In order to illustrate this point, I shall exhibit such examples as will include all the difficulties connected with the use of *ne*;—shew the unsatisfactory manner in which parsing is conducted by those who consider *ne* an expletive, and the method by which such inconsistencies may be avoided, and the whole accounted for according to the general rules of

Grammar;—and conclude by some observations applicable to the construction of all sentences in which the instrumental case is employed.

Sentences in which the instrumental case is used, are of four kinds—

1st. When *ne* is accompanied with a nominative case; as in the following examples: Wazír ne ạrz kí, By the minister a petition or remonstrance was made. Aurat ne kam kiyá, By the woman the work was done. Bát ne asar kiyá, By the word an effect was produced.

2nd. When it is accompanied with an oblique case; as Bap ne beṭeko kahá, By the father it was said to the son. Beṭí ne bápse puchhá, By the daughter it was asked from her father.

3rd. When it is accompanied with neither a nominative nor an oblique case; as, Bap ne kahá, By the father it was said. Má ne kahá, By the mother it was said. Us ne kiyá, By him or her it was done.

4th. When it is accompanied by both a nominative and an oblique case: as, Yih niạmat Khuda ne mujhe dí, This favor was granted me by God. Un ne mujhe ílmi ṭibke puṛnekí raghbat diláyí, A desire of studying medicine was instilled into me by them.

It is conceived that all sentences in which *ne* occurs may be placed under one of these four divisions, and if the first two of them can be satisfactorily explained, there will be no difficulty with the others. Let us then commence with the sentence: Wazír ne ạrz kí, A petition or representation was made by the wazír, and inquire in the first place how it is parsed by those who regard *ne* as an expletive. They say it is an easy sentence, consisting of a nominative case, objective case, and verb; and so it appears at first sight; but an examination of it by the common rules of grammar may lead to a different conclusion. Wazír is said to be the nominative case; and "*ne, the active preterite's nominative's expletive,* which cannot be translated into English." It is said that "*urz* is the objective case governed by *kee,* or *an arbitary feminine noun accusative,*"—and "that *kee* is *a transitive verb in the indefinite preterite singular feminine, to agree with its accusative case* urz."—Insuperable objections arise against this method of parsing.

1st. *Wazír ne* is said to be the nominative case to the verb, and yet it can be demonstrated that the verb has no manner of agreement with it, as *Wazír* is masculine and the verb *kí* feminine; besides which, it is acknowledged to agree with the next word. If this nominative had been feminine instead of masculine, and plural instead of singular, the verb would have been just what it is, which shews there is no agreement between them. The general rule therefore in Hindustáni, that a verb must agree with its nominative case, in gender, number, and person, is completely violated.

2nd. *Ạrz* is denominated the objective case, and yet it is allowed that the verb which follows agrees with it in gender, number, and person: here we have agreement where government was required, the accusative case agreeing with the verb instead of being governed by it; so that instead of active verbs governing the objective case according to rule, the very opposite takes place, and the objective case governs the active verb.

3rd. *Kí,* the verb, is represented as agreeing with *ạrz,* the accusative case. Here then there is agreement where there ought to be none, and no agreement where it ought to exist. The verb ought not to agree with the objective *ạrz,* but with its nominative *wazír ne;* yet as the verb *kí* feminine, cannot agree with *wazír ne,* masculine, and there is no other verb with which it can agree, it is manifest that the verb does not agree with its nominative case.

Besides which, there is a perpetual vacillation as to what the verb does agree with. At one time, it is said to agree with the word having *ne* attached to it; and at another time to have no agreement with that, but with the word which it governs. Thus, if it is said, Beṭí ne kiyá, It was done by the daughter, then *kiyá* is represented as agreeing with *beṭí,* though the verb

is masculine and the noun feminine. And if another word is introduced, as Wazír ne ạrz kí, By the minister the request was made, then it is said that the verb agrees with *ạrz* the accusative, and the nominative is left to shift for itself: so that *wazír ne* is a nominative, and yet no nominative, having no verb to agree with it; and *ạrz* both a nominative and an objective at the same time.

This leads us from the subject of concord, to that of government. Now, as grammatically speaking, one word cannot agree with another and govern it at the same time, it is evident, that since the verb *kí* agrees with *ạrz*, that it can not at the same time govern it, as an objective case; we have therefore not only a nominative case without a verb to agree with it, but an objective case without a verb to govern it. By this method, therefore, of parsing the sentence, concord and government are entirely disregarded at every step; for we have a nominative case without a verb to agree with it, an objective case without a verb to govern it, and a verb without either concord or government—a greater tissue of grammatical absurdities, in a smaller compass, it is difficult either to conceive or express.

Having pointed out the difficulties unavoidably connected with considering *ne* as an expletive, it will now be proper to consider whether the whole can be satisfactorily accounted for by considering it as an instrumental case. In the above sentence, then, let it be considered that *wazir ne* is the instrumental case, governed by the verb, *ạrz* the nominative case to it, and *kí* the verb agreeing with its nominative case *ạrz* in gender, number, and person. That *wazír ne* is the instrumental, and not the nominative case, will appear by tracing it to its origin. In two-thirds of the nouns in Sanskrit, the instrumental singular is formed by *ena* or *ná*, which terminations in Hindustí have been changed into *ne*. For all inflections, the Urdu is indebted to the Hindustí, as it is to the Persian for most of its words, and has therefore taken the instrumental case *ne* along with the rest of the grammatical terminations. Regarding it as an instrumenatal case, it is necessary only to account for its government, which can be done upon the same principle as that by which all nouns in the instrumental case are governed in Sanscrit, and which applied in this instance requires all transitive verbs in the perfect tense, and its formatives, to govern the instrumental case, as will soon be explained. That *ạrz* is the nominative case is evident from the verb's agreeing with it in gender, number, and person. If there is any difficulty, therefore, in this mode of parsing, it must be sought in the verb. How comes it to have a passive signification in the active voice, and in consequence of that signification to govern words in the instrumental case, as in Sanskrit, Hindustí, &c. This is the puzzling question to which no complete answer has yet been given, and it will be for the scholar to determine whether that now offered is satisfactory. In looking over the paradigms of the verbs, it will be seen, that the perfect tense of the verb, and the perfect or passive participle, are always the same: as, for instance, the perfect or passive participle of *márná*, to beat, is *márá*; and the perfect tense is the same, *márá*. To this passive participle, the auxiliary verb is added; as, *márá*, beaten; *márá hai*, beaten is, and *márá thá*, beaten was. This being granted, it may be fairly asked, why should not the verb thus formed of a passive participle, with or without an auxiliary verb, have the same government as a passive verb. Is not this the case in Greek, in Latin, and in Sanscrit? Suppose we had to write in these languages the same sentence, what would be the difference? Say, for instance, thus:—

A letter was written by the boy.—Eng.
Apo paidos epistolí gegrámmení esti.—Greek.
A puero epistola scripta est.—Latin.
Bálakena patrí likhitá sti.—Sanskrit.
Laṛkene chiṭhí likhí hai.—Hindustání.

Suppose the auxiliaries at the end of these verbs to be removed, the construction of the sentence will remain the same, and not the smallest difference will be produced in either the concord or government. The parallels being so uniform, it is conceived, no person can have any difficulty in parsing the Hindustání that can parse either the Greek or Latin. So far, therefore, we can account for the construction employed in Hindustání without any violation of the rules of grammar, and in perfect harmony with principles acknowledged in other languages. But it may still be said, this is a kind of passive construction, and how comes that to be admitted into the conjugation of a verb in the active voice? It arises entirely from the passive participle's being admitted to form the perfect tense, &c. Hence the scholar will see the reason why this construction is confined to the perfect tense and its formatives, because those are the only tenses in which the passive participle is used. But though the construction is of a passive kind, yet it is proper to remark, that it still differs from the passive voice, as may be seen by reference to the grammar. The preceding sentences in the passive voice would, if we except the Latin, be different: as

Apo paidos epistolí gegraptai.—Greek.
A puero epistola scripta est *or* fuit.—Lat.
Bálakena patrí lilikhai.—Sans.
Laṛke se chiṭhi likhí gayí hai.—Hin.

The inference to be drawn from the whole is, that tenses, composed of the passive participle and auxiliary verb, in some languages govern as actives, and in others, as passives. Examples of the former are found in the Persian and English, and of the latter in Greek, Latin, Hinduí and Hindustání.

It may still be asked, If this is the proper method of accounting for the construction of sentences with *ne*, how is it that the Munshís and Maulávís have not a better idea of it? The reason is evidently this, that they are unacquainted with the languages from which the idiom is derived, and acquainted with the Persian, which by differing with it in this particular misleads them. The perfect tense of the Persian, like that of the Hindustání, is formed by the perfect or passive participle and auxiliary verb; but though formed in the same manner, it differs entirely in its government, always taking the nominative before it, and governing the noun connected with it in the objective case; and there can be no doubt that this had led them into an error with regard to Hindustání, which an attention to Sanscrit and Hinduí would have taught them to avoid.

The second case is that in which the verb is used impersonally or without a nominative case, and in which, instead of a nominative, an oblique case is used. This oblique case may be the objective, the dative, or the ablative, as in the instances given under the second class of examples; but the dative is the case almost universally employed, as Beṭí ne bap ko káhá hai, It has been said by the daughter to the father. This appears in English a rather singular way of saying, The daughter said to her father; it is therefore necessary to shew that this is the real idiom of the language, and that it can be accounted for in no other way grammatically.

Those who oppose this view of the case, say, that *beṭi ne* is the nominative case; *báp ko*, the objective case, governed by the verb; and *kahá hai*, the verb, perfect tense, agreeing with its nominative case. Could this be proved, the matter would be plain and consistent, and the opponent would clearly have the advantage. But I ask, What agreement is there between *beṭí ne* and *kahá hai*, the noun being feminine, and the verb masculine? In such circumstances, it is certain the verb does not agree with *beṭí ne* as its nominative case; here then, as noticed before, is a nominative case, according to our opponent, and no verb in the sentence that agrees with it. In the second place, *báp ko* is said to be in the accusative case; but if so, then every active

verb in the Hindustáni language will admit of two accusative cases, which is an absurdity, according to the analogy of other languages. For, let another word be introduced, and the sentence will read thus, Beṭí ne bap ko yih bát kahí hai, This word was said by the daughter to her father. What then is *bát*? It is also said to be the accusative case, and therefore the verb has two accusative cases, *báp ko* and *yih bát*. The like may apply to any active verb, taking after it the instrumental, a nominative and oblique case. In the third place, *kahá hai* is a verb without a nominative case, for it has been proved it does not agree with *beṭí ne*, yet it is maintained that it cannot be impersonal. So that in this, as in the former instance, contradiction to the rules of grammar meets us at very step.

The student will now desire to know how it is possible to avoid these incongruities, and to parse the sentence according to the general rules of grammar. Let it only be admitted, that there is such a thing as an impersonal verb; that impersonal verbs have no nominative case, and that these impersonal verbs govern the dative case, as they commonly do in Latin and Greek, &c. then all the difficulty is solved.

That it is impersonal is plain, from its always being the third person singular, whatever pronoun or noun is used; as, Main ne usko kahá hai, It said is by me to him. Tu ne usko kahá hai, It said is by thee to him. Us ne usko kahá hai, It said is by her to him. Ham ne us ko kahá hai, It said is by us to him. Tum ne usko kahá hai, It said is by you to him. Un ne usko kahá hai, It said is by them to him.

In the sentence, Beṭí ne bapko kahá hai: *beṭí ne* is the instrumental case of the agent governed by the verb *kahá hai*, according to the rule that active verbs in the perfect tense, &c. (i. e. the tenses in which the passive participle is used) govern the instrumental case: *bápko* is the dative case, governed by the verb, according to the rule common in both Greek and Latin, that verbs used impersonally govern the dative; and *kahá hai* is the perfect tense of the active verb *kahná*, without a nominative case, according to the rule, Impersonalia nominativum non habent.

Having accounted for the construction used in the first and second sets of examples, little requires to be said of the third and fourth. In the expression Aurat ne kahá, It was said by the woman; *aurat ne* is the instrumental case, governed by the verb: it cannot be the nominative, for then the verb would have been *kahí*, and *kahá* is the perfect tense of the active verb used impersonally. In this sentence, Yih niámat Khudá ne mujhe dí, This favour was granted me by God: niámat is the nominative case to the verb dí; *Khudá ne* is the instrumental case of the agent governed by *dí*, and *mujhe* is the dative case governed by *dí*; and *dí* is the third person singular of the perfect tense, feminine gender, agreeing with its nominative case niámut.

There is still another question which requires to be settled, and that is, how can an individual know when the verb is to be used with a nominative case, and when, instead of a nominative, with an oblique case? In those tenses where the past or passive participle is used, the instrumental case must precede; when the word which follows the instrumental case is an inanimate thing, it must be in the nominative case, and as such, the verb must agree with it; but when it is an animated being, it must be in the dative case, and as such, the verb must govern it; and when both animate and inanimate are introduced into the sentence, the verb must agree with the latter and govern the former.

The whole may be explained by the following illustration: suppose it is required to express, The father spoke the word, that will be, Bap ne bat kahí, or, The father spoke to the son, that will be, Báp ne beṭe ko kahá; or, The father spoke this word to the son, that will be Báp ne beṭe ko yih bát kahí.

The above sentences are expressed in the active voice in English; the meaning will be precisely the same if put in the passive; as, The word was spoken by the father. It was said by the father to the son. And, This word was said by the father to the son. The speaker may employ, at his pleasure, either the active or passive voice; but will of course use that most frequently which is most concise and elegant. This remark applies to the Hindustáni as it does to the English. The same idea may be expressed in either voice at pleasure, as, Aglo̲n̲e kahá hai, Those of old time have said; or Aglo̲n̲ se yih kahá gayá hai, This was said by them of old time; but a native will of course adopt that form most frequently which appears to him in any particular instance most idiomatic.

I have now explained all that I think necessary for the clear understanding of this knotty point, and should what has been said give general satisfaction, the question will be set at rest, and the object sought after attained; but should that not be the case, I hope it will lead to a lengthened discussion, which shall terminate in a solution satisfactory to all parties.

Y. Z.

III.—*Confirmation of the preceding solution from the usage of the Maráthi Language.*

To the Editors of the Christian Observer.

Gentlemen,

The following collateral reasons from a distance may serve as auxiliaries to those nearer at hand and more direct, to prove that the particle *ne* in Hindusthání is the sign of the instrumental case.

1. The particle seems evidently derived from the termination *na*, a frequent sign of the instrumental in Sanskrit, the parent of all the Northern Indian dialects.

2. In the Maráthi language, which is nearly allied to the Hindusthání, the particles *na* and *ne* are used indiscriminately, and applied in the same way as *ne* is in Hindusthání, though on account of the want of the mark to distinguish when the vowel is added, and when it is not, the *na* is ambiguous, and hence in writing *ne* is preferred.

3. In Maráthi grammars *ne* is always given as the sign of the instrumental.

4. No Maráthi Pandit, in translating Sa akarot, He did, would say, Tyane kelen̲, i. e. oosne kia, but To karitá jhálá, an old form of the verb not in common use, meaning He was doing. And again, in rendering Oosne kia into Sanskrit, he would not say Sa akarot, He did, but Tena krituni, It was done by him.

5. If the *ne* be the sign of the instrumental, then the construction is easy and analogous to what is in use in the Sanskrit and Maráthi languages. If not, it is such an anomaly as can be explained on no principle of general grammar.

Philologus Dakhanensis.

[To the elaborate argument from the pen of an oriental Scholar in Calcutta contained in Art. II. we are happy to have had it in our power to add the preceding valuable paper, leading to the same conclusion, from an Orientalist in the Presidency of Bombay. We think the point under discussion, involved in apparent difficulty as it confessedly is, may now fairly be considered as set at rest, and the *ne* in Hindusthání be with confidence regarded as the sign of the instrumental case.—Ed.]

IV.—*On the Evil and Sin of Idolatry.*

Living, as we do in this country, in the midst of an idolatrous people, surrounded on every side by a heathen population, who worship graven images, the work of men's hands, and familiarized, by daily witnessing them, to the sight of these gods which cannot save, we are extremely apt to become insensible to the evil and sin of Idolatry, and to forget or overlook the danger and guilt of those who are concerned in it. This fact, sad as it is, we believe to be undeniably true, and that not only of those who make a mock at all sin, and regard with alike indifference the glory of God and the real welfare of men, but also of those who "have some good thing in them toward the Lord God of Israel." In the latter of course the evil will exist in a minor degree; will be felt and lamented: but with these limitations the experience, we fear, of almost every Christian will bear us out in the assertion, that constant contact and intercourse with idols and idolators have a most pernicious tendency in deadening our sense of the evil of the one, and the consequent misery and danger of the other. It is true that idolatry, and that of the worst nature, the idolatry of the heart, is a sin common to by far the great majority of those who form a nominally Christian nation; indeed, in one shape or other it is the sin of every one of our fallen race, who has not been renewed in the spirit of his mind: but it is of idolatry in its grosser and more palpable forms that we would now treat, and though certainly covetousness be idolatry, and setting up any idol in the heart be idolatry, still there is something more strikingly revolting in the spectacle of a rational and immortal being, actually bowing down to a miserable idol of wood or stone, and expecting from it that favor and protection which the living God alone can bestow. We pretend not to decide which is the greater sin in the eyes of Him by whom actions are weighed, and who is a God of judgment: perhaps the idolatry of the heart; perhaps the sin of him who has had the greater light vouchsafed: but still it must be admitted, that actual and visible idolatry carries with it something more peculiarly offensive to the eyes of man. There is no resisting the impression; you see the thing actually before you, and surely it is a sight to make every lover of his species weep, to behold beings of the same nature, and possessed of the same faculties with himself, prostrating themselves before a senseless block, and expecting from it salvation and deliverance. And if this be a cause of grief, how much more must it be so to those who are "very jealous for the Lord God of Hosts," to see him deprived of the regard and confidence of his creatures, and to find that regard and confidence placed on a wretched and inanimate object, the personification perhaps of some odious vice. We cannot then wonder if God declares himself very jealous for his glory on this point; we cannot

wonder at the terms in which Scripture speaks of this sin; and reflecting who it is that is robbed of his service, and to whom this service is in preference paid, we cannot be surprised that a graven or molten image is termed in the word of God nothing less than "an *abomination* unto the Lord."

We have made the above imperfect and brief remarks in the hope, that, through the divine blessing, they may be the means of exciting the attention of those, who have never yet considered the subject in its true light, to the evil and sin of idolatry, and of stirring up the minds of those who fear God to a more just sense of its heinousness and guilt. We will now proceed to consider what is declared in the Scriptures of truth on this point: and we would draw our chief arguments from Revelation, as the subject is one of a spiritual nature, arising out of the relation man bears to God as his Creator, and the claims God has on the exclusive trust and worship of his creatures; and because it is Revelation alone which has enlightened us on these points. Let us then bring forward a few texts from Scripture, asserting the folly, guilt, and punishment of Idolatry.

On the first head, we need not waste much time. The absurdity of Idolatry at once strikes the mind, and is indeed one of the most melancholy proofs of the extent to which sin can darken the understanding. In 1 Kings, xviii. 27, we find perhaps the first allusion which occurs in Scripture to the folly of idols; and we need only recall that remarkable scene to the memory of our readers. In the 115th and 135th Psalms, David strikingly refers to the difference between "our God who hath done whatsoever he hath pleased, and the idols of the heathen, who have mouths but they speak not, eyes have they, but they see not;" and ends his description of them by the emphatic declaration, "They that make them are like unto them, so is every one that trusteth in them." In the 44th chapter of Isaiah, and the 9th verse, we find the Almighty, by his servant, expostulating with his people, and declaring "their delectable things shall not profit, and they are their own witnesses; they see not nor know, that they may be ashamed." Indeed almost the whole of this chapter, and many others in Isaiah, are taken up with exposing the vanity and folly of idols. In Jeremiah ii. 27, we find another remonstrance on the absurdity of idolatry, "saying to a stock, thou art my father, and to a stone, thou hast brought me forth;" and in the 10th chapter, fifth verse of the same prophet, God declares again of the idols, "They are upright as the palm tree, but speak not; they must needs be borne, because they cannot go. Be not afraid of them: they cannot do evil, neither is it also in them to do good." Not however to multiply quotations, we find the very same reproach cast on idols in the Scriptures of the New Testament in the ninth chapter of Revelation, and 20th verse, "—idols of gold,

and silver, and brass, and stone, and of wood, which neither can see, nor hear, nor walk."

With regard to the guilt of idolatry, sin, we must remember, is the transgression of the law, whether that law be the written law, or be the law of nature. With regard to those who "have the law," it is a breach of the second commandment of the Decalogue, "Thou shalt not make to thyself any graven image;" and with regard to those who are without the written law, "these having not the law, are a law unto themselves;" and we find by Rom. i. 20, that this law of conscience renders those who have it "without excuse." In the first two chapters of the Epistle just quoted, the whole subject of human responsibility and guilt, whether of the Jew or the Greek, the heathen or the so-called Christian, is fully and clearly treated; and we are told in language so plain, that he may run who readeth it, that "there is no respect of persons with God. For as many as *have sinned without law* shall perish without law; and as many as have sinned in the law, shall be judged by the law."

On these solemn and important words hangs, it may be said, the glorious gospel of the blessed God. It is only on the grounds they reveal that it is worth while sending a single Missionary among the heathen; and take away the fact, that they are *perishing*, and you take away the great and only stimulus to Christian love and Christian exertion. To those then who are disposed to submit to the judgment of the Almighty as revealed in his word, it will be clear, that idolatry involves guilt; and guilt involving punishment, brings us to consider the great question, how will it fare with idolators in the judgment.

In the first place, they will not "stand in the congregation of the righteous." In 1 Corinthians, 6th chapter, 9th and 10th verses we are told, "Be not deceived; neither fornicators nor idolators shall inherit the kingdom of God." In Galatians, v. 20, 21, also, idolatry is enumerated among those things which they that do "shall not inherit the kingdom of God."

In addition to this banishment from the kingdom of heaven, by the awful declaration in Revelations xxi. 8, idolators "shall have their part in the lake that burneth with fire and brimstone;" which is the second death; and to sum up all, in the 22nd chapter of Revelation, after describing the glory and blessedness of the city of God, the holy place of the tabernacle of the Most High, it is added, "For *without* are dogs and sorcerers, and whoremongers, and murderers, and IDOLATORS, and whosoever loveth and maketh a lie."

A few reflections naturally suggest themselves.—*How different is the judgment of God and the judgment of man.* Ask one of the many hundred Christians even, who live in this city of idols and land of idolatry, what they suppose will become of idolators;

and would the answer, though they have the word of God in their houses, be in accordance with what we have produced from that word itself? Would it not be thought in many companies the height of uncharitableness, to hint a word of the awful doom which awaits idolators? Should we not be thought unreasonably harsh? and even should we produce our authority from Scripture, would not the heart rebel against this judgment as severe? However, in all these things, it is the consolation of the Christian, "The testimony of the Lord is sure, making wise the simple."

How little do we feel for the heathen around us.—"They are destroyed from morning to evening, they perish for ever without any regarding it." Perhaps it is because we are accustomed to look at them in the mass. We talk of a nation of idolators; of a heathen population; of a benighted country. But were we to look at any one of the numerous idolators in this city, and reflect, There is a being, wretched indeed as far as concerns this life, and in miserable ignorance of the next, but still a being whom God formed for himself; who can be satisfied with nothing short of the infinite and everlasting God; made for eternity; redeemed by the blood and sufferings of Immanuel, and capable of renewal by the Spirit of holiness—yet lost to all that is valuable in life, or affords hope for eternity; sunk in idolatry, and going down, as fast as time can carry him, to a woeful and wretched futurity:—surely if we indulged reflections such as these, we should strive and labour, and pray that God would give them repentance to the acknowledging of the truth.

How ought we to hasten, as much as lies in our power, "the time of the restitution of all things." There are the most exceeding great and precious promises given to us on this head. "The idols he shall utterly abolish;" "All the ends of the earth shall remember and turn unto the Lord;" "All nations whom thou hast made shall come and worship before thee." Declarations such as these should surely strengthen our hands and our hearts. "Not by might nor by power, but by my Spirit, saith the Lord of Hosts." And the same God commands us to make intercession for all men. Let us then pray without ceasing. Let us keep no silence, and give the Lord no rest, till he establish, and till he make Jerusalem, a praise in the earth. He will certainly hear us. His own glory and truth are involved; and we may rejoice in the sure and certain hope that he will carry on and accomplish his own work; for "the Lord of Hosts hath purposed, and who shall disannul it; and his hand is stretched, and who shall turn it back?"

C. G. F.

V.—*Memoir of Sarah, Wife of the Rev. G. F. F. Anderson, Baptist Missionary.*

Of all the events happening amongst the children of men, there is none that more strikingly illustrates the statement, "His judgments are unsearchable, and His ways past finding out," than the removal of a believer in the meridian of a useful career. That men who are at enmity against God, and who by a constant course of bad example, are already ripened for the sickle, should be unexpectedly called to give an account, may awaken no surprise; nay, their death, considered irrespective of the future, can excite but little regret. But the decease of the Christian in the strength and maturity of his powers, at the very period when the Great Head of the Church seems to have prepared him for more extended and continued usefulness; just as he is entering on the sphere of action, and possessed of qualities which, if directed by the energies of piety and Divine influence, could not fail of success, is an event for which we are totally unprepared. Our feelings unfit us for calm and tranquil reflection, and we are led to say, "How mysterious are the ways of God!" Never has it fallen to the lot of the writer of the following memoir to engage in a work so deeply impressive, and mournfully affecting, as that which now occupies his pen. It was his unspeakable privilege to possess the affections, and to enjoy the companionship of the now glorified saint, of whom he purposes briefly to make mention. Alas, his is a melancholy task! Influenced, however, by a wish to cherish a more lasting remembrance of her who is gone to her rest, than mere memory can supply, and inspired by the hope that though dead, she may yet speak—yes! speak by her example—by her early piety—by her early grave, he is induced to present the following memoir to the public.

Mrs. Sarah Anderson, eldest daughter of the late Rev. Charles Thomas Mileham, was born Nov. 23, 1805. Of the early part of her life the writer has but little knowledge, and that little he has gleaned from a few surviving manuscripts, of the existence of which he was totally ignorant until a few weeks ago. It appears, that in infancy, she was deprived of a much beloved and valued mother; and in the course of some few years, the arrow of death again flew, and a second mother bowed beneath the stroke. By this removal, having now two younger sisters, in the 13th year of her age she was summoned to enter into the duties of life, to taste of its cares, and to experience its perplexities. That God, however, who is emphatically the Father of the fatherless, by his providence, screened her in a great measure from the follies incidental to childhood, and from the levities of youth. Favoured with religious instruction and example, in early years she became the subject of religious impressions, and by the grace of God, was enabled to cherish those feelings which an interest in the gospel alone can supply. To this fact there are many direct allusions in the manuscripts to which we have before alluded. "From my birth, favoured with religious instruction and parental prayers, and allured by lovely example, my desires after heaven were excited, until I was made a willing captive to the service of my God." Again, "My God, I praise thee, that thou didst incline me in the dawning of my days, to commit myself to thy keeping. I bless thee that I was early taught to fear thee; that I have been screened from temptation, and nurtured in the very bosom of the church."

In the seventeenth ear of her age, she made a public profession of her attachment to Christ, and was baptized by her father, and admitted a member of the church over which he presided as pastor. I regret that there is no record in my possession, relating to this event. [illegible] from the natural constitution of my beloved wife's mind, it

must have been a time of interest, and deep excitement. That her father regarded the event with all the interest of a father's heart, is evident from the following extract from his diary: "This day I had the pleasure of baptizing my dear Sarah, in her 17th year. Thus her mother's prayers, as well as my own, have been, I trust, answered. Bless the Lord, O my soul; and all that is within me, bless and praise his holy name. Strengthen her—preserve her—make her useful." That it was a period in her history on which she herself looked back with holy and devout gratitude is equally certain: "It is ten years since that happy hour when my beloved father, now in heaven, publicly introduced his first-born into the church of Christ by baptism. 'Oh! happy day that fixed my choice!' nor less happy is this, in which my heart is graciously influenced by God to renew that consecration."

From this period until the year 1826, she was privileged with the advantages of a liberal education; but there is no mention made respecting her religious feelings during these years: though it is more than probable, she gave evidence by her chaste conversation and holy life that hers had been "no vain sacrifice," when she publicly consecrated herself to God. For, in January, 1827, we have an unreserved and renewed dedication of herself to the Most High: "Lord, depending on thy strength, it shall be from this hour to the day of my death, my constant study to acquire those measures of holiness which thou hast told us in thy word, the saints of the Millenial glory shall possess." "From this hour enable me to become a Millenial Christian.—S. M."

During the years 1827 and 28, it seems as if the Lord had heard her prayers, and had honored her determination; for there are many proofs of an unabating desire to spread a knowledge of the Saviour's name. Most willingly would she have consecrated herself to the work of evangelizing the heathen. But an obvious duty, that of being the guardian of her younger sisters, and the fulfilment of a parent's entreaties, made her suppress her desire. But she did not remain an idle labourer in the vineyard: no! she only laboured in another sphere. She became for the time being a Missionary at home, instead of a Missionary abroad; a Missionary in the village and in the street, among her dependants, as well as in the domestic circle. By the distribution of tracts, by visiting the sick, by relieving the destitute, and by various other means, she seems to have evinced her determination to suffer no relaxation of effort, that those by whom she was surrounded might be brought to know the truth as it is in Jesus. Like her Lord and Master, whose commandments were her rule, and whose example was her model, she not only went about doing good; but there were seasons when particular individuals and particular spheres of action became the objects of her earnest supplication with God. Among other prayers that are said to have been written when her health was rapidly declining, and occasionally unfitting her for this mental exercise, the following is an extract of one on behalf a friend. "Let not Satan gain the victory over him, and though he has so many years led him a willing captive, yet now in mercy take the prey from the mighty, and let me rejoice in the display of thy power and grace. Why, Lord, has thou excited in my heart so strong and intense a desire for his salvation, unless thou dost intend to bestow the blessing? O hear the prayers that have been offered, and still are offered for his conversion—forget not the sighs and groans and tears which have reached thy throne on his behalf*. Now that he feels the infirmities of age coming upon him; now that the world, which has been the deity of his idolatry, is beginning to display its treachery; O now, lead him to the source of true happiness—

* The following note was affixed to the end of the prayer: "Mr. C. died April, 1831. There were some pleasing indications of a change of heart during his long and protracted illness. What rapture and gratitude will fill my soul, if permitted to meet him in heaven.

to the fountain which cleanseth from the foulest stains, and give him to rejoice in the astonishing riches of thy grace. O my heavenly Father, for the sake of Him whom thou hearest always, deny not this request; and unto thee, O Lord, shall be glory ascribed for ever and for ever. Amen. Amen."

The following is another extract of a prayer on behalf of C. and its vicinity: "Have mercy, O Lord, I beseech thee, on those who live in the cottages around the dwelling in which thou hast called me to reside. Thou knowest their ignorance on divine subjects, their great indifference to the things which belong to their peace, and their prejudice against the light that shineth from heaven. They choose darkness rather than light, and madly glory in their chains. O thou Sun of Righteousness, dissipate the darkness, yea the gross darkness which is spread over their minds. O say in this moral chaos, 'Let there be light,' and light shall spring up. O melt their frozen hearts, and let all their feelings and affections, which are now chilled by the icy coldness of spiritual death, flow forth in love and gratitude to thee, and in boundless benevolence to their fellow creatures, so that the moral desert may blossom and bring forth abundantly. Most of them, Lord, have but a slender portion of this world's good, and many among these are intimately acquainted with the sufferings of poverty, and its too frequent attendants, wretchedness and debasement. O that mine head were a fountain, then rivers of tears should flow from mine eyes; I would weep day and night for the miseries of this people, destitute of happiness here and hereafter. What can I do with them or for them, O Lord, but commit them to thy compassion? Oh for the sake of Him whom thou delightest to honor, grant unto them eternal life. Condescend, O most merciful God, condescend to water with thy blessing the seed that is sown among them—bless the messengers of mercy distributed from week to week; inefficient, indeed, are they in themselves, but thou hast often rendered them mighty, through the power of the Holy Ghost, to the salvation of the lost. Sanctify, O Lord, the visits that are made to the sick, the afflicted, or the dying. Have mercy upon the children and youth, and lead them into the paths of peace. Graciously impress upon the minds of the parents the vast importance of training them for eternal happiness, and may they no longer by pernicious example train them in the ways of iniquity. Oh thou who listenest to the sighing of the contrite, deny not these petitions on account of the unworthiness of the suppliant; O let not the sinfulness of her heart and the mixture of evil in all her motives and actions prevent the blessing: but rather do thou gain unto thyself greater honor by raising so feeble and unworthy an instrument to effect so mighty a change. And shouldest thou, as thou justly mayest, see fit to deny me the unspeakable privilege of being used as an instrument in thy hand, O refuse not to bless the efforts of those united with me in this delightful employ; but graciously accept their freewill offerings of youthful activity and benevolence. Send whom thou wilt, but O deny not the blessing, even to impart unto these my fellow-sinners life for evermore." [The writer, in justice to himself, cannot but express his sense of delicacy in thus bringing to light transactions which would have been known only to God and himself; but for those who are in any way engaged in the service of the Redeemer does he present this example for their imitation, and from the conviction, that those only who sow in tears will reap in joy.]

For some months she seems to have endured much pain and suffering, and became so debilitated in body and mind, as to be quite incapacitated for the duty of secret prayer to any extent. It was during her restoration to health that the following was written:" My Father who art in heaven, I desire to employ returning strength in recording thy goodness unto thine unworthy servant. I would bless thee for the support afforded me in the hour of pain and languishing. I would thank thee that my hopes were fixed upon the sure foundation. I would praise thee that in the day of calamity thou didst teach me to bow in submission; to

say, "I will bear the indignation of the Lord, because I have sinned against him. Yea, my past life seems to me but a feverish dream, that had rapidly passed away, and is renewed only by the excitement it produced. Much has been aimed at, little accomplished, and that little so polluted by sin, that it calls loudly for shame and repentance."

But this was only the commencement of those trials, which in a pre-eminent degree wrought in her the peaceable fruits of righteousness, and rendered her "a vessel unto honor, fitted for her Master's use." Her father's health had long been declining, and in the year 1829, it was such as to indicate that the approaches of death were nigh; thus at the close of the year, having finished his course, and having kept the faith, his end was peace, and he slept in Jesus. Scarcely, however, had the habiliments of mourning been laid aside, when the king of terrors again entered the dwelling, and a lovely sister became the victim of his ravages; and ere 12 months had again rolled their course, as if determined to unfold more than ordinarily the dread supremacy in which he reigns, as if bent on withering the fairest earthly hopes of her whom we now mourn, and tearing from her grasp the dearest possessions and interests of life, he commenced his work in the person of her only surviving sister. This he soon accomplished; but though an enemy, he was again the minister of God for good, a messenger only sent to call the children to their Father's home.

It was in this light that the survivor regarded these bereavements, and was thus enabled to subdue the risings of disquietude. She looked beyond second causes; she knew that all was ordered in the covenant of grace, that all was under the superintendence of Infinite Wisdom. She was therefore calm, tranquil, and self-possessed; neither indulging in sullenness of disposition, or giving utterance to the spirit of complaint.

We have full proof of her resignation whilst in the furnace of affliction in the following extract, dated October, 1833. "Sorrow's bitter cup has again been tasted; my affectionate sister Ann is gone; her bright eye is darkened in death. And now every heart that loved me, every voice that cheered me, all is gone. But I desire to submit to the scourge, conscious that I deserve infinitely more than God lays upon me; for were I bereft of every comfort, sick and feeble, without a friend on earth to pity or to help me, I should have no cause to complain. Yea, were I banished for ever from God's presence, and plunged into irremediable woe, I must bow to God's justice, and say, 'Just and true are all thy ways.' But Oh! how different is my condition! Innumerable blessings still surround me, and the hope of heaven sheds a lustre over me. And even nature breathes prophetically, and soothes me with its murmuring, low-toned intimations of approaching emancipation, of a speedy repose amid beauty and peace, and happy undying love. And where shall my spirit be? Oh happy, happy with God, loving him perfectly, serving him unceasingly, and praising him for ever."

The last memorandum which appears to have been written, bears the date of January 26, 1834, and as it serves best to express the interesting change that took place in her life, I am induced to transcribe it. "Here I raise my Ebenezer: hitherto hath the Lord helped me, and blessed be his name for ever. He has sustained me in deep troubles; borne with all my folly, waywardness, impatience and unbelief; has carried me safely through all dangers and all trials, and now what shall I render unto Him for his wondrous mercy? He has opened a way to gratify the desire that he implanted in my heart in childhood, and kept alive through all the vicissitudes of life. Yes, he has called me to go forth and tell the wonders of his love in heathen lands. Bless the Lord, O my soul, and all that is within me bless his holy name. And he has given me too a friend and companion to comfort me in my

loneliness, to pray for me and lead me to God, to aid me in my humble efforts to serve my God, to be my dear companion here, and I trust for ever. This verily is the Lord's doing, and it is marvellous in my eyes.

"O Lord, do thou bless us indeed, and let thine hand be with us, and keep us from evil that it may not grieve us. May we be very *humble*, very watchful, pray without ceasing, be very spiritual, very diligent, instant in season and out of season, labouring to bring souls to God. O Lord! condescend to bless our efforts, and make us very successful; keep us through all the scenes of life, sustain us in death; permit us to live with thee in heaven, for Christ's sake, and thine shall be all the glory."

It was on the 25th of May following, having experienced all the pangs of grief usually attendant on parting from those whom we love, that we embarked on board the Orontes at Gravesend. It was not, however, until the morning of the 27th that we heard, with indescribable sensations, the heaving of the anchor. It will not be deemed weakness when it is acknowledged that, shedding many natural tears, we commended ourselves to God. This, however, was but the beginning of sorrows. A few hours only had elasped when the usual inconvenience arising from the motion of the vessel was experienced by my beloved wife, and this continued, more or less attended by violent retchings, until we reached Madeira, on the 9th of June. There was but one who at any time endured the dreadful suspicion, that her earthly pilgrimage perhaps was soon to have an end. Many and confident were the assurances on the part of others that she would be well in a day or two; and these statements were confirmed by the surgeon of the ship, who affirmed that there was not the least cause of apprehension. Hearing however that there was a skilful physician on shore, my misgiving heart induced me to consult him; and at my request, he kindly consented to accompany me to the ship. Assurances were given also on his part, that we might pursue the voyage with safety, and that in a few days the sufferer would be restored to her wonted enjoyment of health. But He who seeth not as man sees had ordered it otherwise. We had sailed but two days from Madeira, when her weakness increased. It was soon announced to me by the surgeon, that her case was dangerous. A few hours more elapsed, and it was declared hopeless. The wounds are too recent to permit the memory of the writer to call up past endearments, or to relate all that transpired during the afflicting and heart-rending dispensation. May it suffice, that a noble testimony was given to the power and grace of the gospel—that as the Christian lived, so she died, a believer in Jesus, and in the possession of a peace which rested upon an immoveable basis, on a foundation that never could be shaken—a quiescence which no predictions could remove, which no anticipations could destroy—a peace which resulted from the promises of God, which are all yea and amen in Christ Jesus. A few hours before her death, she revived a little, and it being remarked that her eyes looked brighter, she replied, "And if my Father will, I shall look brighter soon;—but do you think that I am going to die? No, not yet. I should like to live for my dear husband's sake, and for the sake of the church too, but His will be done." I asked if her hope was fixed on Jesus; taking hold of my hand, she said, "O yes,"—adding

> "A guilty, weak and helpless worm,
> On thy kind arms I fall."

"You know, dear, the rest;" and on my repeating it, she remarked, "Ah! my righteousness—Oh it is an unspeakable mercy to have settled matters with God. I hope that I am not vainly confident, but I never could have been so happy under my afflictions, had I not known in whom I have believed, and that He is able to keep that which I have committed unto him until that day." In a most affecting manner, she then prayed that God would bless and reward the surgeon, who was present, for his unremitting kindness and

attention, and afterward, having also commended her friends to the care of her Heavenly Father, she seemed much fatigued, and turning her head, her breathing became less sensible, until there was not a sigh or a movement. Thus on Saturday, the 14th June, her spirit, ripened for Heaven's blessedness, active and vigorous to the last, matured by frequent discipline, and indulging in all the sympathies of our nature, and in all the ardour of Christian affection, winged its way from the presence and companionship of sinful mortals to join the assembly of the spirits of the just made perfect. Happy spirit, thou art gone to thy rest; and we would not mourn as those

> Who, when their life hath changed its glittering robes
> For the dull garb of sorrow, which doth cling
> So heavily around the journeyers on,
> Cast down its weight—and sleep.

Mrs. A. was a lovely daughter, a lovely sister, an unobtrusive and lovely Christian. Her tastes were of the literary and domestic cast; indeed, there was so much mature judgment, such correctness in her modes of thought, and such confidence about her every movement, that it was impossible to distrust her. Her habits were industrious, and scrupulously neat. And though warm in her indignation, yet there was a sweetness of disposition, and an habitual cheerfulness, that threw sunshine all around.

If the above should meet the eye of any young friends, let them learn from this portraiture, the value of religion, and the importance of living to day as though it were the last on earth. We have seen many, respecting whom we might have anticipated that numerous years were yet allowed them —that their removal was at a distant period. They had arrived at the maturity of their powers, their characters had unfolded in loveliness and promise, but the wind passed over the flower, and it was gone—the place thereof knew it no more—it was not, for God took it. Let us then be anxious to remember our Creator in the days of our youth. By patient continuing in well doing, let us seek for glory, honor, and immortality, and then, though the flower of our youth fade, yet shall it be brought forth again; once more shall it bloom vigorous as well as pure, and endowed with immortal vitality shall it flourish in that land, where there is "no more death."

G. F. F. A.

VI.—*Advantages to be derived from the General Use of the Roman Alphabet, in expressing the Languages of India.*

To the Editors of the Calcutta Christian Observer.

DEAR SIRS,

I have for the last few months scrutinized with some attention the advantages or the contrary which may reasonably be expected from the general use of the Roman alphabet, as the medium of expressing the languages of India; and feel disposed to present, for the information of your readers, the result of my examination. Though I should be paying no compliment to their judgment to imagine, that on a subject so intimately connected with the welfare of the swarming millions of Hindusthán, both of the present and future generations, a paper of moderate limits would not be perused; yet it will be proper not to exceed such limits,

lest I should fatigue the patience of those whose judgments I would fain convince; and I will therefore be as brief as possible.

Almost every one who has read with candour the various papers on this interesting subject which the periodicals of Calcutta have contained, since the subject was first broached by Mr. Trevelyan and his zealous associates, must have satisfied himself, that the change proposed is fraught with advantages, if it can be accomplished;—will have perceived abundant proof, that in the modified scheme of Sir William Jones, as proposed in your work, it *is* easy to express in the Roman character, most accurately, all the sounds of all the Indian languages;—and will now be convinced, in consequence of the general acceptance which the scheme has met with from both Europeans and Natives, that even to the furthest extremity of our empire, its general though gradual adoption may be safely predicted. Still, however, the evidence on all these points being scattered in various periodicals, can have been perused but by very few; and the propriety of the brief recapitulation of the particulars under each head which I propose, therefore, will not fail to be acceptable and useful to your readers.

As to the several advantages of the scheme, the following may be mentioned. By the general adoption of the Roman letters, in lieu of the various characters now used to represent the dialects of the East,

1st. The Natives of India will be able to learn *our language* with much greater ease than they can at present.

2nd. We shall be able to learn *their languages* with greater ease.

3rd. The natives of every province of India will be able to learn *the language of other provinces* with greater ease.

4th. All the existing Mahammadan and Hindu literature will gradually sink into disuse, with the exception of such portions of it as are fit to be turned into the new letters. This would produce a great moral change in India in the course of a generation or two. Nothing keeps India in a state of moral and intellectual debasement so much as the false religion, false morals, and false science contained in the sacred and learned books of the Mahammadans and Hindus; and by getting rid of these books, we shall stop the polluted stream at its source.

5th. Just in proportion as Sanskrit, Arabic, and Persian go out, English will come in; and not only will our literature be extensively studied, but its beneficial influences will reach the people by a thousand channels through the medium of the Native languages. It will be a matter of the first importance to make English the model of taste, and the fountain of literature throughout India; and if Sanskrit and Arabic and Persian be confined to the learned few, and the English and vernacular Indian languages are expressed in the same character, there cannot be a doubt but it will take place.

There are also other advantages which would result from the change of character, such as the much greater rapidity with which the Roman character can be written, the superior distinctness of both the printed and written English characters, the superior cheapness of books containing an equal quantity of matter, &c. On each of these points I cannot enlarge, but shall be excused for inserting the accompanying letter from a friend, connected with the Hindu College, who determined to make the first of them the subject of investigation. He writes as follows:—

I have been induced, from the exceeding popularity of the scheme lately proposed for teaching the Natives their own languages in the English character, to make a minute inquiry into its advantages. I confess when I first heard of it, I was inclined to treat it as perfectly chimerical; but after reading all the multifarious arguments in its support, I candidly acknowledge that I am not only convinced of its advantages, but disposed to be its warm supporter.

Curiosity lately led me to make an experiment, which will, I think reflect a very strong light on the advantages of adopting the *Roman* character in preference to the Bengálí. I had long observed the length of time that a native took in writing a few lines of Bengálí; and it occurred to me that it was owing to the peculiar form of the letters, most of which consist of two or three lines, and joined angularly; in addition to which, each letter is generally written distinct and separate from the rest, and consequently the pen is constantly taken off the paper. I thought that if we had retained our *old Engish*, or adopted the German text, we should have been much in the same predicament as the Hindus now are with their character; and instead of being able to write letter after letter, and one account after another, and volume after volume in a comparatively short time, we should scarcely have been able to write four pages during the day. Now to put the *comparative* speed of our writing and that of Bangálí to the test of experiment, I asked my pandit, who is as rapid a writer as any native I am acquainted with, to take a book in the Bengálí character, and to write as fast as he possibly could, while I wrote from an English book. We wrote for seventeen minutes, when I had reached the bottom of a page, and the pundit only a third of a page; and on counting the letters, I found that he had written about *five hundred* to my *thirteen hundred and fifty* letters!

But on further consideration, it occurred to me that the number of Bengálí letters would not be the same Romanized. I therefore Romanized one line of about 50 letters of Bengálí, and found their equivalent in Roman to be 80, so that in writing Romanized Bengálí, instead of English, the proportion was as 80 : 50 : : 1350 : 844; or as 500 B. to 844 R. in the same time; which is about 68 per cent. in favor of the Roman—an advantage, which, considering the numberless purposes to which writing is applied, with the vast importance of *quantity* and *dispatch*, is truly prodigious.

I will also briefly allude to one other advantage, possessed by the English over the Bengálí and Nágarí character, which I have not yet seen referred to, though it is most important in the education of the Natives themselves:—I allude to the much greater ease and rapidity, with which the English alphabet may be acquired. The cause of the difference is the numerous *compound letters* which occur in the two latter, and not in the English. If any one will make the trial with a class of boys and girls, who know not their

letters in either language, he will be fully satisfied of this superiority. He will find that while the acquisition of the Bengálí or Nágarí alphabet, will occupy a pupil from two to three months, another pupil of equal capacity and application will acquire the Roman alphabet in less than as many weeks; and that while in the Native alphabets referred to, the reader for months longer will be stumbling at the occurrence of some compound, with which he is but little acquainted, in the English, as now applied to the Indian languages, the pupil knows no difficulties of the kind.

The advantages above enumerated must be considered as important in the propagation of knowledge of *all kinds*. But there are one or two others which appear highly important to the Christian Church, in its grand attempt to introduce into this vast heathen country the blessed light of the glorious Gospel; and to these I wish particularly to direct the attention of such of your readers as feel an interest in the immortal interests of their Hindu brethren.

1. It offers remarkable facilities for the religious instruction of classes of society otherwise inaccessible to the missionary. It is a fact, that in *this character* the children of the most bigotted Hindus may be readily taught what they could not be taught in *their own*. It has been remarked by the most observant teachers of native boys, that they who have learned to read English *think* and *speak* on religious subjects in that language what it seems they *dare not*, *cannot* think and speak in their own. Now this is exactly the case in regard to Bangálí books in the English character. It occurred only very lately, that two most respectable Hindu gentlemen (one of whom is a leading member of the bigotted DharmaSabhá), who would *never have thought* of putting into a school a word spoken by, or written about Christ in the Bangálí character, proposed of their own accord to put the Romanized version of the *Sermon on theMount* (or "Instruction by Christ," as it is called) into the school with which they are connected. They seemed to feel conscious, that if they introduced this book in the Bangálí character, some opposing bigot, frightened at the name of Jesus, and not perusing his inimitable discourses, would interfere and raise against them, however unjustly, the indignation of their countrymen! but that if in the English character, the introduction of the work would be regarded as quite indifferent: and since it is requisite in the acquisition of a foreign character (as of the English language) to read the books usually employed, no scruple would be raised on the subject, till that scruple was itself overcome by the excellence of the work to which it related. Now, as we know the paramount influence of sentiments impressed on the minds of *youth*, and as for many years the circle of those who will learn their own language in the new character must be immeasurably greater than that of those who learn a foreign language like the English, it seems that by this plan Providence has supplied your Missionary readers with a powerful instrument for benefitting the bigotted part of the Hindu population, which it becomes their duty most diligently to employ.

2. There is also another consideration well deserving the attention of Bible and Missionary Societies. It furnishes the agents of both with new and most important facilities for the promotion of their labour.

A letter was lately received from an intelligent Missionary in the Bombay Presidency, well acquainted with the Native languages in that part of India; in which he says, that when he was in Bangál, he brought round with him many books in different dialects of this Presidency, and if the *characters* had been alike, he should have easily mastered all, so as to make out the meaning of a passage as needed. He says, however, that the *variety of character* had rendered his progress so slow, that he had hitherto mastered only the Bangálí. "Send me," he says, "all you print in the *Roman* character in all your dialects, and I am persuaded that in this case I shall be able to understand a text in Bangálí, Hinduí, Oriyá, &c. as readily as now I can Maráthí." To a *translator* of the sacred Scriptures, who is anxious, in order to perfect his version in one language, to see what words or phrases have been used by preceding translators in all the other Indian languages, what an amazing advantage will be afforded when he has the opportunity of doing it without learning a new character, or being vexed or delayed by the innumerable letters, simple and compound, which otherwise must be acquired, ere the sense of a passage in any dialect can be ascertained.

Again, as all the languages of India become expressed in one character, the letters in each having the same exact sound, what a noble thing it will be for a Missionary, acquainted only with *one* language, (be it Bangálí, Oriyá, Hinduí or Hindusthání) to read intelligibly and correctly the sacred Scriptures and tracts in *all* these languages, when called to itinerate in the country; or when having at his own station, or different religious festivals, to converse with strangers, or others acquainted with these languages. He may thus excite attention, may prompt inquiry, and may create an interest in his efforts, leading to the salvation of many souls.

It should be remembered too, that there is a large class of nominal Christians in the country, for which our Bible, Tract, and School Book Societies have hitherto made no provision*. We refer particularly to the descendants of the Portuguese and other Europeans; many of whom, though familiar with the spoken languages of the country, are unable to read them, and whose limited acquaintance with English renders it impossible for them to understand the meaning of books in that language. Let religious and other works, in what may be called their mother-tongue, be presented to them in

* We are happy to report, that for the religious improvement of this class, the Church Missionary Society are engaged in printing, in the Roman characters, the Rev. Mr. Bowley's Hinduí Hymn Book; besides the New Testament both in U'rdú and Hinduí, which is being printed at the Baptist Mission Press.

the English character, and they will be very soon able to read them with ease and profit. At present the Bible, whether in English or the Native language, is to them a sealed book, and so it is likely to remain, until those who love the Scriptures shall come forward to remove the seal, and open the sacred treasure, by presenting its contents clothed in a letter with which they are acquainted, or a knowledge of which they may very soon acquire.

The above advantages (besides others which must be omitted through fear of being tedious) are so important to the intellectual, moral, and religious improvement of the millions of India, that I feel persuaded your readers will now proceed with interest to the second inquiry,

2. Is the Roman alphabet a suitable medium for the representation of Indian words; and especially can all the letters of every dialect in India, great in number and diversified in shape as they are, be expressed in this character?

We answer unhesitatingly in the affirmative. The Roman, as originally applied to this object by the learned Sir W. Jones, and modified, as proposed in your pages, is admirably adapted to this purpose, and in it all the letters of the numerous languages of Asia may be most readily and correctly expressed. With regard to the Hindusthání, Hinduí, Bangálí, Oriyá, and Burman languages this is no longer a plausible theory :—it is positive *matter of fact.* Printed pages in all these languages now lie before me, and afford most satisfactory evidence that the Roman letter is equal to every exigency :—and it has afforded the friends of the system great satisfaction, since they were led to advocate this scheme, to perceive that the American Missionaries had before adopted precisely the same system to express the language of the Sandwich Islands. This remarkable coincidence, (which is more particularly dwelt on in a paper on the subject by Mr. Trevelyan, which was originally published in the HARKA'RA, and copied in the JOURNAL of the ASIATIC SOCIETY for September,) affords most satisfactory evidence, that the system is in a peculiar degree adapted to the power of speech, as possessed in common by natives of the remotest climes, and is therefore well adapted to form a character destined by degrees to become *universal.* Your readers need not be informed that next to a universal *language*, a universal *character*, by removing nearly one-half the difficulties of his task, promises to a philanthropist the most glorious results.

I therefore proceed to our 3rd inquiry,

Can an alteration so radical and extensive as the substitution of the Roman for all the oriental characters be anticipated in any reasonable time?

To this I would reply, nearly verbatim in the words of a writer in the LITERARY GAZETTE.

1st. This change has been effected throughout almost all the nations of *Europe.* Excepting some of them who use the Greek,

Russian, and German characters, all have successively surrendered their original alphabets to that of Rome. They were governed or protected by the Romans, and the latter were their superiors in all kinds of knowledge. Now, as almost all the nations of Hindusthán stand in exactly the same relation to the British, and are deriving from them the same civil and intellectual advantages, which the nations of Europe did from the Romans, why should they not follow the example of the latter, and relinquish their respective alphabets for that of the English ?

2nd. Many Natives of *Hindusthán* have also but lately relinquished their original alphabets for that of their more powerful or better informed neighbours. Not to mention the numerous thousands in Hindusthán who have adopted the Persian character, and the vast multitudes in the Malay Islands who have adopted the Arabic one, the Assamese, in our immediate neighbourhood, have lately discarded their own alphabet for the Bangálí, and the hill tribes in the frontier of Naipál for the Nágarí ; and why should not the Bangálís and Hindusthánís in their turn do the same, when the corresponding advantages are confessedly equal ?

3rd. The *present attempt* to introduce the Roman character has met with unexampled success. Only six months since, when the system now adopted was proposed to be used in gradual supercession of all the Native alphabets, not more than four individuals were friendly to the plan ; while it had to contend with that large class of society who dislike all innovation, and that still larger one who dislike all trouble. Yet amidst the opposition of many, and the apathy of more, it has steadily progressed. Every body who has acquired this system has become its advocate. At various stations between Calcutta and Dihlí, and even beyond the latter place, numerous gentlemen have declared themselves its friends. Christian clergymen and laymen, with Hindu and Mahammadan priests, teachers, and gentlemen, are engaged in preparing elementary books for publication. Various such works have already been printed in Bangálí, Hinduí, and Hindusthání ; publications in Persian and Burman are passing through the press ; and applications have been received to execute works in Oriyá. The system has been gradually introduced into schools in this city and elsewhere, both under Native and European superintendence; and at Dihlí, 300 of the college pupils are become quite familiar with it, while hundreds of the most respectable people have acquired it : indeed it is now so popular that Native authors are preparing works, which it is confidently expected will secure by their sale a *profit*, both to the editor and printer. Let the system proceed in this manner but six months longer, and its gradual establishment and general prevalence throughout India, with but moderate exertion on the part of its friends, may be considered as settled.

B.

VII.—*The Bodies and Souls of Men, the Objects of Christian Benevolence.*

To the Editors of the Christian Observer.

Dear Sirs,

We have often heard and read of "Walks of Usefulness," and I make no doubt that many of the readers of the Christian Observer have often known something of "the luxury of doing good" to the bodies, if not to the souls, of their fellow men. It is not, however, improbable, that some, while they have felt the pleasure of relieving the pain, or otherwise administering to the temporal necessities, of their fellow creatures, have felt regret, that they could do little or nothing towards relieving their spiritual wants. Permit me, through your pages, to bring to the notice of such, a plan, by which both may be happily combined, and from which the best results may be confidently anticipated;—men's temporal necessities will be relieved, and provision made to supply the still more pressing and appalling wants of their immortal souls.

Many persons are in the habit of distributing periodically small portions of rice, &c., to the poor, of whom there are but too many in circumstances to make the pittance thus given, a boon very gladly and thankfully received. On such occasions, great numbers of the poor, the halt, the blind, are drawn together to partake of the bread that perisheth. The plan, to which I refer, superadds to this distribution of rice, cowries, &c., the proclamation of the Gospel message of Salvation, by which means an excellent opportunity is embraced of making known the Word of Life, to very many who are not otherwise likely to hear it.

This plan was acted on formerly by the excellent Henry Martyn, and subsequently by the late Mr. Adam of Kiddirpúr, by whom the writer was recommended to try it, which he did some two or three years ago, and has continued ever since, but necessarily on a limited scale, though from 150 to 250 persons are brought together every week, many of whom listen with much attention to the Word of Life.

In Calcutta, it has been acted on for a considerable time by Mr. P. Lindeman. For a long time he went on single-handed, administering in this way, to the bodily wants of the poor, so far as his own resources would allow; and at the same time, taking care that the unsearchable riches of Christ should be preached to them, and that they should be directed to Him for the bread which endureth to life everlasting. Latterly, a few friends, among whom I am happy to say are some benevolent Natives, having become acquainted with the nature of his exertions, have liberally come forward with their contributions, to enable him to meet the expenses of an extension of his plan. The consequence is, that his weekly congregation has increased from upwards of 200 to about 700 persons. These come, it is true, for the pittance of rice: but to relieve the bodies of the poor, is a Christian duty; while to endeavour to make them "wise to salvation," is a still more imperious obligation lying on the declared followers of Christ: every opportunity should therefore be embraced to discharge it, and to tell those of Christ who know him not. Should any, by the blessing of God on these benevolent exertions, learn the value of Christ, they will then come to hear of him, rather than to obtain a morsel of rice: or become regular attendants on those places of worship where the Gospel is preached, and the Bread of Life distributed to such as feel their spiritual necessities.

Probably, there are among the readers of the Christian Observer, some who, not able to give religious instruction themselves, will yet feel a pleasure in enabling, by pecuniary contributions, Mr. L. or others, to enlarge their prospects of usefulness, by giving a small portion of rice to a greater number of poor persons than can be now supplied. J.

VIII.—*Chapter of Indian Correspondence.*

No. IV.

[The good cause continues steadily to prosper. Prejudices are every where lessening, and a desire for improvement rises in their place. Already has Education established a line of outposts reaching from Lodiána to Arracan; many of them on the only sure ground, 'the Rock Christ.' And if He lift upon our efforts the light of his countenance, every English school throughout the land shall become a Christian seminary, and innumerable native voices shall be heard, blessing us for training up themselves and their children in the nurture and admonition of the Lord.]—Ed.

1.—Progress of Education in Rajputana.

"*Sehore, 31st October,* 1834.

"With the view of getting a regular supply of such books as I wanted, or rather of such books as my scholars required, I have twice or thrice asked Mr.— to transmit to me a number of books from Calcutta, and to sell them on his own account at such an advance on the Calcutta prices, as would insure him some profit. According to the nature of the proverb "Máli muft, dil be rahm," I am opposed in principle to the gratuitous distribution of books, and wish that such a state of things should be produced that the sale of them might be so profitable as to render the trading in them to be eagerly sought. That state of things will arrive, if it has not already done so, in the course of a very few months.

"The Bhopal Nawáb has been out here under my superintendence for the last month. He is unsteady, and it is difficult to fix his attention for any length of time. I give two hours before breakfast almost daily to his service. He is a boy, however, of great talent and smartness, and has read and digested 40 or 50 pages of Abu Talib's Travels. With the contents of our maps, or rather of the Persian maps, he is tolerably well acquainted; in a short time, his knowledge of them will be more complete. He is delighted with his acquisitions in knowledge, and if I can only get the Begam to allow him to remain long enough under my care, I will give him such a sense of the deficiencies of his people, by enlarging his own knowledge, as will give us the best founded hope of his rightly using the power, he may one day be expected to have, of enlarging the bounds of useful knowledge of the Bhopal people. He is the cleverest prince in Rajputana and Malwa.

"I have derived great assistance from the co-operation of young ——, who has been my guest for the last four months. He had an ardent disposition to advance the good of the natives, before he encountered me: he was also a great advocate for education; but he knew not how to set practically about it. I have taught him to see how to effect the fulfilment of his wishes. How many civil servants of the Company are there scattered over the country also well disposed to promote the cause of education, and still abusing the heartlessness of our Government in the cause. *They do not see that each of us individually is a part of the Government: that if each would do his duty in his own sphere, the change they so ardently pray for would soon be effected.* Do they expect that mere prayers and wishes will accomplish the object; or that Government can afford to disburse annually a crore of rupees for the purpose? They will not look at the thing practically. One year's labour to get the master of a school in their neighbourhood thoroughly versed in all our elementary books would ensure a vast increase of sound knowledge to the present generation.

"I do not want any higher reward, than the sight of the genuine satisfaction of all my scholars, infant or adult, which their very countenances betray when they catch hold of some new and interesting knowledge or truth.

"Let Providence give me health; and in your next visit to Malwa and Rajputana, I hope then to introduce to you a set of chiefs and people satisfied with my controul, well disposed to our government, and full of gratitude for some advances they shall have made on the road to truth and sound knowledge."

2.—On the best means of diffusing Knowledge among the Natives.

"*Sehore, 19th October,* 1834.

"I am exceedingly rejoiced to learn, that you have begun to pay particular attention to the Hindusthání, which I anticipate will one day constitute the written language, as well as the colloquial of the entire continent. At present it certainly has no pretensions to being so; but I feel little doubt that it will eventually become the "Aaron's rod;" although of the Persian supplanting the Hindí charcter, I do not entertain by any means the same certainty, nor, indeed, do I think it desirable. As you have very judiciously printed a little work in both characters (the Fables), the relative demand for these, after depôts have been instituted in the mufassil, will I trust enable you to form some judgment on this point. I anxiously look to the time when the native youths of the metropolis, who have imbibed a strong taste for literature, shall begin to supply the market with works of utility and interest, whether original or otherwise, in their native tongue. I am one of those, who think that, although in countries in their pristine state of barbarism, the work may be begun, as it were, *ab initio*, and in any language or character, which may be deemed most desirable; yet in those already possessing a national literature, nothing important can be effected on a general scale, except, through that with which they are familiar. In Europe, I conceive, that the progress of mind has been unnecessarily retarded by the forced culture of Latin and Greek, while all that is of value in them (excepting their utility to the grammarian) might have been transferred into the national languages, two centuries ago, and the time expended on their acquisition by ninety-nine out of a hundred have been employed with infinitely greater advantage in acquiring knowledge, which few in after-life will persuade themselves to strive after unless early initiated. In this view I have no desire to see English or any foreign tongue made an elementary study. That it should be cultivated in colleges, I think highly desirable, and in the institutions where it is cultivated in all its branches, and with all collateral matters of interests at the presidencies, viewed as a species of normal schools, I feel the deepest interest. I think too, that whereas at Kota we have an opportunity of instilling European literature and European Sciences into the minds of the princes of the land, or their immediate attendants, the most direct means should be at once resorted to; but with regard to the mass of the population, and the bulk of our district schools, at which we must not as yet hope for the attendance of the children of influential persons, the colloquial languages must necessarily be our great and especial care. As yet the labourers in this department are lamentably few, but I trust increasing. While at Ajmír, I commenced translating into Hindusthání by means of a respectable Musalman, some chapters of "Mason on Self-knowledge," but found, he had not the tact requisite for the work; and in truth, to execute it well, I hold it to be essential, that the translator should understand the genius of both languages. I trust that Calcutta will now be able to send forth many such; and that with the blessing of God, we shall ere long see a much greater profusion of really good works in History, Biography, Natural Philosophy, and the fixed Sciences—Morals being as much as possible combined with all. With such works available, the mere institution of circulating libraries, at stations and in large towns, would of itself, I believe, give an amazing impetus to the literary taste of the country at large, provided, however, they be written in conformity with that

taste, not in opposition to it. As an instance, I may mention a little work, entitled the "Subha-bilas," which is sought after with incomparably greater eagerness than any other, and read with avidity. Not having myself read the work, I should apprehend from its not being named in your lists, that it contains something objectionable; but there can, I think, be no reason, why works of the same description should not be made to combine, in an eminent degree, utility with amusement: they would be read with interest and fully understood; while works written entirely after European ideas, are not unfrequently read through as a sort of task, without a single sentiment being comprehended or appreciated: an instance has come to my knowledge where such was the case with Brougham's "Essay on the Pleasures and Advantages of Science," although admirably translated into Mahratta. For the same reasons, I think that one of our first efforts should be to transfer all (and there is much) most valuable in their own literature; which subject Mr. Wilkinson has of late most ably elucidated.

"If the Missionary desire a land not yet watered by the dew from heaven, I would point to Central India, where the darkness is sad indeed, though under our rule."

3.—ADVANTAGE OF INSTRUCTING NATIVE YOUTH IN ENGLISH.

"*Calcutta, Sept.* 21, 1834.

"In educating the natives of India, many have thought that it is easier for one Englishman to learn Bengálí, than for twenty Bengálís to learn English, and this seems very plausible, and is possibly true; but the proposition may be a little varied. Is it not as easy for an Englishman to teach 50 BOYS English, and in the same time, as for an English MAN to learn Bengálí, or any of the native languages? I think it is, and *much* easier, if we may judge from experience; for how is it that while there are not more than about one or two dozen Europeans in this city that have acquired the native languages, there are *thousands* of native boys who have acquired a knowledge of English? I have no doubt that if English *boys* were set to the task, they would as readily become Bengálí scholars as the Bengálís become English; but the truth is, *men* have neither time, patience, inclination, nor memory, for such a task: and thus it is accounted for, why it is more easy for 50 native boys to be instructed in English than for one Englishman to acquire a Native language. And hence I infer that we should immediately set about establishing schools for teaching English; but I have already been anticipated; and this to me is a further proof of the practicability of diffusing English. I find that we have now schools in Dihlí, Agra, Lakhnau, Banáras, Allahabad, Sehore, Kotah, and many other places, where English is chiefly taught; and I have heard that the demand for English spelling books and grammars, &c. is most extensive. I rejoice at this, for I am persuaded, after all, that the English language, and through it, English literature, science, and religion, is the only instrument of Hindú regeneration."

4.—MISSIONARY PROSPECTS IN AKYAB AND SUDIYA', AND ACCOUNT OF THE A'RA'KA'NESE PRIESTS.

"*Akyab, Sept.* 1834.

"Akyab has a school, which, as far as it extends, seems fully to succeed; some two or three Magh boys can read the English language, and appear thoroughly to understand easy lessons in it; the number that attend, however, is few: the principles on which the school is conducted are the Lancasterian. Mr. Fink deserves the thanks of his brethren for the perseverance and zeal with which he carries on his labors; these are not confined to the school, but frequent preaching also occupies him, in the town and its adjacent parts, when the weather permits; he has a few converts in different places, who we may hope, through the blessing of God, will act as good seed, and spread their happy influence around.

"The natives, having seen so few Europeans, and among them so very few who have EVINCED any concern for the honor of the religion, which is now preached to them as that which their rulers possess, it is indeed a wonder that anything at all has been effected; but so it is in all cases, and in all the work truly is of God alone. The natives of course are in nature hard to believe, but when told of the truth, these obstacles, augmented by our own people, are at once seen to be two-fold, as they frequently advance, "If what you say be truth, why do not your own nation believe:"—for of necessity they attach the observance of the creed as a natural consequence upon its acceptance; and to the honor of the benighted heathen, this inconsistency does not attend their deluded professions of a false faith. What a slur upon the Christian, with motives so exalted, so eminently sublime, to constrain him to the practice of that to which with his lips he consents, and with which without a doubt his conscience urges him to comply.

"With reference to the people of this province, there is a great mixture, especially about Akyab, of Bengálís both Musalmans and Hindus, with the Maghs, or Arrakanese; the latter form of course the bulk of the population, and are promising objects for Missionary labors: they have no prejudices of caste; they are naturally an indolent people, though physically far superior to Bengálís; they however frequently evince a great independence of spirit, and in this form quite a contrast to them; they are, notwithstanding, very accessible, and would present fewer artificial barriers than most people, to the reception of the Gospel.

"Their Priests enter first into a vow to renounce the world, its pomps and vanities, and admit of no conformity to it whatever, in any of the fraternity. Their mode of evincing this feature of their profession is by a studied neglect of temporal comforts and usages. Their dress, for instance, is always one sombre color, a reddish brown, in quantity barely sufficient to cover them, composed generally of a short sheet carelessly thrown round the body and across the shoulder. The hair among the Arrakanese is their great pride; the priests in consequence shave their heads, and if not bald, this ornament of nature is never permitted to grow long. As regards money, they admit of no concern whatever in it, and will never purchase even a few necessaries of life, depending solely on the contribution of food from their people; it being their practice to collect provisions for their daily subsistence from door to door. This is done as follows: generally, in the morning, soon after sun-rise, the priests with rosaries in their hands, followed by their disciples with large plates or baskets, pass through the streets without noticing any person or thing; and as they thus patrole their circle or parish, the inhabitants bring out the food they have prepared, and hardly a householder permits them to pass, without adding his mite, in the shape of some eatable or other, into this general receptacle.

"The most conspicuous and really essential feature of these peculiar people, is their exemplary conduct, with reference to the instruction of youth. Their tuition of the children is gratuitous, and connected with this is a custom peculiar to the province; it is that every child must at one time or other be a disciple of the Phúngi or priest, i. e. in other words, devoted to the service of the deity, if it be only one day. The service, which attends this introduction into the religion or creed of the fathers, is the most grand epoch of their lives, and the parents are more anxious to lay by a sufficient sum towards meeting the expense of a display on this occasion, than they were in previously providing the means of their marriage. By this instalment into the priesthood, almost every Arrakanese is able to read and write his native tongue; because, let the rank of the novice be what it may, so long as he is made over to the priest, he remains with him, and must conform to the rules of the convent, (for their establishments approach more to a fraternity of monks than any thing I can suppose.) The disciple, when received, has his head shaved, is professedly dedicated to

their god, and while he continues in the monastery, is regularly instructed in reading and writing, &c.

"Such are the characteristic marks of the people of this province, as regards their religion: that the Maghs will however attend to our instruction notwithstanding their national provision on this head, is obvious from the success of Mr. F. here; who though he has been enabled to make but little way to appearance, is nevertheless listened to by some, and has at times congregations not to be despised; nor in any case can we "despise the day of small things." Tracts likewise in the Magh language, are distributed, and this two-fold diffusion of the Word of Life shall not be in vain—"the bread which is cast upon the waters shall return after many days." Our fellow-soldiers of the Baptist standard, under which Mr. F. is enrolled, have led the way here, and we must not be slack in following on after them."

"*Sudiya, Nov. 2nd*, 1834.

"I have asked Lieut. Charlton, at Sudiya, to endeavour to translate some of your elementary books into the Shan dialect, prevalent in that quarter. The field in that direction is, as Mr. Bruce says, unlimited, and entirely ours for the reaping; but we have no hands and no funds. Would it be possible, as Mr. Bruce suggested, to get a steady Missionary family settled at Sudiya by the assistance of any of the societies? I fear Government will do nothing to aid us. What are the Education Committee doing on my propositions. Formerly, Mr. Scott was allowed a teacher to endeavour to cultivate the minds of the Garrows, but that attempt has died away, probably, because it was made too soon—before there was any general attention paid to education, and the success of the attempt depended entirely on the superintendence Mr. Scott was able to afford to it; but he had his hands full, and probably his workmen were inefficient. If any assistance was allowed us, I would rather it should be given for Sudiya, than any where else in Assam. The Shan tribes are undebased by Brahmanism, and are a fine manly race of people, with none of the superstitions of the western people, and I believe very few vices. They have been obliged from circumstances to live with the sword in their hand, and have been accustomed to a life of rapine and violence; but these barbarians, I consider, much easier reclaimable than the superstitious and debauched population of Bengal."

5.—EDUCATION IN NAGPORE.

"*Lohardugga, Nov. 9th*, 1834.

"The teachers have arrived*, and I hasten to tell you, that they are quite convalescent, and in excellent spirits; in fact, quite well.

"I am delighted with what I have seen of them. They are much superior to any thing I imagined, and I trust that they will be the means of doing much good here; their eagerness to set to work and diffuse the knowledge they have acquired is quite cheering.

"Unfortunately, they have been necessarily so long detained on the road, that they have only arrived just four days before my starting on my tour, so that one object is in a manner defeated, that of having established them, and their school here, before my departure. This I hope, however, is all for the best, for they will now go over to W.'s station, and commence there, and be the means of forming the nucleus of a future establishment there; he has promised to *give* them a house, and his countenance, and wrote to me to recommend him a batch of your books, which he was about to send for; so that though I shall not have the pleasure of immediately superintending the school, I shall still have it in my district, and shall be able to pay a visit

* They were sent from the General Assembly's School, Calcutta.

once a month or so, till I have completed my rounds; when I hope to gather up the scholars and teachers, and locate them permanently at Loharduga.

"W. is very anxious to promote the cause of education, and I am sure, that when he sees these lads, his anxiety will not decrease."

"*Nov.* 13*th*, 1834.

"Our young friends started for Kishenpur yesterday morning, after holding a little school here for a couple of days, during which they did not fail to make a very favorable impression on the people. Their activity and intelligence are admired by all.

"They are certainly very highly fitted for their employment, and I look forward to their doing a great deal of good."

Extract of a Letter from one of the Teachers.

"*Kishenpur, Nov.* 16*th*, 1834.

"After a toilsome journey of 38 days, we have at last arrived at Kishenpur, where we are to open a school, for the present. We have paid our visit to the Agent, whom we found very good and kind, and whose first consideration was to allow us the use of his library.

"I shall now devote my time to do to these semi-barbarous Nagpurians the little good I am capable of, as well as to the study of their language, in which I am very much deficient."

6.—English School at Lodiana.

"*Lodiána, Nov.* 8*th*, 1834.

"You will probably hear from Mr. Charles, who will have the goodness to give you this note, that we have some 18 or 20 boys learning English. Shahámat Alí, a very pleasing Dihlí College young man, has been teaching them, and will continue to give some attention to their instruction. I expect to get a teacher from Dihlí, or perhaps a serjeant from the military at this place, to undertake the drudgery of teaching the mere rudiments, until the more advanced scholars can act as monitors.

"You will be pleased to hear, that at this place, there is a very fair prospect of usefulness. The chief difficulty, perhaps, in this part of India is a feeling of dislike to giving *religious* instruction to the natives.

"Lodiána is a prospering town of 20,000 to 25,000 inhabitants; but the region around is very *sandy*. The distant Himaláya mountains form a very interesting view."

IX.—*Prohibition of public Worship at Sea.*

We have heard, with some surprise, and with a feeling of mingled regret and displeasure, that though there were three Missionaries on board a vessel lately arrived at Calcutta, they were not permitted to enjoy the privilege of regular religious services, usually allowed under such circumstances, and forbidden to preach to the sailors, lest they should be rendered by the preaching of the gospel of peace, disobedient to their Officers!!! We are among the first to recommend order and obedience in subordinates to their superiors, which if anywhere necessary, is especially so on board a ship. But we cannot conceive what there is in the gospel likely to produce insubordination; and we know if experience be appealed to, it will pronounce a very different verdict. We know too that the authority of a captain on board his ship when at sea is great, and to be respected; but we cannot conceive that any captain has the right to say the men shall not receive religious instruction, if there are any capable of affording it, and they are willing to receive it. We know the spirit of British law is directly opposed to such interference between man and his Maker, and it would be well were those who dare to exercise it, to ask themselves what answer they will give at the bar of God for presuming to say that certain persons under their authority shall not be taught their duty to their Maker, or exhorted to fear and serve him,

to repent of their sins and believe in the Lord Jesus Christ. Some may perhaps think us severe, and more severe than required, in the present case, especially as some religious services were observed; the Church prayers being read on the quarter deck in the morning, and a short service permitted in the cuddy in the evening on Sabbath days. These things are acknowledged, and we believe our brethren were thankful for them, though they considered them far short of what they had a right to expect, and what in many cases has been cheerfully granted. It is however the principle itself to which we would more particularly call attention, and to the fact that some captains have peremptorily refused to allow any thing like preaching and praying on board their vessels, while, if we are rightly informed, others have expressed their determination to do so, should they ever have Ministers or Missionaries among their passengers. The question we would ask is not, how such persons will reconcile this conduct to their consciences, or how will they answer for it to the Judge of all the earth, but have they any right to act thus? and if so, under what law of England are they empowered so to act? If there be any relick of dark and persecuting times still on the statute book authorizing such conduct, it surely is time for the lovers of liberty of conscience to step forward and call for its repeal. In the meantime it strikes us, that Missionaries and Missionary Societies would act a wise and judicious part, if before they engaged a passage on board a ship they were to put the question, as to what extent religious privileges would be allowed them; and not to engage their passage until they are assured that no obstruction should be offered to the preaching of the Gospel.

Poetry.

For the Calcutta Christian Observer.

ON THE DEATH OF A BELOVED PARENT.

Who are they around the throne,
  Arrayed in robes of dazzling white,
Surrounding the Eternal One,
  Whose throne is uncreated light?
They assemble together in clustering bands,
And the palm branch is waved in their radiant hands,
And the whole empyrean fane is ringing
With the sound of their voices melodiously singing;
And their song is in praise of *Him*, whose love
Moved him to quit his throne above,
And to sojourn in darkness, and sorrow and fear,
'Mid the pain and guilt of this lower sphere!
These are they who when here below,
Struggled with anguish and doubt and woe;
But His blood, on the cross for sinners spilt,
Cleansed their souls from all stain of guilt;
And His spirit chased all their darkness away,
And enlightened their minds with His heavenly ray,
And His arm conducted them during their race,
From strength to strength, and from grace to grace.
And now their faith is turned to sight,
  And now they enjoy unclouded bliss,
For His presence alone is life and light,
  And they ever shall be with Him where He is.

UNITED STATES.

3.—Progress of Religious Improvement in the Union.

The following intelligence from the United States, contained in letters which we have lately received from persons of various denominations in that interesting country, will be doubtless perused with pleasure by every reader.

"On the first Monday of January last, the churches (or a large portion of them) in this country observed a season of fasting, humiliation, and special prayer, in reference to the conversion of the world. It was a solemn and interesting observance, and has unquestionably been productive of great good. On the second Monday of January was the Sunday-School monthly concert of prayer, and it was suggested to the teachers assembled on that occasion in this city, that they had a deep interest in the subject which had engaged the devotions of the churches on the preceding week; that it was a question of solemn importance to us, what part the Sunday School is designed to act in this grand enterprise, and what dependence is placed on those who have the earliest, and may have the most effective training of a whole generation, to furnish the men and women who are to publish the glad tidings of salvation to all the dwellers upon earth. To determine this point, it was resolved that the second Monday of February should be observed as a day of humiliation and prayer by the Sunday-School teachers in our land, with special reference to the moral exigencies of the world and the agency which Sunday-School teachers may employ, and which the church expects them to employ to meet these exigencies.

The day came, and we have never seen such a day here before. The room assigned for the meeting, and which would probably seat 700 or 800 persons, was full all day, so that there was scarcely room to drop a glove between any two persons, and in the evening another large room was filled with the surplus from the room appointed for the meeting, and very many went away after all. At these meetings a coarse outline transparency was exhibited, shewing the state of the world, as it respects the prevalence of Christianity and heathenism, by light and shade. The effect was very great; many had never felt before what a picture of wretchedness and guilt this earth presents, nor how much faith and love and labour and suffering are necessary before it is reversed.

The map was afterwards exhibited, with appropriate statistics of the moral condition of man, and the efforts made for his conversion, in New York, Boston, Baltimore and Washington. At the latter place, several of the most distinguished members of our national legislation were present, and in all the places a very large number of teachers and others attended the exercise. So powerful was the effect produced by these statements, &c. that our Board have in preparation a small engraved map, (say two feet by one,) representing the same subject, and so coloured as that each teacher can present to his class a complete view of the moral character of the world. This map is to be accompanied by a small manual, containing the necessary statistics to enable any teacher to instruct his pupils intelligently and impressively on the whole subject. It will probably be published before autumn. And we hope within a twelvemonth to have several thousand children in our land pondering in their wakeful moments by night, and in their intervals of study and recreation by day, on the desolations which sin has made in our world, and on their personal obligations to consecrate their earliest strength and affections to the service of the Redeemer in his purposes of mercy towards us. We do not desire, if we could, to make all our children foreign missionaries; but we want them to feel that they are brought into the world for a great purpose; that they have the power to exert a happy influence on the destinies of a world; that their example and efforts, and contributions and prayers, may be instrumental in

accomplishing the most glorious results; and that they overlook the grand end and object of their being, if they overlook their obligations to glorify God in doing all they can to advance the salvation of the world. In one word, we want to overcome the reigning principle of the natural heart, which is *selfishness*, and we want to have the principle of grace, which is love to God and man, implanted in the land in its stead. We are persuaded, and I trust we are disposed to act as if we were persuaded, that every thing must be made subservient to the glory of the Redeemer; that this shall fill all our thoughts, prompt all our plans, and be the end of all our purposes.

I think whatever brings the heathen world directly before the eye of our Christian communities is very useful. Hence objects of idolatrous worship, specimens of rare natural curiosities which associate the place with the people, articles of dress, husbandry, manufactures, &c. not in use in Christian lands, and indicating the state of the useful arts, are of great service. Whenever a perfectly convenient opportunity offers and every thing favours it, a box of such articles would be gratefully received, and the expence of it and its contents cheerfully paid. Among other things, I might have mentioned copies of books in the native languages of the east.

I did not expect to write so long a letter when I began, especially as my time is much occupied in preparing for our approaching anniversary. The state of public affairs in this country is quite deplorable, and affects very injuriously all our interests. We hope, however, to have an interesting aniversary; we shall make the subject of training up this generation of children for the utmost activity in the conversion of the world, a prominent subject, and we hope to arouse the churches to see the importance of so doing.

I have had two or three very agreeable interviews with Rev. Dr. Bolles of the American Baptist Missionary Society, and our mutual friend Mr. Lincoln, and I find them fully coinciding with the views above expressed. The former seemed to feel the subject very deeply.

I beg you will let me hear from you soon, and command my services in every thing in which they can be useful to you. It is gratifying to me to think that I can in any manner advance the usefulness of a Christian brother in a distant land, whose face I have never seen and never expect to see in the flesh. That I may be so happy as to meet you with joy in the presence of our common Lord and Master, may God of his infinite grace grant, through Jesus Christ.

There is great progress here in regard to Missions, very great; the American Bible Society are anxious to find ways and means for profitable operation abroad. The Tract Society in the same way are preparing largely for foreign distribution. The Sunday-School Union wishes to engage in a similar effort to extend their publications to heathen countries. The Missionary Societies are looking out for new fields, and are anxious to keep occupied all now taken. It is said there is now no want of money, but of men. Yet many young men are coming forward. In a college at the South, one-third of the students have resolved to become foreign missionaries. Revivals of religion are bringing forward many young men for the work: there have been revivals in *nine* colleges within a few weeks; there are several instances now of remarkable and extensive attention to religion in various places:—the kingdom of Christ is advancing. May it come quickly,

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There perhaps never has been a more marked improvement in the state of feeling among Christians in this country than occurred about the first of this year. It was agreed upon by the principal denominations to unite

with the Baptists, who have for some years observed the practice, in observing the first day of the year, or in some cases the first Monday, as a special day of fasting and prayer, for the outpouring of the Spirit.

It was observed very extensively, and almost universally with a depth of feeling rarely known. Already is the complexion of things far better than for two years past. Scarcely ever has the love of piety, both in acting, giving, and devotion, been so gratifying.

From every quarter this is the statement. In some places conversions have been numerous, almost without precedent, in proportion to the population. O that it may continue the same throughout the year.

WEST INDIES.

4.—BAPTIST MISSION, JAMAICA.

The following very interesting notices of Missionary operations in this Island, are taken from the Missionary Herald for June last.

A variety of intelligence from Jamaica has lately arrived, the general aspect of which is highly encouraging; and in no respect more so, than in the striking change which has taken place in the feelings and conduct of some who, a few months ago, were most violently opposed to our Missionaries.

In the Eastern part of the island, Mr. Kingdon, in the month of December, was taken ill of the fever, and for some days his life was despaired of. At the critical period when every moment was expected to be the last, Mrs. Kingdon, being alone, sent for aid to the house of a neighbouring proprietor, who had, some time before, so violently threatened Mr. K., that he felt it needful to retire to Kingston for safety. Now, that very gentleman responded to the call of distress, took with him some hock wine, which he administered with his own hands, and was thus instrumental in preserving the life of our Missionary. Observing that the house in which Mr. K. resided was so damp, owing to the want of repair, as to be quite unfit for his habitation, he invited the Missionary and his wife to his own mansion for a while. Since then, he has intimated his wish that Mr. Kingdon should undertake the tuition of his sons, and has desired all his slaves to attend on his ministry! *When a man's ways please the Lord, he maketh even his enemies to be at peace with him.*

Equally encouraging are the accounts from the other parts of the island. As one specimen, we subjoin a letter received by one of our brethren from a neighbour, who had, during the insurrection, shown the most awful malignity. We forbear, for obvious reasons, giving any clue to the locality; the letter is published, to encourage faith and confidence in God, and to promote the pious wish of the esteemed brother who sends it—"that it may excite to prayer on behalf of the writer."

"I have the pleasure to acknowledge the receipt of some religious pamphlets from you, through the medium of ———. I cannot sufficiently express to you my feelings on the occasion, particularly coming as they do from a gentleman whom I have done all I could to injure, as also every one of his followers, without ever having received injury at their hands. I hope I shall read them with profit, both for my temporal and eternal welfare. Situated as I am, absorbed in sin, and having every allurement which either gratifies the eye, or satisfies the taste, and knowing, as I well do, the sinfulness of such a continuance, I cannot dwell upon these circumstances without regretting that the many virtuous precepts which a dear religious mother attempted to instil into my mind, have been thrown upon hitherto barren ground. Except at certain periods feeling a poignancy of regret that my mind cannot dilate upon, I have brought forth no fruit, not even that of repentance; and when I review my past life, I cannot but think that one of the greatest mercies of the Almighty is, that of allowing a man to live who was capable of organizing a band of sinners to destroy a temple devoted to his worship. Live I do, a monument of my own shame. I thank you for the present: I am more than obliged."

On the much-regretted departure of Earl Mulgrave from Jamaica, the Baptist Missionaries, in connexion with the Evangelical Clergy of the island, and the Moravian and Scottish Missionaries, presented a joint Address to his Excellency, expressing their grateful sense of the benefits resulting to the colony from his mild and equitable administration, and their earnest and respectful desires for his future welfare. His Lordship's reply to this address is couched in terms so honourable to both parties, that we cannot refrain from inserting it for the gratification of our readers.

" Gentlemen,

" In returning you my best thanks for this Address, I must commence by assuring you of the peculiar gratification I derive from seeing such an union on such an occasion. The value of this testimonial is much enhanced, when it is the combined expression of approbation, on the part of good men engaged in a common cause, and in the service of Him, who we are taught to believe knows no distinction amongst those who are faithful and diligent husbandmen of His word.

" It will, indeed, always be a pleasing reflection to me, that under the Divine blessing, my conduct has been thought to have mainly contributed to produce the present favourable state of public feeling, as to the religious instruction of the lower orders.

" Having, through all my early political life, strenuously advocated, upon every occasion, the removal of the last remnants of intolerance from the British Statute Book, I was not likely, when here exercising the authority of my sovereign, to submit to any illegal attempts at a revival of religious persecution. But, to all of those who have concurred in this Address, towards whom the protection of the law was previously doubtful, as well as to that body of Dissenters who have before addressed me, I must here return my thanks for their discreet and praise-worthy conduct during the period of my government.

" The confidence they have uniformly shown in my good intentions on their behalf, which has frequently induced them to practise a patient forbearance under temporary difficulties and unmerited evils, has, I am convinced, by an avoidance of unnecessary collision, tended to secure the successful prosecution of your several duties in that path which is most acceptable to the Divine Founder of our religion—that of peace and good will towards men."

After having had to encounter a variety of annoyances and interruptions in his work, both at Vere and Old Harbour, Mr. Taylor is permitted to rejoice, not only that the word again has " free course" among his congregations, but " is glorified" also in the conversion of sinners to God. At Old Harbour, *ninety-five* were baptized in the sea on the first of December last, in the presence of a great concourse of people, including some individuals of high respectability, when all was conducted in the most peaceable and orderly manner.

In a subsequent letter Mr. Taylor expresses his thankfulness and joy that the Christmas holidays had passed over without the slightest disturbance; and speaks with lively satisfaction of the continued and increased prospects of usefulness which were opening around him. He was commencing (4th of March) a new station in the adjoining parish of Clarendon, where many were very anxious to hear the Gospel, but could not attend at Vere on account of the distance. This bids fair, Mr. Taylor thinks, to be of more importance than either of his former stations, as a great number of free people have settled there, many of whom are married, and live respectably in neat little cottages which they have built for themselves. " In short," he concludes, " it is the most civilized country place which I have seen in Jamaica. I do assure you I consider myself to be one of the happiest men in all the world. I thank God that he has spared me so long, and may he bless all our endeavours to further his cause."

At Manchineal and Morant Bay, the regular course of Mr. Kingdon's labours has been transiently interrupted by the necessity, already mentioned, of repairing the Missionary premises; but every thing conspires to strengthen the hope that, when the worship of God shall have been statedly resumed, a blessing will follow. Well may our brother feel encouraged in the Lord his God, when he is permitted to say, concerning persons of influence, lately furiously hostile, " they appear to be truly concerned to know the way of salvation, and join in pious conversation very earnestly. At night, the New Testament was put before me, and I was asked to pray. I could scarcely believe the testimony of my senses when glancing at the past."

Nor have these tokens for good been confined to the south part of the island. From Port Maria on the north, Mr. Baylis, in a communication of rather earlier date than those we have now been quoting, gratefully owns " the Lord has been pleased to give me great encouragement in my work. The congregations here and at Oracabessa have very much increased; and on Sunday, the 4th of August, I had the pleasure of baptizing forty-three persons at Port Maria, and receiving them into the church. It was a very pleasant, and I hope profitable, day; the ordinance of baptism was administered in the open sea; great numbers of people were present—some on the shore and some in canoes on the water; all behaved orderly, and many appeared to feel much interest in the services. The congregations at the chapel that day were so large that great numbers could not get inside, but stood at the doors and windows to listen. We have several candidates, whom we expect to baptize in a short time."

Mr. Abbott, who has been occupying, *pro tempore*, the station at Montego Bay, narrates the progress made in re-organizing the church there, and unites with the affectionate people who were so long under the care of Mr. Burchell, in desiring that he may speedily return among them. He is anxious also to re-commence the station at Lucea, and we trust that the arrival of our friends Hutchins and Dexter may have enabled him, before now, to take some steps towards that desirable object. Mr. Dendy informs us that at Falmouth the temporary place of worship is crowded to excess, and that he has succeeded in re-organizing the Sunday-school, which already exhibits a total of 208 scholars on the list. Both of these esteemed brethren have visited the neighbouring stations of Rio Bueno and Stewart's Town, and were exceedingly gratified with what they saw and heard. It is indeed matter for joyful surprise, that the long suspension of religious ordinances among these poor people has not abated the desire for them, but that they appear to consider "the feet of the messengers," who bring them the tidings of the Gospel, as "beautiful" as ever! "At Savanna-la-Mar also," says Mr. Abbott, "so lately the Aceldama of Jamaica, every facility would now be afforded, and much respect shown to our Missionaries by those very men who, in 1832, under the maddening influence of party feeling, sought their blood."

Such is the brief and necessarily rapid summary of the principal features of the many letters we have lately received from this interesting portion of the Missionary field. What impression the recital may make on the minds of our readers we know not; but must venture to say, that our own feeling is, that we are laid under deeper obligations than ever to adore the Divine goodness, and to address ourselves with new energy to the work entrusted, by His providence, to our hands.

At length, an official communication has been received from the Colonial Office, stating that, although His Majesty's Government, after giving the most anxious consideration to the subject, could not feel themselves justified in granting the claim of the Society for the reimbursement of the loss sustained by the destruction of our chapels, out of the public funds; yet, that in order to facilitate the return of "the able and zealous Missionaries" who had been compelled to quit the island, they had resolved to apply to Parliament for the sum of £5510, being the amount of outstanding liabilities on account of the chapels aforesaid.

We confess that this decision is not what we had expected, but must forbear to make any further remarks for the present. It is evident that a call is now made in Providence on those friends of the Society who are able to contribute liberally towards an object of such interest and necessity as this.

AFRICA.

5.—South African Mission.

The subjoined extracts from the journal of Mr. Palmer, at Morley, in Mamboo-Land, suggest various considerations, both painful and pleasing. Our friends will peruse with painful feeling the illustrations here presented of the ignorance, the moral and civil degradation, and the manifold wretchedness, which in that country, as in every other, mark the condition of men on whom the light and grace of the gospel have not exerted their benign and regenerating influence. But they will read with emotions of grateful satisfaction the indications which continue to be afforded, among the tribes of Southern Africa, of an eager desire to obtain Christian instruction for themselves and their children: and of the "great and effectual door" which is opening before us for their temporal and spiritual improvement.

"June 10th.—I left home this morning, and called at several kraals to know the reason of their absence from chapel on the Lord's day. Some pretended they could not tell when it was Sunday; others said, that we did not pay them, &c. I arrived at Depa's kraal. He seemed much pleased at my coming; and when I began to talk about God, he said, 'I would come, I would come to the great place to hear about it, but I cannot because of my legs' (referring to his rheumatic complaint). 'It was pleasant when I was there one day; and I would always come on Sunday, but I cannot walk.' Thus, though he is altogether in the dark on religious subjects, yet he seems very anxious to hear. I spoke to him about his soul, God, eternity, &c., and was much pleased with the manner in which he joined me in repeating the Lord's Prayer in the Caffre language. After leaving him we proceeded to Cetanie's cattle-place.

"Cetanie is Depa's nephew, and a Chief of considerable influence in this neighbourhood. We found him at home, and after the usual inquiries after news he began to make excuses for not coming to God's house. Upon being informed we were going to Quobelie's kraal, (distant about ten miles,) he offered himself, accompanied by one of his men, as our guide. When I arrived at Quobelie's, I saw, for the first time, Depa's sister. Bete is a fine-looking old woman, with hair as white as snow; has the appearance of having been a tall stout woman, with European features; but she is so troubled with rheumatism that at present she cannot walk, and, in consequence of always sitting on the ground with her knees up, the sinews are so contracted that she cannot possibly bend the knee at all, and is therefore unable to rise. She requested me to cure her; and when I informed her that I feared it was too late, she begged me to try, saying, 'You can make iron soft, and how is it you cannot make my sinews soft?' She then asked for something to give a Caffre doctor: of course I stated that the dancing of a Caffre doctor would be of no avail. When she seemed unwilling to believe this, I proposed that she should get a doctor on the following terms:—that he should not be paid until the cure was effected, and then when she walked to me, I would pay the doctor five head of cattle; and that in case the doctor did not succeed he should pay me five head of cattle. When she said no one would agree to it, I embraced the opportunity of showing the folly of calling those doctors who knew they wrought no cures, and only laughed at those who paid them.

"When I directed her to pray to God, she asked, 'Where does God live? How can I pray to him when I don't know where he is?' I inquired if her mother never talked to her about God; and, as though ashamed of her mother's negligence, she said, 'I was too young, when my mother died, to recollect.' I replied, 'That cannot be, as your son was a young man at the time of your mother's death.' Finding I knew this, she said, 'Why did she not? I am her child, and God is a person my mother knew. I think she had so much to do with law (meaning politics) that she forgot God. You are of the same generation: you must call my mother up again. Why did God let her die?' She appeared very attentive, while I talked to her about the Great Word. O! how painful to behold one so old, and the daughter of a European, thus as dark as midnight!

"On my return home, I passed several kraals, and saw enough in this day's ride to convince me of the great necessity of praying for more labourers. I rode about forty miles, and yet have seen but part of one of the tribes connected with this station. It is true, the gospel is among them; but then such is the distance they have to come, and such their ignorance of the value of the gospel, that they seldom come, except those within three or four miles of the station. We do not expect to be able to carry it to every kraal: could we have it placed in every principal clan, and thus within a reasonable distance for the people, we should be thankful. I shall do all I can; but what is that, when compared to the demand their lost condition makes upon me? On the Sabbath, it is true we have upwards of four hundred hearers; and in our own neighbourhood a Sabbath is known; but at the distant parts of the tribes connected with this station, no worship is known on that holy day. They can be visited occasionally in the week days; but so many and so various are the duties devolving on a Missionary here, that he cannot be much from home without the station suffering loss. We have no Class-Leaders, Local Preachers, or Sunday-school Teachers to help; consequently all rests upon the Missionary and his assistant. 'The harvest truly is great, but the labourers are few.'

"12th.—This morning I received a letter from brother Satchell, stating that the Zulas are returned to Natal. God has graciously answered our prayers. It appears they left home with the intention of making an attack on the Amapondas, but were directed to go a circuitous route, to conceal their intentions, in doing which they got into a strange country, and knew not what course to take. After consuming their cattle, and eating their shields, many died of hunger: and when reaching home in this helpless condition, some of their neighbours made an attack upon them, and destroyed a great number. It is supposed many thousands were lost either by hunger, or the attack made upon them. As I suppose brother Satchell has given you the particulars, I have mentioned it without going into detail.

"The hand of God is seen in this affair. Such a thing was never heard of, even by the old men of this country. The natives say, 'An army to lose itself, is a new thing: and it must have been done by the prayers of the Englishmen, who are always praying to be kept from war: and now we see God has answered, and, without fighting, the country has been spared.' I trust this will be productive of good, as the people are ascribing it to God: and that they being delivered out of the hands of their enemies, will serve him without fear, in holiness and righteousness before him in all the days of their life.' While the natives are ready to acknowledge it as an answer to our prayers, we cannot forget the thousands of prayers that are daily made for us in Britain. We still say, 'Brethren, pray for us.' Had the Zulas succeeded against the Amapondas, we should not have escaped.

"13th.—This morning the great chief's principal son came to hear the news: when I stated to him what I heard yesterday, he seemed filled with wonder; and when I asked him how we could account for it, he replied, 'It is Fixo' (God): 'we never knew an army lost before.' In the afternoon one of the principal counsellors came, and when he heard the news, he replied, 'It is Fixo.' Thus have we an opportunity given us of preaching to them the necessity of making his word their delight who has preserved them in a way never heard of before. Even the heathen are saying, 'The Lord hath done great things for them.'"

DOMESTIC OCCURRENCES.

[Where the place is not mentioned, Calcutta is to be understood.]

MARRIAGES.

OCTOBER.

8. At Simla, Montague Ainslie, Esq., Bengal Civil Service, to Mary Ann, the daughter of Colin Campbell, Esq., Superintending Surgeon at Kurnaul.
10. At Cuddalore, Lieut. H. Garnier, 4th Cavalry, to Catherine, third daughter of Lieut. Col. Maclean, Madras European Regiment.
13. At Bombay, Mr. W. Portlock, to Miss Francis H. Barnes.
14. At Ghazeepore, Lieut. C. Desborough, "the Buffs," to Mary, eldest daughter of Col. Cameron, of the Buffs.
15. At Cawnpore, Mr. G. Reid, to Miss Matilda Dickson.
21. At Dinagepore, J. Flyter, Esq., 64th Regt. N. I. to Caroline Louisa, the youngest daughter of J. French, Esq., C. S.
27. At Kurnaul, Capt. Philip Francis Story, 9th Light Cavalry, to Anne, only daughter of Lieut. Col. Rich.

NOVEMBER.

1. At Bombay, Lieut. E. A. Farquharson, to Mrs. H. Morgan.
— At Jubulpore, Manalon C. Ommanney, Esq., Civil Service, to Louisa Engleheart, second daughter of Lieut. Col. Costley.
5. At Agra, Mr. Hugh Gibbon, to Miss Delia Claxton.
8. Mr. Charles Michel, to Miss Eleanora Henriques.
14. The Rev. John Charles Gottlob Knorp, Missionary at Benares, to Miss Anne West, of Islington.
15. Mr. A. Mendis, to Miss Anna Picachy.
18. Mr. Louis Peter Preyre, to Mrs. Isabella Ann Nois.
22. Capt. Henry Cunningham, Madras Cavalry, to Anna Maria, eldest daughter of Brigadier Bowen.

BIRTHS.

OCT.

4. At Cawnpore, the lady of Capt. Roberts, Horse Artillery, of a daughter.
8. At Dinapore, the lady of Lieut. Knyvett, 64th Regt. N. I. of a daughter.
15. At Simlah, the lady of Lieut. C. Codrington, 49th Regt. N. I. of a daughter.
16. Mrs. Robert Campbell, of a daughter.
18. At Kota, Rajputana, the lady of A. D. Johnson, Esq., of a daughter.
19. Mrs. W. S. Lambrick, of a son.
21. At Dinapore, the lady of Octavius Wray, Esq. Surgeon, of a son.
22. Mrs. Ed. Petersham Webb, of a daughter.
23. Mrs. George Clarke, of a daughter.
— Mrs. E. Stewart, of a daughter.
— At Bhaugulpore, the lady of J. Innes, Esq., M. D. of a daughter.
24. At Mymunsing, the lady of J. Dunbar, Esq., C. S. of a son.
25. At Ghazeepore, Mrs. Edward George, H. M.'s 3rd Buffs, of a daughter.
26. Mrs. M. Cockburn, of a daughter.
27. The lady of Capt. D. Ovenston, of the Barque *Falcon*, of a daughter.
— At Dinapore, the lady of Capt. Hope Dick, 56th Regt. N. I. of a daughter.
— Mr. C. V. Mayer, of a daughter.
28. Mrs. F. Rebeiro, of a daughter.
30. The lady of J. R. Colvin, Esq., of a son.
— Mrs. B. F. Harvey, of a son.
— Mrs. Charles Fordyce, of a son.

NOV.

2. Mrs. Alexander Ardwell, of a son.
— The lady of Capt. Jos. Nash, of a son.
3. Mrs. Wale Byrn, of a daughter.
7. Mrs. Paul Martinelly, of a daughter.
— At Lucknow, the lady of Capt. E. J. Watson, 59th Regt. N. I. of a daughter.
— At Loodiana, the lady of Capt. Cox, of a daughter.
10. At Berhampore, Mrs. J. Concannon, of a daughter.

11. The lady of the late Capt. J. W. Rowe, Act. Fort Adjutant, of a daughter.
— Mrs. M. Kenyon, of a son.
— The wife of the late Mr. John Agacy, of a daughter.
12. Mrs. F. Palmer, of a daughter.
— At Midnapore, the wife of Mr John Sinaes, of a son.
14. The lady of Capt. W. Boothby, of a daughter.
15. The lady of Capt. R. Boileau Pemberton, of a son.
17. Mrs. D'Cruz, of a son.
19. The lady of Lieut. Col. Swiney, of a son.

OCT. DEATHS.

13. Mr. J. M. Henriques, aged 42 years.
— At Neemuch, Captain G. Cumine, 61st Regt. N. I.
15. At Bhossawar, Lieut. D. Robinson, 65th Regt. N. I.
— At Delhi, Captain Patrick Grant Matheson, Commissary of Ordnance.
16. At Meerut, Eliza Mary, the lady of H. Torrens, Esq. S. C. aged 28 years.
18. At Meerut, Cornet C. Cunliffe, son of Col. Sir R. Cunliffe.
— At Benares, the infant daughter of Lieut. G. E. Hollings.
20. At Buxar, the infant son of Lieut. G. M. Sherer, aged three weeks.
21. At Bhaugulpore, Lieut.-Col. Commandant J. J. Alldin, aged 59 years.
— At Purnea, Mr. John Neville, aged 29 years and 4 months.
— At Delhi, Thomas William Staines Collins, son of Thomas William and Eleanor Collins, aged 12 years and 6 months.
24. At Delhi, Amy Eveline, daughter of Thomas William and Eleanor Collins, aged 3 years.
25. Mr. Joseph Straussenberg, aged 64 years and 7 months.
26. Mr. N. G. Fowler, H. C. Marine, aged 27 years and 9 months.
28. James Daniell, Esq. aged 50 years and 3 months.
30. At Boolundshuhur, George Mertins Bird, Esq. C. S. aged 27 years.
31. James Leighton, Esq. aged 22 years and 8 months.

NOV.

3. The infant son of Mr. Lingham, aged 1 year and 6 months.
— Mr. Moises Assay, aged 50 years.
4. Mr. John Chalmers, of the Ship *Palmira*, aged 22 years.
— Mr. Charles Futtle Donald, aged 16 years and 4 months.
— Mr. Abraham Greenroode, Tide-waiter, aged 31 years.
— Mr. C. Cordozo, aged 57 years and 11 months.
7. Mr. Thomas Noton.
8. Mr. Matthew D'Silva, aged 77 years.
9. John James, son of Mr. B. Heritage, aged 4 years and 9 month.
— Mr. A. L. D'Abreo, aged 33 years and 8 months.
10. Mrs. Francisca Isabella Jebb, aged 34 years and 10 months.
— Mary Ann, wife of Mr. William Hunter, aged 24 years.
— Master John Hastie Cock, aged 3 years and 2 months.
— Mr. Freeborne, aged 38 years.
11. Mrs. Elizabeth Mary, wife of H. Barrow, Esq. aged 44 years.
12. Mr. G. Baker, of the Ship *Sir Edward Paget*, aged 30 years.
14. At Berhampore, Mr. James Jones, aged 70 years.
16. At Berhampore, R. Mainwaring, Esq. fourth son of T. Mainwaring, Esq, Civil Service.
— Miss Jane Barnes, aged 18 years.
18. Mr. Robert Wm. McCarthy, aged 46 years.
— Captain James Troup, of the *Jessie*, aged 42 years.
— At Dacca, James Thompson, Esq.
19. At Serampore, Mrs. A. King, aged 38 years.
20. Mr. W. Dawson, 3rd Officer of the ship *Hashmy*.
23. Captain Charles Dew, of the country service, aged 40 years.

Shipping Intelligence.

OCT. ARRIVALS.

27. Nancy, (F.) C. Pieck, from Bordeaux 10th July.
— Jessy and Vesper.
29. Euphrasia, (Brig,) J. F. Lenepreau, from Mauritius 18th September and Madras 15th October.

Passengers.—Major J. Scott, Mr. J. Williamson, Mr. W. Henderson, and Mr. J. Jackson.

— Mary, (Brig,) J. Morton, from Madras 8th Sept. and Ennore 15th October.
— Colonel Newall, Charles Kail, from Cochin 17th and Allepee 22nd September, and Madras 16th October.
Passenger from Madras :—Mr. C. S. Rodgers.
— Kyle, (Barque,) T. Fletcher, from Glasgow 2nd July.
Passengers from Port Glasgow :—Mrs. P. Miller, Mr. J. Miller, Mr. James Donaldson, Surgeon; and Mr. John Aitchinson.
30. Camella, (Barque,) D. W. Petrie, from Liverpool 25th April and Madras 6th October.
— Horison, (F. Barque,) S. Barnard, from Marseille 29th May.
31. Hibernia, R. Gillies, from London 16th May, Cape 18th August, and Madras 15th October.
Passengers from London :—Mrs. McNaghten, Mrs. Indge, Mrs. S. Indge, Mrs. Queros, Captain McNaghten, Captain Bremer, Mr. Steer and Dr. Bousfield, B. N. Infantry, Mr. Queros, Mr. Cumer, Mr. Cave, Mr. Franklin, and Mr. Hughes, merchants; 2 Master Queros, 2 ditto Indge, and 2 Miss Queros.
— Tauje, R. Richards, from Bombay 30th Sept. and Allepee 14th October.

Nov.

1. Ferguson, Adam Young, from London 7th and Downs 11th July.
— Coldstream, (Barque,) P. H. Burt, from London and Downs 20th June, and Madras 13th October.
— Samdany, P. Deverger, from Juddah 7th July, Bombay 1st, and Allepee 12th October.
— Futta Salam, Nacoda, from Bombay 1st and Allepee 14th October.
8. Andromache, J. Andrew, from Madras 18th and Ennore 25th October.
Passengers from Madras :—Mrs. Torrens, Col. Torrens, Mr. John Tombs, Cadet, and Master Torrens.
17. George, J. H. Lovett, from Salem 29th July.
21. Quebeck Trader, (Barque,) J. L. Wood, from Bombay 20th October.
22. Lawrence, (Barque,) H. Gill, from Liverpool 21st July.
— Sophia, (Barque,) J. Rupson, from Singapore 16th and Penang 24th October.
Passengers from Singapore :—Mrs. Younghusband, Joseph Younghusband, Esq. Merchant, and Mr. Stevens, Master Pilot.
23. Futty Rohoman, Abraim Nacoda, from Juddah 7th and Mocha 30th August, and Penang 15th October.

Oct. **DEPARTURES.**

23. Fame, J Richardson, for Mauritius.
— Pegasus, (Barque,) R. Howlett, for Sydney.
— L'Ange Gardien, (F.) Toury, for Bourbon.
24. Upton Castle, J. E. Duggan, for China.
— Duke of Roxburgh, J. Petrie, for Bombay.
Passengers.—Mrs. L. M. DeSouza, L. M. DeSouza, Esq., and John DaRocha, Esq.
26. Atwick, (Barque) H. McKay, for Penang and Singapore.
— Cleveland, W. Morley, for Bombay.
28. Edina, (Barque,) J. Norris, for China.

Nov.

7. Palmira, W. Loader, for Bombay.
8. Elizabeth, (F.) J. Latapie, for Bourbon.
— Ruby, (Barque,) W. Warden, for Singapore and China.
13. Orontes, J. Currie, for Arracan.
— Resolution, (Barque,) G. Jellicoe, for Arracan.
16. Fatima, G. Fethers, for Liverpool.
— Anna, (Brig,) J. King, for Moulmein and Rangoon.
18. Sultana, C. D. Rice, for Bombay.
23. Eamont, (Barque,) N. Bartshall, for Rangoon.
Passengers per Exmouth for London.—The Hon'ble Mrs. Sinclair, Mrs. Corrie, Mrs. Millet and child, Mrs. Clarkson, Mrs. Rundle and child, Mrs. Watson, Mrs. Ellerton, Mrs. Smith, Misses Corrie and Archdeacon Corrie, Mr. Millet, Capt. Rundle, Capt. Watson, Lieut. Halliday, Mr. Pinto, Mr. Wish, Mr. Smith, A. Beattie, Esq., two Master Tullohs, Miss Belli.

Meteorological Register, kept at the Surveyor General's Office, Calcutta, for the Month of October, 1831.

Day of the Month.	Minimum Temperature observed at Sunrise.					Maximum Pressure observed at 9h. 50m.					Observations made at Apparent Noon.					Max. Temp. and Dryness observed at 2h. 40m.					Minimum Pressure observed at 4h. 0m.					Observations made at Sunset.					Rain, Old Gauge.	Rain New Gauge.
	Observed Height of the Barom.	Temper. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind. Direction.	Obsd. Ht. of Barom.	Temper. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind. Direction.	Obsd. Ht. of Barom.	Temper. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind. Direction.	Obsd. Ht. of Barom.	Temp. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind. Direction.	Obsd. Ht. of Barom.	Temp. of the Mercure.	Of the Air.	Of an Evap. Surface.	Wind. Direction.	Obsd. Ht. of Barom.	Temper. of the Mercury.	Of the Air.	Of an Evap. Surface.	Wind. Direction.		
1	29,566	80,	80,7	80,3	N. E.	,024	84,5	87,3	84,8	N.	,936	85,	87,5	85,	N. E.	,896	82,5	82,	80,5	N.W.	,874	82,	81,2	80,3	N. W.	,886	81,4	81,	80,	CM.		
2	,948	80,4	79,3	79,3	CM.	,994	84,2	87,8	84,5	N. E.	,952	85,	88,6	85,	N.	,894	86,2	91,2	86,8	N. E.	,876	86,	90,5	85,7	N. E.	,890	84,3	85,7	84,	N. E.		
3	,974	79,8	78,7	78,7	N. E.	,030	85,	87,2	83,8	N. E.	,008	85,3	86,6	84,2	N. E.	,936	85,1	88,	84,	E.	,934	85,	86,7	83,5	E.	,938	83,4	84,3	82,2	E.		
4	30,036	80,5	79,2	79,2	N. E.	,072	80,5	80,	79,	E.	,032	81,2	80,4	78,5	E.	,960	82,4	82,	80,7	N. E.	,976	82,3	82,	80,5	E.	,982	81,7	80,	79,6	N. E.		
5	29,960	77,4	76,3	76,	Nb.E	,010	78,7	77,	75,8	Eb.N	,992	78,7	76,5	76,2	N. E.	,952	79,	77,4	76,8	Eb.N	,944	78,7	77,	76,5	N. E.	,950	77,5	76,4	76,	Nb.E		
6	,956	76,6	74,6	74,6	N. E.	,992	77,8	75,8	76,	N. E.	,968	77,3	75 3	76,1	N. E.	,926	77,6	75,7	76,	N. E.	,924	77,4	75,7	76,	N. E.	,934	76,7	74,6	75,	N. E.	3,20	2,90
7	,958	76,7	75,4	75,4	N. E.	,016	78,8	79,8	78,6	CM.	,986	79,8	81,8	81,5	S. E.	,952	80,5	82,9	80,8	S. E.	,952	80,1	80,5	79,8	S. E.	,950	75,7	79,2	79,	CM.	0,08	0,08
8	,956	76,9	76,	75,5	CM.	,000	79,3	81,7	79,8	CM.	,970	80,4	85,5	82,1	S.	,926	81,4	86,	83,	S.	,920	81,2	81,5	80,7	S.	,924	80,3	80,1	80,	CM.		
9	,934	78,3	77,3	77,3	CM.	,972	81,	84,5	82,	N. E.	,936	82,	86,8	83,	N. E.	,884	83,4	87,	84,5	N. E.	,870	83,1	86,9	84,4	N. E.	,882	81,8	85,6	83,7	N. E.		
10	,968	78,3	77,	76,6	N. W.	,028	82,1	86,	83,6	N.	,996	81,5	88,	84,2	N. E.	,936	84,3	88,5	85,5	N.	,916	84,5	89,9	86,	N. E.	,924	82,7	85,8	83,7	E.		
11	,972	78,	76,7	76,5	N. E.	,030	83,8	86,2	84,	N. E.	,002	84,3	89,	85,5	N. E.	,926	84,7	90,2	85,7	N. E.	,900	85,2	89,4	86,	N. E.	,916	84,4	86,5	84,7	N. E.		
12	,920	77,4	76,	76,	N. E.	,974	82,8	87,5	83,7	N.	,950	84,5	88,	85,	N.	,910	84,9	89,3	86,	N.	,900	85,2	89,4	85,8	N. E.	,912	84,	85,7	83,3	CM.		
13	,910	79,7	76,	75,8	N.	,966	84,	87,	84,4	N.	,956	85,	90,2	80,5	N. E.	,880	85,1	90,7	86,6	N. E.	,880	85,4	90,7	86,3	Nb.E	,886	84,	85,8	83,5	E.		
14	,992	80,2	79,	79,	CM.	,062	83,7	84,	83,5	S. E	,040	83,6	84,2	81,4	E.	,988	81,7	80,4	79,6	N. E.	,988	80,7	79,	78,7	E.	,996	79,2	78,	77,4	E.		
15	,970	76,4	75,	74,8	N. E.	,020	78,4	77,	76,7	Eb.N	,996	79,	77,8	78,3	E.	,940	80,2	79,2	79,	S. E.	,936	80,8	78,5	78,7	S. E.	,940	79,	78,	78,2	S. E.	2,20	2,05
16	,920	77,5	76,3	76,5	E.	,984	79,	78,5	78,3	E.	,964	80,4	81,2	80,2	S. E.	,912	82,	81,7	81,2	S. E.	,900	80,6	79,5	80,4	S. E.	,910	79,4	77,8	78,	E.	0,64	0,60
17	,916	75,2	74,3	74,	N. E.	,968	80,3	80,6	79,6	Eb.N	,940	80,7	80,5	80,5	N. E.	,890	80,6	80,4	80,	N. E.	,890	80,8	80,7	80,4	N. E.	,890	79,8	78,3	77,8	Eb.N	1,00	0,93
18	,942	78,	77,	77,3	N. E.	,014	80,2	82,2	80,7	E.	,990	81,5	86,2	84,	E.	,932	81,2	80,8	82,	N. E.	,918	80,7	80,7	80,7	N. E.	,926	79,6	78,	77,6	N. E.	1,10	0,10
19	,968	79,	78,	78,6	CM.	,026	83,7	86,7	85,4	E.	,006	84,4	87,3	84,7	S. E.	,946	81,7	81,5	80,8	S. E.	,932	81,	80,	80,4	CM.	,932	80,5	79,8	80,3	CM.		
20	,928	77,6	76,4	76,5	E.	,988	81,3	83,8	82,2	E.	,956	82,	85,6	83,7	S. E.	,860	82,6	86,	84,	E.	,850	82,7	86,	84,7	N. E.	,964	82,	83,4	83,	N. E.		
21	,884	77,9	77,	77,3	N.W.	,936	81,	81,4	79,2	N.	,908	81,8	82,7	81,5	N.W.	,852	82,7	84,	82,4	N.W.	,846	83,	85,	82,7	N.W.	,850	81,7	82,3	81,7	N.W.	0,84	0,78
22	,914	77,5	78,	77,6	N. E.	,968	81,3	83,4	81,7	N. E.	,936	82,6	86,7	84,	N. E.	,880	83,4	88,2	86,2	N. E.	,866	83,	85,8	85,	N. E.	,892	82,6	84,5	83,7	W.		
23	,914	77,6	77,8	77,5	N. E.	,964	81,4	83,	81,2	Nb.E	,942	82,4	85,2	83,8	N. E.	,870	83,	86,	84,5	N. E.	,870	82,7	86,2	84,7	N.	,966	81,7	84,	83,2	Nb.E	0,96	0,86
24	,940	78,5	77,5	77,5	N b.E	,000	81,5	82,8	81,	N. E.	,962	82,7	86,2	83,5	N.	,930	81,	84,5	82,5	E.	,920	81,1	80,3	79,8	N. E.	,916	80,7	79,8	79,6	N. E.	1,00	0,94
25	,960	78,5	77,	77,4	N.	,012	78,3	77,	76,8	Nb.E	,990	80,	77,8	77,	E.	,950	80,3	80,	79,3	E.	,942	79,9	78,7	78,5	E.	,950	79,5	77,6	77,6	N. E.	1,06	1,00
26	30,014	77,6	76,1	76,8	CM.	,060	81,	82,3	80,7	E.	,026	82,2	84,2	83,5	N. E.	,966	80,	80,6	79,4	N.	,956	79,6	78,2	78,1	N. E.	,960	79,	77,3	77,1	CM.	0,12	0,12
27	29,978	78,	77,5	77,	E.	,130	80,5	82,5	81,2	N. E.	,084	82,	83,	82,7	N.	,050	77,8	74,7	76,4	E.	,050	77,6	75,7	76,2	N. E.	,014	77,	75,2	75,8	N. E.		
28	30,082	76,6	75,5	75,8	N. E.	,118	76,8	75,5	75,8	E.	,086	78,7	79,5	79,2	E.	,050	79,5	80,4	80,2	E.	,048	79,3	79,	78,8	S. E.	,054	78,	76,5	76,2	S. E	2,40	2,25
29	,064	75,9	75,2	75,	E.	,112	78,7	78,2	78,	Eb.N	,081	79,4	80,	79,4	Sb.W	,022	80,3	82,5	81,4	S.	,018	80,2	80,6	80,	S. E.	,018	79,3	78,6	78,6	S.		
30	,042	76,6	75,5	75,8	CM.	,098	79,3	80,	79,5	S. E.	,052	79,3	77,3	78,4	Sb.W	,998	80,7	83,4	82,	S.	,994	80,3	81,5	80,7	S.	,000	79,	79,5	78,5	S. E.	0,36	0,30
31	29,986	77,	75,8	75,6	S. W.	,044	80,2	81,	80,3	S. W.	,010	81,	82,5	81,	S. W.	,070	79,	79,	80,2	S. E.	,072	80,2	80,2	80,2	N. E.	,984	79,4	78,2	79,	N. E.	0,38	0,28

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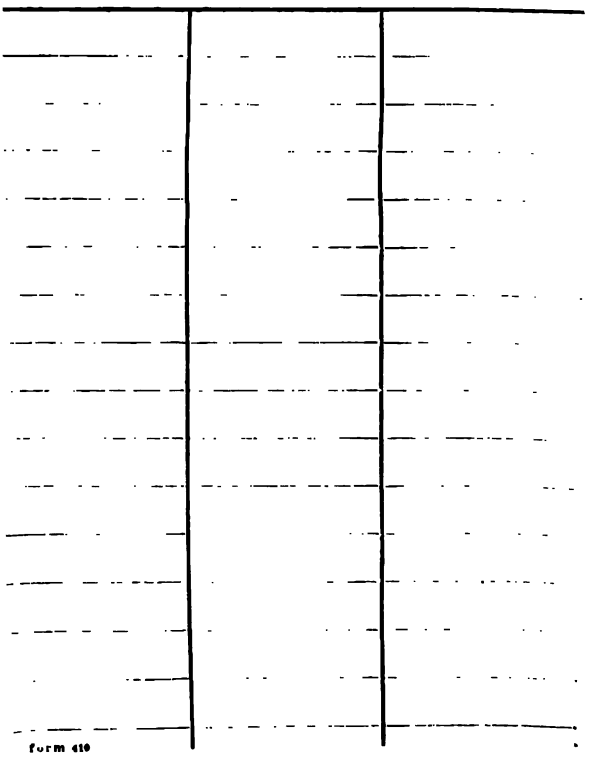

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